

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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John Thomas, Ed.]

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JEWISH OBJECTIONS TO JESUS CONSIDERED.

In *The Occident*, an Israelitish periodical, there is a series of letters written by a Mr. Dias, the maternal grandfather of Miss Grace Aguilar, a distinguished daughter of Israel, against the authenticity and infallibility of the New Testament, and against the claims of Jesus of Nazareth to the Messiahship. In one of his epistles he remarks: "Until the Jews admit the divine authority of the New Testament, *nothing* can be urged from it for their conversion: for in controversies, neither party can, with the least shadow of reason, make use of any authority which is not admitted, or granted by the other. A Mohammedan might as consistently urge the authority of the Koran for the conviction of the Christian, as a Christian make use of or urge *anything* from the New Testament for the conviction of the Jew." Though there is some truth in this, it is not free from fallacy. Mr. Dias says—"Nothing can be urged from it." He might as well object, that nothing can be urged for the conviction of a modern Chinese of the existence of Alfred the Great, and of his right to the throne of England, until he admitted the divine authority of the testimony of those who had seen Alfred, and who chronicled the events of his life and reign. The narratives known by the names of Matthew, Mark, Luke, and John, are evidently worthy of all reception as authentic history; and rest upon at least as good a foundation as any other history extant, that of Moses not excepted. Whatever argument can be adduced to prove the genuineness of the facts reported in Moses' writing, is equally available to prove the authenticity of the facts concerning Jesus as related in the four testimonies, call them by whatever name you will. The Old and New Testament stand or fall together, as far as what is called the "external

evidence" is concerned, a less amount of which would seem to be necessary to establish the historical accuracy of the New, seeing that it is so much more modern or nearer our own times in its details, than the Old. It is too late in the day for our Jewish friends to call in question the validity of the New Testament history. It is quite competent for them to dispute its *doctrine*; but to deny its facts is to convict themselves of illiteracy and unreasonableness, for there is no contrary testimony extant, calculated to cast a shadow of doubt upon the facts and events narrated in either the Old or New writings of the Jews.

Mr. Benjamin Dias and others labor unnecessarily to set aside the authority of Councils in the settling of the canon of the New Testament. The *Christian* receives nothing upon their authority, though Catholics and Protestants may. The oracles of God, styled the Old Testament, were committed to Judah, from whom we received them; the Jewish writings of the New, were received by the apostolic congregations of believers from sources satisfactory to them, and carefully preserved and handed down to the times of Huss, Wickliffe, and Luther, by those "who kept the commandments of God, and had the testimony of Jesus Christ,"^a called the Two Witnesses. They had the testimony, and preserved it from destruction and mutilation by both pagans and papists. The genuine Christian accepts it from them, as modern Israelites receive the book of the Law and the Prophets from their co-religionists of past ages. Papists and their Councils in all times are the enemies of the Old and New scriptures, which they have ever sought to suppress and mutilate. Hence their decrees in favor of the canonicalness of the scripture books, is the

extorted approving testimony of the adversary, extorted by the influence of the Witnesses, in whose presence they dared not venture to do contrary.

The New Testament, then, being genuine history—and, in a Christian's esteem, divine doctrine too—no further confession need be required of a Jew in the controversy between him and the Nazarenes. If he deny so much as this, there can be no discussion with him on the claims of Jesus to the Messiahship; for it is tantamount to denying that Jesus ever existed at all; for, with the exception of the testimony of Josephus, their own historian of the destruction of Jerusalem, which some of them affect to doubt, there is none extant to prove the existence of Jesus, save the testimony of contemporaries, many of them once bitter enemies, but converted into his warmest friends and adherents, by the power of the evidence current before their eyes. If the Jew admit the existence of Jesus, the genealogies of Matthew and Luke taken from his own scriptures, the miracles Jesus exhibited, his crucifixion, and resurrection, he admits no more than what thousands of Jews believed in the days of Pilate without admitting the Messiahship of Jesus or embracing the faith. These were undeniable things. Even the resurrection was believed; for the rulers bribed the soldiers to lie into doubtfulness.

But, the grounds upon which Jews found their objections to Jesus as their king, differ in the first century and in the nineteenth. Annas, Caiaphas, and their brethren would not acknowledge Jesus, because they perceived that if he ascended the throne of David they would have no share in the government, as promotion to the honor and glory of the kingdom was predicated by Him on righteousness, which, he declared, they did not possess: for he said, "Blessed are the poor in spirit: for theirs is the kingdom of the heavens. Blessed are the meek: for they shall inherit the land. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are they who are persecuted for righteousness sake: for the kingdom of the heavens is theirs. Rejoice, and be exceeding glad: for great is your reward in the heavens." "They which be first shall be last, and the last shall be first." Had Jesus been a man of like disposition with themselves, they would doubtless, if they had deemed it safe, have been willing to co-operate with Him in re-establishing the throne of David. But he was not. He announced the glory, honor, incorruptibility, and life of the kingdom to the poor. He consorted with publicans and sinners; while the self-righteous respectables of the age he turned over to the judgment of Hinno's

Vale. Hence it was a class enmity that grew up against him, arising, indeed, out of the natural enmity of the human mind to the things which be of God, and fostered and matured by the pride of life, which rejoices in wealth, and power, and a vain show.

But the circumstances of the Jewish people now and for ages past, no longer admit of objection to Jesus, because of his humble, afflicted, and poverty-stricken condition, as contrasted with the nobility of the nation. Rulers and people have been trodden into the dust. The ignorant, superstitious, and cruel Gentiles have trampled them like mire in the streets. They are "a people scattered and peeled," humbled, persecuted, and, in most countries, miserably poor. The despised Nazarene, though fed and clothed by the contributions of his friends, and without any certain habitation, or place to rest his head, was not so miserable, so enduringly wretched, as his countrymen in that same Jerusalem where he was put to death. A fraternity of woe has been established for ages between the Jews and Him who claims to be their King. Hence, the national fortunes being changed, the case is changed. An objection to him now is, in the words of Mr. Isaac Leeser, that "an only son of God could not exist by any possibility. We reject the idea," says he, "of God's parting with any part of himself to constitute a personage to whom the name of *his son* could with any propriety be applied. We do not recognize any division in the Godhead." This objection has grown out of the crude and vain speculations of Athanasius. But the New Testament nowhere teaches a division of the *το θεον*, to *Theion*, or Divine Nature. Paul taught "one Lord," that is, Jesus Christ; and "one God," who is "the Father of all, above all, through all, and in all," so that he styles him, "the Father of our Lord Jesus the Messiah," and the Father of the children, both Jews and Gentiles, whom he gives to Jesus to be his brethren. He dwelt in Jesus by his Holy Spirit, as he will hereafter dwell in all his brethren, that he may be all things in all. He did not "part with any part of himself" in the begetting of Jesus, any more than in the begetting of Adam, who is styled "Son of God," as well as Jesus. The difference between Adam and Jesus in the origin of their humanity is, that God formed Adam by his Spirit out of the dust, while he formed Jesus by the same Spirit out of the substance of David's daughter, who is styled in the Psalms, *Jehovah's handmaid*, and her offspring, "*the Son of thine handmaid*,"^b which is equivalent to "Son of God." He is Son of God also by

his begettal from death to life as His first-born from the dead; as it is written in the second psalm, "Yehovah ahmar aly, Beni ahtah ani hygom yeliditakah"—"Jehovah hath said to me, My Son thou art; I this day have begotten thee;" i. e., the day of his resurrection. The particles of the Greek New Testament rendered as they ought to be, make the expressions of Paul concerning Jesus in perfect harmony with what is affirmed concerning the Lord Jesus in all passages of the Old Testament. Hence, the Jewish objection to Jesus derived from Athanasian foolishness, is as baseless as its origin. The New Testament and the Old altogether agree as to the nature of the relationship subsisting between Jehovah and his Messiah, as the Father and the Son.

Another objection to Jesus being the Messiah is founded likewise on Gentile ignorance and unbelief of Moses and the Prophets. The writings of these personages are almost entirely disregarded by professors of Christianity, and but little understood even by those who profess to study them. They are treated as mere Jewish annals—once prophecies, but now fulfilled in Jesus, and consequently a mere matter of history; to use the words of a certain divine esteemed "great" by people unlearned in the word, a sort of "old Jewish almanac!" Hence, professors of Gentilism say, that "the New Testament is their only and sufficient rule of faith and practice." This is tantamount to saying, that "all the prophecies concerning the Messiah are fulfilled in Jesus, and therefore recorded in the New Testament;" for if this be not the case, then there are things to be believed concerning the Messiah which are not there, and the New Testament is not the sufficient rule of faith. Assuming, however, that the Gentile notion is a true statement in relation to Jesus, it is taken as a ground of objection to his claims as King of the Jews and Redeemer of Israel. "We," say the Jews to the Gentiles, "agree with you, that there is but one personal advent of the Christ. Jesus appeared once in our country; and his biography has been sketched by four of his contemporaries, which, you say, is a record of all that need be expected to happen in regard to him upon earth. Now this being so, with what we know is actually on record in the holy prophets, concerning the office and character of Messiah, and which no one will pretend to say has ever been fulfilled in, by, or through Jesus, we cannot recognize in him the personage of whom Moses did write in the law." "Only prove to us that all the prophecies concerning the Messiah were fulfilled in Jesus," says Mr. Benjamin Dias; "the Jews will then be converted; for they require nothing else."

If the assailants be professors of Gentilism, who deny the second personal appearing of Jesus, the restoration of Israel, and the establishment of David's throne and kingdom in the Holy Land, this position of the Jews is impregnable. All things spoken concerning the Messiah by the prophets were not fulfilled in Jesus; yet he says, that all things spoken there must be fulfilled. The truth is, that comparatively few things spoken there were fulfilled in him. The Messiah's mission is prophetic, sacrificial, sacerdotal, military, regal, and imperial. Jesus came as a prophet, suffered as a sacrifice; and now performs the functions of a High Priest in the Most Holy, but to those only who believe the gospel and are united to his name. He has yet to appear as High Priest of the Twelve Tribes, as a conquering hero, reigning king of Israel and Emperor of the world. But more of this anon.

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EDITOR.

MEDIATORSHIP.

BY THE EDITOR.

"THE LAW" is a term applied in the Scriptures to that system of things enjoined by Jehovah upon the Twelve Tribes of Israel through Moses. "The Law was given through Moses,"^a and hence it is styled "*the Law of Moses*;" not because it originated from him as the French code did from Napoleon, or certain laws of Greece from Draco and Solon; but because it was transmitted through him as the medium of communication between the Lord of the Universe and the descendants of Abraham in the chosen line of Isaac and Jacob, whom He surnamed Israel, of whom He condescended to become the King. "He gave them a fiery law,"^b which he caused to be delivered to Moses for promulgation. He did not leave his throne in the light to commune with Moses in his own proper person; for no man shall see Him and live:^c but he imparted his will to the angels of his presence, "who do his commandments, hearkening unto the voice of his word;" and these, as faithful ministers of his pleasure,^d handed to Moses his high, and holy, and just decrees, with all the sanctions of Sinai recorded in "the Book." Thus "the law was ordained by angels in the hands of a Mediator,"^e who was Moses, occupying middle ground between Israel and their King. Terrified with the thunder-tones in which the Decalogue was delivered, which made even Moses quake with fear, they besought Jehovah to speak to them only through the medium of their brother. In making this request they proposed a

^a John i., 17. ^b Deut. xxxiii., 2. ^c Exodus xxxiii., 20; 1 Tim. vi., 16. ^d Ps. ciii., 20, 21. ^e Gal. iii., 19.

Mediatorship, and suggested the appointment of Moses to the office. They had acknowledged themselves Jehovah's nation, and now they wished that the communication between them should be through an intermediate person with whom they could confer without terror. The proposal pleased Jehovah, who said "they had well spoken what they had spoken," and their request was consequently complied with. From this time the Mediatorship became an ordinance in Israel. Moses was the first that held the office, in which he officiated as a priest, prophet, legislator and king. After the nation was planted in Canaan, the high priests acted in the character of mediators, being Jehovah's supreme magistrates over the people, for the pontificate was always above the kingly office, though many of the kings treated the high priests with indignity. Moses was the only complete representative of a mediator that has yet appeared in Israel. He was Jehovah's representative in all his relations to the nation. David and Solomon shared the mediatorship with Zadoc the high priest, but it was only as kingly, not priestly and legislative, representatives of Jehovah. They were mediatorial administrators of Moses' law; and representative men in the offices they sustained—Jehovah's representatives, individually representative in their historical outlines of the mediator like unto Moses, who shall hereafter appear as king in Jeshurun.

No other nation besides Israel has received a law "ordained in the hand of a mediator." The constitutions and laws of the nations have been given to them by evil men who have subdued them; or by men no holier, whom they may have chosen to rule over them. Hence their organizations are evil, and the spirit which actuates them, satanic. The supreme power is one, and the people is another, and there is no mediator—"no days-man betwixt them that might lay his hand upon them both." Their laws and institutions being human, purely so, or rather devilish, they have no intercourse with God; for if they spoke to him and he should answer, seeing that they have no mediator, they would be as terror-stricken as Israel of old, and cry out, "Let not God speak with us, lest we die!" Never did a people before hear the voice of God speaking out of the midst of the fire and live; nor besides Israel has any nation heard him speak at all. Jehovah speaks only to Israel, in Israel, and through them; and if the nations are addressed, it is through the mediation of the tribes; for what Moses was to them, so are they to the world at large.

Mediation being an Israelitish institution, and there being no other between Jehovah and the population of the earth; and it being

admitted that no man can come to God save through a mediator approved of Him; it follows, that both individuals and nations can obtain access to "the throne of the Majesty in the heavens" only through the mediation which pertains to Israel. Now this mediation is in no way practicable on the old basis, that is, through the Mosaic law. Obviously so; because according to that law there is no acceptance except through sacrifice offered in Jerusalem by the priesthood of Levi. So long as Jerusalem is trodden under foot of the Gentiles, this is impossible; Israel therefore, like the rest of the nations, although they trust in Moses, is as destitute of mediation as though the mediatorship pertained to the Chinese and not to them. If blindness had not happened to them, they would certainly see this; for it is written in Moses, "Cursed is every one that continueth not in all things written in the book of the law to do them." But what one thing, not to mention all things, do they observe in the letter or spirit of it that is written therein? They practice circumcision. But that is not of the law; yet by the practice they become debtors to do the whole law. By offending in the least they are guilty of the whole; for Moses curses every Israelite who continueth not in all. Cursed, then, are they of Moses in whom they trust; yet were they ever so willing to obey him, they are circumstantially prevented. The Turks possess their holy city and land, and by the sword are prepared to suppress every attempt to re-establish the Mosaic commonwealth. Alas for Israel! They are "without a king, without a prince, without a sacrifice, without an image, without an ephod, and without teraphim,"^f and the king, prince, sacrifice, image of the invisible God, they will not receive! But, if Israel's case is forlorn, that of the nations is worse; for while Israel refuses Him who speaks from the right hand of God, the Gentiles, who profess to acknowledge him, pay no regard to what he says. Redemption awaits Israel^g but anger and wrath, and sore distress, to all the world besides. How shall this trouble be eschewed?

Escape there is none save for those who obey the truth. The door is not yet shut. "He that believes and is baptized shall be saved;" but mark the words which follow—"He that believes not shall be condemned." What is that thing which when not believed brings condemnation to a man? The context answers this question in two words—"THE GOSPEL."^h So that you see, you may even be baptized, or rather immersed, but if you believe not "the gospel," you cannot be saved. That gospel announces to every

^f Hos. iii., 4. ^g Dan. xii., 1. ^h Mark xvi., 15, 16; Rom. i., 16.

man, both Jew and Gentile who believes in, access to Jehovah and his restored kingdom through his son Jesus, on his accession to the mediatorship in Israel. The law of Moses was ordained by angels in the hand of a mediator. But that law as originally ordained has been impaired by the manifestation of *some* of its antitypes; and being therefore no longer an exact representation of the knowledge of the truth, and incompatible with the nature of things as modified by the appearance of the prophet like unto Moses,—it needs to be amended. This emendation is ordained by Jehovah in the hand of a mediator, as well as the original promulgation of the law. Moses received it from the angels as the ministers of God; but Jesus, who is greater than Moses, “being a son over his own house,” in which Moses was only a servant,ⁱ receives the amended law direct from Jehovah; for says God, “I will put my words in his mouth; and he shall speak unto them (Israel) all that I shall command him; and whosoever will not hearken to my words which he shall speak in my name, I will require it of him.” Angels brought the words of God to Sinai, and there delivered them to Moses for him to speak to Israel; but the Holy Spirit, in the form of a dove, descended from before the throne, and abode on Jesus. He needed no angels to tell him what to speak, for the Father dwelt in Him by his spirit, and moved his tongue to utterance. “The Father is in Me. I speak not of myself; the Father dwelling in me doth the works.” Though that Spirit forsook him when he yielded up his life upon the cross,^j it was only till he rose again by its life-imparting energy.^k The fullness of the Godhead now dwelleth bodily in him; and of that “fullness have we all,” says an apostle, “received, even gift for the sake of gift—*χαριτι αντι χαριτος*—*chariti anti charitos*.”^l When he shall depart from “holy ground” to revisit the arena of suffering and reproach, angels will escort him to his kingdom, full of Jehovah’s words of truth and mercy to his people; for “he shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but He will be the hope of his people, and the strength of the children of Israel. So shall they know that He is the Lord their God dwelling in Zion his holy mountain: Jerusalem shall then be holy, and strangers shall pass through her no more.”^m

Thus will he utter his archangel voice from Zion, amid the echoes of Jehovah’s trumpet sending forth its blasts as on Sinai in the days of old. That trumpet will awake the

dead.ⁿ And where will be his foes? Though gathered together to battle against Jerusalem a mighty host, of what account will they be, when the crashing thunder of that dead-awakening shout, rattling through the flaming heavens, shall boom upon their ears? Madness will seize upon them, and upon their horses blindness and astonishment. The burden of Jerusalem will be heavy upon them, and a cup of trembling to them all. But drink it to the dregs they must; for their wickedness will be great.^o Jehovah’s first interview with his nation at Sinai was attended by a terrific demonstration preceded by the overthrow of Israel’s enemies. Under the sanction of this display of power and glory he presented Moses to the people as his representative over them. But the time is not very remote, when the crisis that is now forming will necessitate a second interview between Jehovah and the Tribes. They have to be delivered from those that hate them; and to be impressed with a spirit of prompt obedience and submission to the Moses-like prophet, who is to be the mediatorial representative of Jehovah in their midst for a thousand years to come. Nothing short of a Sinaitic demonstration will accomplish this; for Israel is as stiff-necked a people to-day as thirty-four centuries ago. The battle of Armageddon and the war which it inducts, with all the attendant manifestations of power and great glory, will inaugurate, with all-subduing majesty, Jehovah’s king in Zion, the hill of His holiness. The mediatorship will then have reappeared in Israel under the new covenant, dedicated upwards of eighteen centuries before by the blood of the Mediator, who speaks the words commanded of the Father in sending forth the amended law from Zion, and the word of Jehovah from Jerusalem;^p not to Israel only, but to the residue of men who then seek after the Lord, and to all the nations called by his name.^q Great, glorious, and free, will Israel then be in the midst of enlightened, obedient, and happy nations. The Kingdom of God, for which Jesus taught his apostle to pray, will have come to Zion, and his Father’s will performed on earth as it is in heaven. As the woman’s seed he will have bruised the serpent’s head, and have delivered his brethren from evil, because the kingdom is his, the power and the glory for ever, amen.

Thus then will the amended law be ordained by Jehovah in the hand of Jesus, the Mediator of the New Covenant,—even the law initiated by Moses for a single nation; but perfected and adapted to a consociation of all nations, by the prophet like unto him,

ⁱ Heb. iii., 5, 6. ^j Matt. xxvii., 46, 50; Luke xxiii., 46. ^k Rom. viii., 11. ^l Col. ii., 9; John i., 16. ^m Joel ii., 16, 17.

ⁿ 1 Thes. iv., 6; ^o Eph. i., 7, 8. ^p Zech. xii., 1-7; xiv. ^q Joel iii., 13. ^r Isaiah ii., 3. ^s Acts xv., 17.

the future king and lord of all the earth,^s When that which is perfect hath come, the ordering of things terrestrial will have obtained the permanency of a thousand years, as exhibited in the following descending series:—

JEHOVAH,

Lord of the boundless universe ;
dwelling in unapproachable light ;
whom no man hath seen, or can see and live :

JESUS,

Jehovah's High Priest and King over all the Earth on David's Throne in Zion :

THE SAINTS,

Associates with Jesus in the enlightenment and government of the world :

LEVITICAL PRIESTHOOD,

Priests to Israel and the Gentiles who come up to worship Jehovah at the Temple in Jerusalem :

TWELVE TRIBES OF ISRAEL,

The Kingdom of God, or Jehovah's First Born of the many nations constituted His sons in Abraham, their federal paternal chief :

THE NATIONS,

The Inheritance of Jehovah's king to the ends of the earth.

"THE ANGELICAL SOCIETY."*

And now, the better to understand "Romanism as it is," let us look at the way in which it expends its pecuniary resources in places where it is free from the control of protestantism, and the restraints of the general spirit of the age. In the Chinese missions, Perrocheau, vicar apostolic of Su-tchuen, under date September 4th, 1848, writes to the conductors of the society for the propagation of the faith at Rome, in the following terms :

"In spite of the obstacles which the mandarins throw in the way of the conversion of the infidels, we have received as catechumens 1,280 neophytes, and baptized 888 adults in the year. God be praised. But our *angelical society* it is which gives us the greatest consolation. The number of the children of the infidels baptized in danger of death continues constantly to increase; this year it amounts to 84,416, about two-thirds of whom, already in possession of unutterable felicity,

will love and praise God eternally. The more we receive aid from Europe, the more will this work extend its benefits. We have opened in several cities, small shops where Christian (catholic) physicians gratuitously *distribute pills* for young persons who are sick, and generously give attentions of all kinds to the children brought to them. This work produces marvelous effects, causes a very large number to be baptized, and singularly pleases the heathen. In order to explain the prodigious success of our angelical work, you must be informed that all China is covered with poor persons, reduced to the last degree of wretchedness, and burdened with numerous families. Their children lack everything; no food, no clothes, almost no shelter. The mothers die of hunger and cold; the infants they support perish with them. It is these nurses which give an abundant harvest to our baptizers, who seek those poor wretches in preference to others, accost them with kind words, testify a warm interest in their young families, *give pills*, and sometimes add alms; they are therefore regarded as angels descended from heaven, and are easily allowed to baptize the perishing little ones. Some of our physicians have often effected wonderful cures, and though their skill is small, enjoy extraordinary repute. Hippocrates was not lauded so much. Sponges are here unknown. We fell upon the idea of getting some from Macao, as more convenient than cotton for baptizing. The pagans *admire these sponges, and regard them as an infallible remedy*. They are delighted at seeing the foreheads of their sick children laved with so marvelous an instrument. We hope that next year the number of our baptized infants will reach a hundred thousand; by-and-by it may amount to two hundred thousand a year, if you send us good support. In no other part of the world *can your money achieve the salvation of so many souls*. After the conversion of China, which contains more than three hundred millions of inhabitants, you may compute *the multitude of little Chinese which every year ascend to heaven*. In Europe, perhaps, surprise will be felt at so great a *disposal of pills in China*. But the astonishment will cease as soon as it is known that the Chinese have a taste for medicine just as Europeans have for tea and coffee."

Lamentable superstition! Children sent direct to heaven by baptism procured by pills! Such is sacramentalism in its full growth. Such maudlin and degrading formalism to be represented as the religion of the Saviour of the world: and to be substituted here and in all protestant lands for the vital practical faith of Cranmer, Leighton, Jeremy Taylor, Barrow, Locke, and Howard! How little do these Romish fatuities differ

^s Zech. xiv., 9.

* A Society for the transformation of the "Immortal souls" of babies into "guardian angels" in Sky-kingdoma.—Editor.

from fetishism! A venerated pill, and a miraculous sponge, as means of effecting Christian conversions! Other resources of the same unworthy kind are employed. Thus in the missions of Tong-King, the Romish bishop and vicar apostolic, Retord, after reporting the baptisms, during the year 1849, of 9,649 infants of the infidels, states as among the causes of this success the following:—

“A collection is made; and a small capital acquired. This capital is employed in trade, or laid out in the purchase of a piece of land. With the income we purchase boards to make coffins, and religious and funeral tokens; then, when the children of the pagans die, the society gives them a solemn interment, with music, and a drum and a troop of little children of both sexes who follow the procession. The heathens are ravished with this pomp; so that when one of their children falls sick, they, of their own accord, intreat us to go and baptize it. There is in the mission at present a great zeal for this work; but to sustain this ardor, I must get many books, images, and chaplets made. All the objects of the kind you have sent me are used for the purpose. But they are not enough. I am getting made here many chaplets for this purpose. Nevertheless, we shall never reach the number of baptisms in China, for the people here are very fond of their children.”

The dumb show of a funeral parade a means of conversion! A drum and fife beating up for infant recruits in the army of Christ! Images in place of the primer! Chaplets over a tomb instead of the word of the living God in the heart! Yet only comparative success; for the parents “love their children” and, hence it would seem, are anxious to save them from this parade and mummery. And in China the saved souls are so numerous because parents do not love their children! In other words, they care not what becomes of them; and therefore let them fall into the hands of the Romanists. No matter, being in those hands, and being baptized by those hands, they pass at once from earth to heaven! This is sacramentalism in all its destructiveness. No! there is no qualification in the absurdity. Witness the words which follow, and which proceeded from another missionary bishop and vicar apostolic, “Miche, bishop of Dansare:”—

“When on the point of separating from these savages, I perceived a woman carelessly stretched on a mat, and near her lay an infant which was at her breast. This poor creature, about a year old, was nothing but skin and bone. A part of its body, devoured by serofula, was a prey to putrefaction, and exhaled a fetid odor. I told the mother that I could do her child good, and begged her to take it

into her arms. Then I baptized that poor little one, of its tribe the first-born for heaven. May that child, predestined for celestial bliss, when once in possession of eternal happiness, intercede with Jesus Christ in favor of his countrymen, and become the guardian angel of his nation!”

This poor, wretched, dying child “the guardian angel of his nation!” Well, he might be as fit and render services as good as many others who hold the same post in the Romish hierarchy of heaven. St. George, the guardian angel of England, should be worshiped blindfold, if he is to have worshipers at all. In this particular of guardian angels we find that pagan element which so largely enters into Romanism; and both pervades and pollutes the whole system. Repeatedly does it present itself in the instructions offered to the people in the works which lie before us. In the catechism, entitled *Dottrina Cristiana breve*, originally composed by Bellarmin at the command of Clement VIII., and in 1839 newly edited and published at Rome, in answer to the question, “Do you not fly for refuge to the other saints besides Mary?” this reply is given by the scholar, “I fly for aid to all the saints, and especially to the saints of my own name, and to my guardian angel.”—*Journal of Sacred Literature*, pp. 23-25.

The writer of the above thinks it is a lamentable superstition that sends children direct to heaven by baptism procured by pills. And so it is. It is a blasphemous superstition that sends ghosts, adult or juvenile, to heaven, direct or indirect, by baptism or rhanatism procured in any way. But paidorhantist protestants admit the validity of such baptisms, and would not repeat them; for the Romish, they say, is a true church, only corrupt. Its ordinances are therefore valid. If this were denied, it would play havoc with the christianity of the Reformers; for Luther, Melancthon, Calvin, Knox, &c., had no other than Romish baptisms to constitute them baptized. The baptism being esteemed valid, what boots it how it is procured? Whether “by pills,” or by indoctrinating the parents with superstitious notions about infant-soul-damnation to the flames of hell? The procuracy is a mere question of relative absurdity. Pill-procuracy, and funeral drum-and-fife parade, are harmless absurdities; and quite as rational an introduction of infant ghosts to the spirit-world as any protestant invention extant. Romanists will not admit unrhanitized infants to funeral honors, and sepulture in consecrated ground; neither will the Church of England Protestants; and both classes believe in the angelization of their “Immortal Souls!” The Chinese have faith in the pills, because they sometimes

cure, but none in the religion; the "outside barbarians" think everything of this; and thereby convict themselves of less sagacity than the Celestials, *in re* Superstition *versus* Common Sense. Before ignorant pagans are consigned to eternal torment without one ray of hope, let intelligent professors of the faiths of Antichrist's dominion, styled "Christendom" by misnomer, ask themselves how they can possibly escape.

What stupid ideas mankind have got into their heads about angels! Angels made out of infant ghosts! And the process, too, of angel manufacture, how thaumaturgical and instantaneous! The following is the receipt:—Let a priest or clergyman take a pagan or outside barbarian of eight days old, and then, dipping his hand, or a sponge, or a piece of cotton, into water, shake or squeeze the same over the face, and sign its forehead with the sign of a cross, repeating the words, "I baptize thee, &c." After this, it may be pill-poisoned, cast into the Tiber, Thames, or Ganges, &c., or disposed of in any other way resulting in the separating of soul and body, and its immaterial spirit regenerated by the holy water, will fly on the down of an angel's wing to glory, and expand into an angel there! And this is "the true faith of a Christian," which qualifies for a seat in the orthodox Parliament of Britain, made up of papists, protestants, and infidels, of all shades of delinquency, to the exclusion of the more rational and conscientious sons of Israel. O, Gentilism, by whatever name expressed, how long shalt thou hoodwink the nations, and betatter the wise and prudent with thy filthy rags! That thy destruction may soon come as a whirlwind from the east, be the effectual and fervent prayer of all who love the truth, and hate hypocrisy and sin.

EDITOR.

THE EARTH THE FUTURE DWELLING-PLACE OF THE REDEEMED.

BY R. S. CANDLISH, D. D.

"Let it be well remembered and considered, that the only hope connected with the future world, which Abraham had, was bound up in the promise that he was himself personally to inherit the land. When he went out, at the call of God, not knowing whither he went, it was upon the faith of his receiving an inheritance. When he came into Canaan, he was expressly told that this was the country destined to be his inheritance. But he was also informed that while his descendants, four hundred years after, would possess the land, he was to have

no inheritance in it on this side of the grave. 'He was to go to his fathers in peace, and be buried in a good old age.' (Ch. xv., 15.) Still he had the outstanding promise that he himself personally was to inherit the land. He believed, and continued to believe, the promise. But he learned to interpret it as a promise to be fulfilled, not in the life that now is, but in the life that is to come. For he knew that though he was to die before he obtained possession of the land,—and so far God might seem to fail in fulfilling the promise, on the faith of which he had called him out of Charran,—still that God was able to raise him from the dead, and to fulfill the promise in the resurrection state, or, in other words, in the world to come. He acquiesced in that arrangement. He was reconciled to it. He reposed in it. He would willingly consent to the postponement of the promise, so that he should have his inheritance in the new heavens and new earth wherein dwelleth righteousness, rather than in this earthly Canaan, as it now subsists, where, at the very best, all is vanity.

Still, let it be observed, it is the promise of that very earthly Canaan which alone is the foundation of Abraham's hope for eternity. There is no trace, no hint, in all the patriarch's history, of any other promise whatever, relating to the world to come. It is scarcely possible to entertain a doubt on this point. What Abraham was taught to expect was the inheritance of the very soil on which he trod, for so many long years of pilgrimage, as a mere stranger and sojourner. It was to be his at last.

"Nor was it to belong to him in any remote and indirect sense merely,—and as he might be held to be represented by a nation that after all never got full and absolute possession of it. For the Israelites, at the best, were but tenants in the land—tenants at will upon their good behavior, as God expressly testifies, using the very expression: 'The land is mine; for ye are strangers and sojourners with me.' (Lev. xxv., 23.) It was to himself personally that the land was to be given as an inheritance—to himself, as an individual believer, and as it were in his own right. That very land was to be his inheritance. But when? Not in this state of being, in which man is himself mortal, and the ground is cursed for man's sake. But in that other state of being, in which this mortal has put on immortality, and the face of the earth is renewed."^a

^a There is confusion of ideas in Dr. Candlerish's mind here. The curse is not removed until a thousand years after Abraham and the righteous have put on immortality. "The state of being," or the present, is scripturally contrasted with "that other state of being" which obtains in the Millennium, or world to come.—*Editor Her. of K.*

"Yes! it is when death is swallowed up in victory—it is when the dead in Christ are raised—it is when this globe, already baptized with water, has undergone its final baptism of fire—it is then that the patriarch is to possess that land.^b And then at last in the possession of it,—being himself raised incorruptible, and receiving his portion in the renovated earth—receiving it, moreover, for an everlasting inheritance,—then is he to reap the reward of all his work of faith, and labor of love, and patience of hope here below, in God's open acknowledgement of him as a son, and therefore an heir—an heir of God and joint-heir with Christ,—as well as in the full enjoyment of God throughout the ages of eternity.

"Such, as it would seem, was Abraham's high and heavenly hope—a hope heavenly, in one sense, as having respect to the world to come—the heavenly or resurrection state; but yet, in another sense, having a substantial local habitation in the new earth, in which, as well as in the new heavens, righteousness is to dwell.^c

"And now, does not this hope give a peculiar and precious meaning to Abraham's determination that Sarah shall not be buried in a strange, or in a hired, or even in a lent or gifted tomb, but in a sepulchre, most strictly and absolutely his own. He is taking infetment in his inheritance. It belongs not to him living. But it belongs to him, and to his, when dead: While he is alive in this world, he has no interest in the land, but to walk in it as a stranger and pilgrim—to 'walk before God, and be perfect.' But death gives to him, and to his, a title to it; and he will vindicate that title for his dead. Living, he can but use it as the strange country of his pilgrimage; but when dead, he claims all proprietor's right in it, and his kindred dust is entitled to repose in it as a home."

A WORD FITLY SPOKEN.

"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness."—*Proverbs.*

DEAR BROTHER,—May I be permitted, through you, to express a few thoughts to our fellow-believers of the glorious gospel of salvation.

^b This is an error. The globe is not to be baptized with fire at the appearing of Christ. Though the generations are—that is, with a baptism of fiery indignation manifested through war, pestilence, desolation, and famine. The "final baptism of fire" is at the epoch of the removal of the curse, and the destruction of the devil, who shall have been previously bound for a thousand years.—*Editor Her. of K.*

^c A new heavens and a new earth is a phrase signifying a new civil, ecclesiastical, and spiritual constitution of Israel and the nations. It continues 1,000 years, and is then succeeded by another which is unchangeable.—*Editor Her. of K.*

The close of one year and the commencement of another, are generally regarded by persons of every class with some feeling of interest. The children of this world mark the season according to their different dispositions—the gay with increased gaiety, the devout with increased devotion; shall we then, the children of light, suffer such a period to pass unnoticed, we to whom every year is fraught with things of the deepest interest seeing that our relationship is not merely with such things as are "passing away," but that we are so closely allied with the invisible and eternal? The past year, to many of us, has been one of *trial* and of *change*. Some dear ones have been hidden from our eyes in the dark cold grave—some have been stricken, but not unto death: yet we are called upon to give thanks alike for those who are fallen asleep in Jesus, and for such of us as are yet spared to improve the talents wherewith we are entrusted. Doubtless, the future year will bring its individual trials and sorrows, but may we not look for something more? The death-like calm that has, for some time, seemed to hush the vast sea of nations, cannot be expected to last much longer. Peace may smile on the opening year, but is it not a false and a fleeting smile? May we not, ere its close, see the sword unsheathed wherewith the Lord will subdue all things unto himself? Will not the storm have begun which must rage in unremitting fury, till every high thing shall be uprooted and extinguished that exalts itself in opposition to Jehovah? In view of these probabilities, doth it not become such as are enlightened with the knowledge of God, to look to their own position? "Blessed is he that watcheth, and keepeth his garments"—much need have we to wrap them tightly about us when we see the storm clouds gathering in the distance. "Look to yourselves that ye lose not those things which ye have wrought, but that ye receive a full reward," seems a word in season to all the saints of God. "The time is short," so that we all need to do *at once* whatever we can to improve our talents, thus increasing our honors. What we can do for the truth should be done now, lest the time pass by and find us in the position of "the unprofitable servant." I would, dear brother, say to all who are in Christ Jesus, let us not, for lack of exertion, run the risk of losing that bright destiny which awaits the faithful. And, truly, what a destiny is ours! To be exalted to the high places of the earth—to take our part as princelings potentates in the grand and universal empire of David's Son and Lord, which is soon to supersede the pigmy and unstable governments now existent. Behold I come quick-

ly," saith our unseen and beloved Lord. Do not our hearts respond, "Even so come, Lord Jesus?" Blessed, thrice blessed, the heart whose breathings are thus in unison with the Lord's own mind and will. But, dear brother, I greatly fear that *all* who *believe* and *know* the truth cannot thus "look for, and haste unto the coming of the day of God." I speak of such as profess to believe the *one true* gospel, yet have not obeyed it. Their conduct is to me perfectly incomprehensible. If they believe it to be the truth, wherefore linger in obedience? We cannot address them in the words of Elijah, "How long halt ye between two opinions?" seeing their *opinion* is, *decidedly*, that the gospel of the kingdom is the one gospel, concerning which an apostle saith, "If we or an *angel* from *heaven* preach any *other* gospel, let him be accursed!" They acknowledge, also, that the baptism into the name of Jesus of one who believes this gospel, is the only way to obtain remission of sins. In opinion they hesitate not to express themselves on the Lord's side, but wherefore enlist they not under the banner of our salvation? We may, indeed, say to them as Ananias to Paul, "Why tarry? Arise and be baptized, and wash away your sins, invoking the name of the Lord." Believers of the glorious gospel of God, yet disobedient thereto! Is it so light a matter to rest under the condemnation of the Most High? Are ye so in love with your sins that ye remain content therein? Wherefore do ye not hasten to put on Christ Jesus? Groveling, indeed, would ye think the beggar clad in filthy rags who would refuse to change them for clean and wholesome clothing, and behold what a garment is suffering to lie neglected by you, even that name which is above every name, with all its attributes and privileges! Ye know that He comes to take vengeance on them that OBEY not the *Gospel*, and yet do ye linger from day to day, and month to month, yea some even from year to year, *knowing* but not *doing*. What sort of love for the Lord Jesus is shown in remaining disunited from him? Is the sense of reconciliation with God, and the answer of a good conscience so small a boon? Oh, surely the closing year may see an end to such delay! Surely many weeks of the new one may not pass ere all who believe the truth may be found clothed with it! I am sure that you, dear brother, who labor so much in the Lord, would join in the above words of expostulation to the apparently faint-hearted and lukewarm, and I feel convinced that you and all our brethren and sisters in the Lord would rejoice to see an end to such unaccountable conduct. In conclusion, I desire to say to all who *are* in Christ Jesus

—Let us continually rejoice in the Lord —let us see that we *abide* in Him, "for we are made partakers of Christ if we hold fast the confidence and the *rejoicing* of the *hope* firm unto the end." Scattered we may be, and are, even to the four winds of heaven, but our hearts are one in Him, and whether our lot be cast in the crowded scenes of civilized life or in the new and enterprising regions of the south and the far west, we know that it is our own fault if our path be not "as the shining light which shineth more and more unto the perfect day." And to you, dear brother, in congratulating you on having been the means of usefulness to so many, allow me to express my earnest prayer and desire, that you may be the honored instrument of adding more jewels to the diadem of your Lord, so that they may be to you a joy in the day of His appearing. You have much to contend with and many trials, but "He that now goeth forth and weepeth bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him." Trusting that you and all of us called to be saints, may, in the storm that is about to burst, be hidden in the hollow of Jehovah's hand, until He again shall "make the storm a calm, so that the waves thereof be still," and that then we may enter abundantly into the joy of our Lord.

I remain, yours in Christ Jesus,

ARISTOBULUS.

ENGLAND, Dec. 10, 1852.

OUR FUTURE POST-OFFICE.

MOTT HAVEN, WESTCHESTER, NEW YORK.

MOTT HAVEN is a suburb of New York city at the termini of the Third and Fourth Avenues, and divided from Manhattan Island (the whole of which is subject to that municipality) by the Harlem River. It is about eight miles from the City Hall, which can be traversed by omnibus to Harlem bridge, less than a mile distant from the village; or by rail every half-hour from the city station on the Bowery. An hour and a half is about the time occupied in going to and from the city to Mott Haven, which is quite a pleasant locality on the New York and New Haven Railroad.

It is at this suburban village that I have found a domicile, where it is my present intention to reside, if spared, until the Lord comes, which, from the signs of the times, cannot be a very distant event. When "at home," then, as the phrase is, I am at *Cottage-street, Mott Haven, Westchester, New York*. After the receipt of this number of the Herald, all letters and papers for the editor must be sent *post-paid* to that address.

They are no longer to be sent to 234 Wooster-street, which is six miles off, but to Mott Haven as above. Owing to the cheap, frequent, and rapid communication established by omnibus and rail with the city, I shall be enabled, when at home, to co-operate with the friends of the Kingdom's gospel there. Though few and feeble as yet, they have deemed it a duty and privilege to do what is possible in bringing the word before the public. To accomplish this they have taken a hall, and announced their purpose in the city papers to their fellow-citizens in the following words:—

"ISRAEL'S HOPE, OR THE KINGDOM AND AGE TO COME.—Chelsea Hall, 186 West Eighteenth-street, will be opened on Lord's day, December 19, for the weekly exposition of this great subject, and as a place of worship for those who believe therein. The mornings will be occupied from half-past ten to half-past twelve in scripture reading and interpretation, "breaking of bread," and prayers; the afternoons, from three till five, in the exhibition of "the things of the Kingdom of God, and the Name of Jesus Christ," (Acts viii., 12,) usually by Dr. John Thomas, (late of Virginia,) the well-known author of *Elpis Israel*, and editor of the *Herald of the Kingdom and Age to Come*; and the evenings from half-past seven till nine for the investigation of important scriptural questions. To these several meetings that portion of the public is respectfully invited which is of a Berean mind, and desires to know what must be believed and done to the obtaining of eternal life." In addition to this they have struck off the following bill for circulation in the vicinity of the hall:

"*Salvation is of the Jews.*"

John iv., 22.

ISRAEL'S HOPE;^a

or the

Kingdom and Age to Come, Glad Tidings to all that are heavy laden and oppressed.

That portion of the public interested in the Holy Scriptures, and desirous to know what they reveal concerning the destiny of Man and the Earth he inhabits, is respectfully informed that

CHELSEA HALL,

186 West-Eighteenth-street,

has been engaged as a place of worship and instruction where inquirers can be accommodated every Sunday, and addressed on their important and wonderful contents. Jesus Christ, who is "KING OF THE JEWS," in saying that salvation is of that people, has

indorsed Israel's hope as true. Now Paul saith there is "One hope of the calling,"^b and defines that calling or invitation to be *to God's Kingdom and Glory.*^c Israel's hope is therefore the "one hope" exhibited in the Bible—the only one, in fact, that in its manifestation can redeem the believer from the power of death, and cause the nations to sing for joy. How important, then, that it should be understood; for "without faith," which "is the substance of things hoped for,"^d no man can please the Lord.

The meetings commence at half-past ten in the morning; three in the afternoon; and half-past seven at night. In the afternoon Dr. J. Thomas (late of Virginia) will usually speak. The evening meetings will be devoted to the free investigation of important scriptural subjects.

NEW YORK, Dec. 18, 1852.

SCRIPTURE INVESTIGATION MEETING.

"Prove all things, and hold fast that which is good."
Paul.

In accordance with the above notice meeting was held thrice at Chelsea Hall for the first time on December 19. In the afternoon I addressed about sixty people there on the 19th of Luke, dwelling principally upon salvation coming to the house of Zaccheus "*forsomuch as he was a son of Abraham;*" and upon the partial accomplishment of Zechariah ix., 9-11, in the entrance of Jesus, Zion's king, into Jerusalem, "riding upon a colt the foal of an ass."

In the evening I spoke to them on the fearful consequences of ignorance, and the blessed effects of the right use of the knowledge of God's truth. This was demonstrated by reference to the passage read at the beginning, in which Paul tells the Thessalonian disciples that "he would not have them ignorant," and exhorts them to "prove all things;" and for the reason given in his letter to the Ephesians, namely, because that a darkened understanding alienates from the life of God, and hardens the heart against all that he approves. Eschew ignorance of the truth, then, as a man in love with life would avoid death. "Buy the truth," therefore, if it can be procured in no other way, and seize on every opportunity Providence presents of making it your own. "If the gospel be hid, it is hid to them that are lost." This is tantamount to saying that the ignorant are lost if they continue ignorant, for if the gospel be hid from a man he is ignorant of it. He does not believe it, and therefore

^a Acts xxviii., 20.

^b Ephes. iv., 4. ^c 1 Thess. ii., 12. ^d Heb. xi., 1.

cannot be saved, as the Lord Jesus has affirmed. How perilous and damnable a thing is ignorance! When voluntary it is punishable, when helpless it is pitiable, but still alienating from the life of God. This is the natural condition of all the sons of Adam. Ignorant of that system of truth which the Bible teaches, they are all heirs of death interminable. "In the congregation of the dead they shall remain." Ignorance is degrading—it is soul-debasing; it is a horrible, awful thing. Look at savage men on the isles afar off. Nay, look at the savages at home—in the purlieus of this city, and then say if ignorance of the knowledge of God be not the great brutalizer of the human heart. What rational man, then, would continue ignorant when knowledge is brought to his very door? It is offered to you. You are invited to come to this place every Sunday night, and in a free and friendly manner to examine what the Scriptures teach, to make you "wise unto salvation."

Thus we spoke with respect to ignorance and its consequences. I then presented the brighter view unfolded by the Scripture testimony concerning knowledge, and its divine results when rightly used. "This is eternal life, to know thee the only true God, and Jesus Christ whom thou hast sent." "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." These were the Scriptures of Moses and the prophets; for when Jesus spake the words there was no New Testament extant. Of these same Scriptures Paul said to Timothy, "Thou hast known them from a child, and they are able to make thee wise unto salvation through the faith which is in Christ Jesus." The knowledge they reveal is wonderful in its nature and in its influence upon the heart of man. It is miracle-working. It can slay the old Adam, and compel one to put him off with his deeds; and create a new man instead after the image of God who hath revealed it. The Colossians were at one time mere children of the flesh, subject to the thinking of the flesh, and doers of its deeds. But Paul carried the Kingdom's gospel to them. They believed it, and obeyed it too; and so put on the second Adam, becoming new men in him, as saith the apostle, "Ye have put off the old man with his deeds; and have put on the new, which is renewed by knowledge after the image of him that created him." Thus they became "partakers of the divine nature." Not by the belief of mere facts, for they will renew no man. This is manifest from daily observation. The wretched papist who worships dead men's ghosts and bones, and saint-idols, believes, or rather credits the word of his priest, who tells him that

one Jesus lived in the days of a certain Pontius Pilate, the Son of God by the blessed Virgin, who was crucified, dead and buried, and rose again on the third day, and then ascended to the right hand of God, where he has been ever since. But this credence has no renewing effect upon his heart any more than it hath upon the hearts of Protestants who luxuriate in all earthly things, and enjoy a pious siesta in "the dim religious light" of some fashionable conventicle once a week. The renewing knowledge of God propounds something more heart-renewing than "sacred history;" it plants within us full assurance of faith in the exceeding great and precious promises he has made in regard to his kingdom and glory. "By these"—by faith in these, the apostle Peter avers it is, that men become partakers of the divine nature—not by the breathing of a particle of the divine essence into a babe's nostrils, but by a rational and intelligent man's hearty belief in the covenants of promise, that a goodness of disposition is elaborated such as was in the man Christ Jesus, the image of the invisible God, whose nature was strikingly displayed in his character before the eyes of men. Who, then, that aspires to the dignity of divine manhood would continue in ignorance of the exceeding great and precious promises of God? Who would neglect to search the Scriptures where they may be found? Far be it from any listening to my voice this night. Rather let us assemble here with all diligence, and help one another and ourselves to understand the words of God, and he will aid us; for God helps those who help themselves. The book of his testimony is in our hands. The leaders of the people are confessedly unable to expound or interpret it. Shall we perish for lack of knowledge because of their incompetency? Nay, my friends, if they be content to dream away their lives in the strong delusion of ignorance, let us be up and doing. You are invited, be ye Papist, Protestant, Infidel, or Jew, to meet here every Sunday evening at half-past seven to examine the Scriptures. Not to dispute about theories, or to propound crotchets; but to search into God's knowledge that you may come to understand the truth and be saved by it.

Will you accept the invitation? Can you find it in your hearts to refuse a call so beneficial to yourselves? While many are running to and fro, and knowledge is increasing on every side, a feature so characteristic of the times in which we live, denoting that "the time of the end" is come, can you consent to stand still, and to remain without understanding in "the deep things of God," which every one must do who contents him

self with the pulpit oratory of the day, and does not search the Scriptures with a Berean mind? What extraordinary encouragement is set before us to become wise! "The wise shall inherit glory." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." As we have seen, "the Scriptures," that is, Moses and the prophets, elucidated in part by the writings of the apostles, "are able to make us wise," if we will study them, and it is written that "the wise shall understand."

Now, to afford you such facilities to this end as we can command, or place at your disposal, we have taken this hall. Compared with the palatial temples of this city, it is a very humble and insignificant place. It is, however, the best accommodation we can offer you at present. It is water-tight, capable of being well warmed, and is well lighted by day and night. The truth resides not in palaces and stately mansions, and its friends have been for the most part less comfortably and conveniently housed than in this room. We think it will answer the present purpose, and prove no obstacle to the acquisition of the truth.

Next Lord's day evening, then, we propose to meet here to commence our free and friendly examination of the Holy Scriptures. The chair will be taken precisely at half-past seven by one appointed by the society which has rented the hall. The members will sing a hymn, and one whom the chair shall invite will offer prayer to God for a blessing upon our endeavors to understand his word. After this the Scripture investigation meeting will be considered as opened. The chairman will then read the portion of Scripture to be examined, upon which he will invite any one present, *who believes that the Bible is a true and faithful record of the past, and an infallible exponent of God's purposes in regard to the future*, to favor the audience with what appears to him to be the obvious meaning of the passage. He may occupy as much time as he pleases not exceeding fifteen minutes; at the expiration of which he will give place to another, who will conform to the same regulation. Speakers will be careful to expound, not to dispute. They will be expected to explain the passage read as they best can without criticising the expositions of those who have preceded them, for they must remember that the meeting is an assembly of learners, not of teachers—the only teacher recognized being the word itself. This is the only doctrinal authority admissible; hence every exposition to be convincing must be sustained in all its points by a "thus it is written," and a "thus saith

the Lord," in the plain, grammatical, parallel, and contextual signification of the words. After the passage has been sufficiently handled, the chairman will then present his understanding of the matter, which will close the subject for the evening. He will then notify the audience what will be the topic or passage for consideration at the next meeting, that individuals may think over it during the week, so that they may not rise to speak without reflection. The members will then sing, and the meeting will be dismissed with thanks to God through the Lord Jesus Christ for his word, and the privilege enjoyed of thus publicly investigating it in security and peace.

Having spoken to this effect, we announced the first chapter of Genesis as the portion to be examined at our next meeting. We then sang a hymn, and having supplicated the blessing of God, dispersed to our several abodes, very well satisfied with the commencement we had made in this great heart of the American Union. EDITOR.

MOTT HAVEN, WESTCHESTER, N. Y., Dec., 1852.

THE FRENCH EMPIRE.

"SPIRITS OF DEMONS DOING WONDERS."

BY THE EDITOR.

The text at the head of this article occurs in Rev. xvi., 14; and signifies the same thing as "unclean spirits" in the preceding verse. An unclean spirit is a power, or political jurisdiction or influence paramount in a country. I do not mean to say that "unclean spirit" would be correctly defined thus in all texts where it occurs; but this I do say, that when the phrase occurs in a prophecy which treats of things political, it signifies a potential influence belonging to some particular government.

This use of the phrase is manifest in Zechariah's prophecy of the deliverance of Israel's land from the desolating abomination at the time when Judah "shall look on him whom they have pierced and mourn for Him."^a His words are "And it shall come to pass in that day, saith the Lord of hosts, that I shall cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the *Unclean Spirit* to pass out of the land." It is clear that this still refers to the future, seeing that "the names of the idols" are yet remembered in Israel's land. The "images of the saints" are still worshiped or remembered there by Catholics, Latin,

^a Zech. xiii., 2.

Greek and Armenian. Their prophets pervade the land, "speaking lies in the name of the Lord," and the "Unclean Spirit" protects them in their ministrations from destruction by each other's hands. This is the present condition of Palestine, but as the prophet teaches, not its final one. The Ottoman, nor the power destined to supersede him for a short time, is not always to reign lord paramount there. It is to "pass out of the land," and to defile it no more for ever.

The answer to the question then, "*What is the unclean spirit now in Israel's land?*" is that it is the Ottoman power's, which power is for the time being answerable to the Dragon, out of whose "mouth," or government, an unclean spirit is seen by John to go forth. Three unclean spirits are three political emanations or policies proceeding from those several governments exercising jurisdiction over the territory of the Great City, known in history as the Roman Empire. Rome, Constantinople, and Vienna, are the seats or thrones of these dominions, symbolized by the Dragon, the Beast, and the False Prophet. Their heads, or chiefs, are the *δαίμονες* or *dæmons*, (not devils) who enunciate the "spirits" characterized as "unclean." They are evil demons because the spirits that issue from them are unclean, and consequently unholy. The Emperor of Turkey, the Emperor of Austria, and the Pope, are the geni or demons, who preside over the utterances of the symbols indicated; and if the reader have been observant of old-world affairs for the last four years, he will not have failed to remark, that their "spirits," or several policies, have been and continue to be, originated and shaped by the movements of the French nation, the symbol of which I have before shown to be THREE FROGS. For this reason John styles them *ὅμοια βατραχίαις*, like to Frogs—policies, Turkish, Austrian, and Papal, adopted in consequence of events in France.

These three Frog-like Spirits of Demons are said by the apostle to be miracle-workers; that is, *ποιοντα σημεῖα, ποιοῦντα semeia, demon-spirits, effecting prodigies*. In Rev. xiii., 13, the Two-Horned Beast is said to "do great wonders," (*σημεῖα, seemeia,*) which in the next verse are termed "those miracles which (*τὰ σημεῖα ἃ, ta seemeia ha*) he had power to do in the presence of the Beast" with ten horns. This power of the two-horned dominion to work prodigies was manifested in its "causing fire to descend from the heaven," by which it compelled the dwellers upon the earth out of which it arose, to set up an Image of the Sixth or Imperial Head of the ten-horned dominion; which image it so energized by its power as to enable it to speak, and cause to kill the

rebellious. History shows that this was effected by prodigious wars—the fire descending from the heaven; which is the apocalyptic mode of representing war originating from the powers that be. Paul refers to *σημεῖα* of this kind in speaking of the appearing of the lawless power. when he says its coming is according to the energy of the Satan in all authority, (*δύναμι, dynamei,*) and prodigies, (*σημεῖα,*) and false miracles, (*τετρασι ψεύδους, terasi pseudous;*)—political authority, wars, and falsehood of every kind, emanating from the civil and ecclesiastical Satan, or adversary of the saints, are the well-known historic energy which has established the two-horned and image, or Little-Horn-of-the-West, dominion existing upon the earth, or Holy Roman territory, at this day.

The middle-age image of the old pagan Roman imperialism being set up and vitalized, it becomes a worker of prodigies in its turn. In Rev. xvi. and xix. its mouth is styled "the False Prophet," and is, in the latter text, said to "have worked the prodigies in the presence of the Beast" with two horns; that is, by its policy it has involved the two-horned dominion in wars with other powers, ultimating in great changes, and them with it.

The mission of the three Frog-excited spirits is warlike. They are to "go forth to the kings of the earth and of the whole habitable" (*τρῖς οἰκουμένης ὅλης, tees oikoumenes holees,*) to gather them together for the war (*εἰς πόλεμον, eis polemon*) of that great day of the Almighty God." Their sending thus defined presents them with an arena coextensive with the Turkish, Austrian, and French empires, together with the kingdoms and principalities of papal and protestant Europe. An imbroglia will be formed from which no European state will be exempt. Its results will be politically wonderful, the earnest of which is found in the rapid and extraordinary resurrection of the Napoleon empire. The Frog-power has proved itself wonder-working in the development of its own imperialism; we need not therefore be incredulous or surprised at the idea of future and greater wonders being manifested as the result of its policy antagonized by the *dæmons* of Constantinople, Vienna, and Rome.

Wonder-working is characteristic of the times. The revolutions of 1848 were extraordinary. They proposed results which have remarkably and signally failed in every instance. After the shaking the thrones experienced, the triumphs of absolutism must astonish even the tyrants themselves. The people have accomplished nothing they desired, and the governments have succeeded beyond

their most sanguine expectations: the purpose of God alone has progressed in the confusion of the times. That purpose has been the re-establishment of the French Empire, which, as I have already shown, is the democracy armed and imperialized. *L'empire c'est la paix*—"the empire is peace"—is the mission proclaimed for it by its chief. But this, like all the public professions of Louis Napoleon, is unworthy of belief. *The empire is war and not peace.* "There is no peace for the wicked, saith God." He hath revived it in his providence as his sword, which he is about to bathe in the blood of nations. The time has come to gather their armies against Jerusalem, and the resurrection of this empire, which was never peace, is the preparation initiative of that tumult of the world whose uproar will at length encompass the holy city.

But the end is not immediately. The map of Europe must be first politically changed. That is, Belgium, Spain, Portugal, Sardinia, Naples, Switzerland, the States of the Church, the Italian States and Principalities, and Greece, are to be distributed temporarily among three imperial rivals. The treaties of 1815 will be repudiated, and the old Roman territory subdivided into three parts. This is deducible from the saying which is written, "And the Great City was divided into three parts." Peace cannot effect this. Wars, and they desolating ones too, must supervene. The policy of the new empire will disturb everything, and leave nothing settled but the purpose of God. Already the shadow of coming events may be discerned. Since writing our article on the *Tripartite Division of the Great City*, its territory acknowledges the sway of three emperors. His Highness the Sultan of the Sublime Porte has changed his title to that of Emperor of Turkey; and the President of the imperial republic has assumed the style of Emperor of the French. So that, with the Emperor of Austria, there are now three to claim imperial sovereignty over the rest of Europe. In the coming strife, however, the Sultan will doubtless give place to the autocrat of Russia, whose manifest destiny is to overshadow and eclipse the glory of the other two. The shock of embattled hosts must be fearful ere this conclusion can be arrived at. But it is inevitable. No peace policy can be devised by the powers to avert this war. It must come. God has not prospered Louis Napoleon's policy for the advantage of Napoleon the Third; but for the execution of that purpose represented in the going forth of the unclean spirits like frogs to the kings of the earth.

The French Empire, then, is not to be regarded as an olive branch, but as a great

sword, with which the angels of God (to whom is subjected the present world, and whose administration is His providence) are about to advance human affairs another stage toward the fulfillment of the times of the Gentiles. French intrigues in Belgium, Sardinia, and Constantinople are bringing the hands of the world's rulers to their swords' grasp, by which they are in motion towards the preparation of that war to which they are exhorted by the prophet Joel—a war which is begun by the policy of the Frog-power, and terminated by the King of Israel and the saints, whose hope he is, as well as the strength of Israel's tribes. The French Empire is a meteor. It will blaze forth with dazzling lustre to be extinguished in the blackness of darkness for ever. Its mission accomplished, and it will perish to rise no more. When "the cities of the nations fall," its overthrow will be imminent, and its "mountain" a dissolving view.

There are some expecting the appearing of the Lord, and the resurrection of the dead in 1853. They will find this expectation as fallacious as that of 1843. They err, not knowing the Scriptures concerning "the time of the end." The event is not far off, but it is not so near as they would have it. The work of dividing the great city into three parts will take time. Host will encounter host, and many battles fought and victories won, ere such a subdivision will be acquiesced in by the powers that be. After this, the fall of the nations' cities supervenes, by which the formation of the Feet of Nebuchadnezzar's Image is effected, and the Toes attached to them. The seat of war is then transferred to Israel's land, and Jerusalem is besieged and taken by the army of the Goat-nations confederated under Gog. When these predicted events have become history, there will then be reason in the expectation of the immediate, the daily, appearing of the Son of Man in power and great glory. The great thing for the believer to attend to now is preparation for appearance in his august presence. No one, however pious, is fit to stand there who has not obeyed "the gospel of the kingdom," as well as believed it. Put on the wedding garment and keep it clean, if you would be approved when the Lord comes. How readest thou the wholesome words of Jesus? Is there such a passage in the book of God as *be immersed and believe the gospel*, or "He that is immersed and believeth shall be saved"? No. Faith in the kingdom's gospel must precede immersion if you would be invested with God's robe; styled in his word "the righteousness of God witnessed by the law

and the prophets; even the righteousness of God which is through faith of Jesus Christ to all and upon all that believe.^c Blessed are such who watch, having garments to cover them when the Lord appears. Being wise, they will understand and discern these portentous times aright.

MOTT HAVEN, N. Y., Dec. 28, 1852.

ELPIS ISRAEL'S WANDERING STAR.

The Bethanian Professor of "Sacred History"—Divinity says, that "the Wandering Star of 'Elpis Israel,'" has had "administered to him his second or third baptism;" and predicts that the administrator "may yet dispense to him another into *repentance* of all his day-dreams about a returning Lord to the ruins of the old Temple."

We quote the above from the *Millennial Harbinger* for September, which has fallen *accidentally* into our hands. It is another specimen of its sly hits at Elpis Israel, which being invincible, vexes its editor as a prick in his eye, and a thorn in his side. Hopeless of effecting anything against it argumentatively, he shoots his unpointed arrows at its author with the most convenient secrecy. We have given him a copy of the work, and sent him the *Herald* for six years, being equal to fourteen dollars, yet we cannot obtain from him even a copy of a number in which he unbends his bow with full intent to slay us. Such warfare as this is unfair, and unworthy the pretensions of Mr. Campbell to superior sanctity and intrepidity.

"The wandering star of Elpis Israel," as he styles us, has been immersed twice, not three times, as he insinuates; and has no intention of being immersed again, though the administrator of his second immersion should sell himself to Bethany for a mess of pottage! For what purpose has Mr. Campbell, in former years, re-immersed persons who applied to him? Why was Mr. Walter Scott, his colleague and former leader, immersed a second time? To speak of more honorable men, why were the twelve Ephesians re-immersed by Paul? Why, but for the simple and obvious reason that they had not believed "the truth" when first immersed. Mr. Campbell has said that "the popular immersion is no better than a Jewish ablution;" and that "the popular preachers preach another gospel and another baptism."^a Will Mr. C. say that the believers of such a gospel and the subjects of such a baptism should be content when they come afterwards to believe the true gospel? That

they should not be immersed a second time? That belief of the truth after such an immersion will react upon it, and make that effective which was worthless before? This is too absurd even for him to affirm; on the contrary, in his better days, when he believed in "the Lord's return to the ruins of the old Temple," he has said, "The truth to be believed is one thing, and the belief of the truth another. Both are pre-requisites to immersion. *The truth must be known and believed before we can be benefited by it.*"^b This is precisely what we contend for. When ignorant of "the truth," we were immersed into what we now see was mere Scott-Campbellism; but when we came to understand Moses and the prophets, and, by consequence, the writings of the apostles, we attained to the belief also of "the gospel of the kingdom" promised in the Old Testament, and preached in the New. Enlightened by this, we perceived that the Campbellite gospel and baptism administered by their inventor, Mr. Walter Scott, were as much "another gospel and another baptism" as any administered by "the popular preachers;" and believing with Mr. Campbell, that "the truth must be known and believed before we can be benefited by it," we determined to renounce his baptism as worthless; and to be immersed a second time, that we might be benefited by the gospel of the kingdom then as now assuredly believed. As we have said elsewhere, we repudiate the repetition of an immersion on any other ground than this. If a man have believed "the truth," that is, the gospel of the kingdom in the name of Jesus as its covenant, priest, and king, before immersion, he should never be immersed again; but if he "understand not the word of the kingdom," immersion endlessly repeated, will leave him unbaptized, dead in trespasses and sins, and without any scriptural hope of resurrection to eternal life. If such an immersed man come to understand and believe the truth after his immersion in his ignorance, let not such an one deceive himself by supposing his immersion is any better than a Jewish ablution. It is no better. It is utterly worthless; and being convinced of this, we were immersed a second time by one who had been re-immersed, and who declared to us he believed the gospel of the kingdom we desired to obey. We permitted him to do nothing but pronounce the words of Christ, and, having put us under the water, to raise us up again. We confessed to God before we went down into the water, and with our own voice called upon his name. We accepted neither prayer nor exhortation from

^c Rom. iii., 21, 22. ^a Chr. Bapt., p. 656.

^b *Ibid.*, p. 446.

him; but confined him strictly to the act defined. It is certain, for many reasons, he will never dispense to us in any form or shape again. He is in the hands of him who will deal with him according to his deeds; and there we leave him, being well assured that whatever may become of him, truth will be vindicated, and malice put to shame.

Mr. C.'s supposition of a third immersion into repentance of all our "day-dreams" detailed in *Elpis Israael* and the *Herald*, is childish and vain. If our "day-dreams" were to vanish as the morning dew, whither should we turn? Scripture, reason, and experience, all concur in testifying the absurdity of the Bethanian system. We could not, therefore, turn to that as a vision of peace and righteousness. Nor could we turn to any other form of sectarianism, for they are all vanity alike. There is then for us but one alternative—the gospel of the kingdom in Jesus' name, or infidelity. The latter has no charms for us. Twenty years' study of Moses and the prophets, &c., and a constant advocacy of their testimony, have made faith an essential part of our inner man. The gospel promised to Abraham, and preached by Jesus and his apostles, is the bright particular star of our voyage through life. The longitude of our faith is always 55 degrees east from Ferro, where Abraham and his seed sojourned in hope of an everlasting possession there. We dream of this by day. It is a pleasing and a truthful dream; and will not, we trust, vanish from our heart's tablet until its foreshadowed reality shall bless the sight of all the sons of God. Let Mr. Campbell, then, and all other friends of the present world, use their pleasure in blaspheming the Lord's truth, and in heaping injustice and calumny on his brethren who believe it—their time is short: we hold on to Israel's hope, for "*Salvation is of the Jews.*"

EDITOR.

ANALECTA EPISTOLARIA.

AN ASSERTION VERIFIED.

DEAR BROTHER,—The three volumes of *Elpis Israael* arrived safely. We are all exceedingly pleased with the work. C. says he would not take a hundred dollars for his if he could not replace it. He values it higher than all other books, save the Bible, which it renders so intelligible. Oh, how grateful should we be to you for the precious instruction we have received from you by word and writing? But for your instrumentality we should probably have been groping our way along in profound sectarian darkness, looking and praying for the time

when no man could say to his neighbor, "Know the Lord;" when the stone "cut out of the mountains without hands" should "fill the whole earth," and grind the nations to powder, *by moral suasion*; and in so doing would convert them all, and render them fit subjects for the Messiah's kingdom! When, lo! utter destruction would have come upon us at unawares! But, we trust, we have seen the truth more perfectly than this; and pray that we may, if not alive at the glorious appearing of the Son of God, have a part in the first resurrection, over whose children "the Second Death hath no power."

We have great faith in your exposition of the future development of mundane affairs. Well do we recollect your assertion in 1848, contrary to all expectation then, that the *French Republic would not stand more than four or five years*; and how truly have we seen it verified. This, with other indications, have very forcibly impressed us.

May the good Lord guide us, and preserve us all to the glorious appearing of his immaculate Son! And that we may have a part in the resurrection to life, and enjoy his presence as the Light of the New Jerusalem for ever, is the fervent prayer of yours most affectionately in the "One Hope of the calling."

JOHN OATMAN, SEN.

BASTROP, TEXAS, March, 1852.

A WORD OF ENCOURAGEMENT.

MY DEAR BROTHER,—There is no post-delivery that gives me so much pleasure as that which puts me in possession of your unrivaled periodical. But it grieves me greatly to perceive how inefficient is the patronage it receives. I feel, however, self-condemned that I have myself done no better than hitherto. I request you, therefore, now to forward me three copies of the past volume, being one for each of my children. There are articles in them whose value is far above gold. I have been delighted with them, and have, by their means, apparently enlightened the minds of others. But there it rests at present. Alas for prejudice! You have, however, brought more to the acknowledgment of the truth, than honest old Noah, who, after preaching righteousness a hundred and twenty years, could number only six adherents besides his wife. May we not inquire with Jesus in respect of the gospel of the kingdom, "When the Son of Man comes shall he find faith on the earth?" I have had many disputations,

and silenced many disputers of this world, expecting that some fruit would follow; but none appears as yet. As a baptist who went to Australia from this place some two or three years since, says, in a recent letter concerning the aborigines, that he despaired of their conversion till the Lord came; so may I say of the natives of Linlithgow, of Scotland, yea, of all Britain. They seem all gospel-proof; and the words of Paul are alike applicable to protestant as to papist—"Because they received not the love of the truth that they might be saved; for this cause God will send them *Strong Delusion* that they should believe a lie. That all might be condemned who believe not the truth, but have pleasure in unrighteousness."

Your letter to Kossuth is admirable, and well-timed; but it will not prevent the noble and patriotic Magyar from pursuing his course, any more than your clear elucidation of the gospel of the kingdom will turn men from their false and superstitious notions. But your unwearied and self-denying endeavors must be a great source of satisfaction to your inward man; and, having sowed the good seed, we must wait in hope. Perhaps some great change may take place soon; and I pray you may be spared to see much fruit from your labors ripening for the kingdom. The doctrine you teach is quite new to this generation, whose rust it will take much friction to polish off, that the light of truth may be reflected, although you and I think it so plain and easy to be understood.

I have had a short outline of the gospel of the kingdom sketched out with a view to its publication as a tract. Life is very uncertain, and I have a great desire to leave behind me some mark or demonstration of my attachment to the truth as taught by the prophets and apostles. Many thanks to your writings for directing me to the word of God, by which my mind has been divested of the human tradition which obscured and oppressed it. The title I propose to give is, "The Gospel, or Glad Tidings of the Kingdom of God, briefly exhibited from the statute book of heaven." I have commenced it in this way:—

"Mat. iv., 21. Jesus went about all Galilee teaching in their synagogues, and preaching *the gospel of the Kingdom.*"

"Luke viii., 1. And it came to pass afterwards, that he went throughout every city and village, preaching and showing *the glad tidings of the kingdom of God*, and the twelve were with him."

"Chap. ix., 2. And he sent them out to *preach the kingdom of God*, and to heal the sick. * * * And they departed and went throughout the towns *preaching the gospel*, and healing everywhere."

Then to preach the gospel is to preach the kingdom of God. Therefore, where the kingdom of God is not preached, the gospel is not preached. I then go back to the prophets, beginning with David, and show what the kingdom of God is as preached by Jesus Christ, and afterwards by his apostles.

In conclusion, be not disheartened at the lukewarmness of the Laodiceans; but if it be possible, go on. God in Christ will be your reward. With kind regards to yourself, and the faithful with you, I remain your ever grateful, and, I hope, humble brother in Christ Jesus.

Ebenezer Allan.

LINLITHGOW, SCOTLAND, *March, 1852.*

ENCOURAGING ALSO.

DR. THOMAS—DEAR BROTHER:—After so long a time I have found opportunity to write to you, but have neither time nor strength to say much, it being the first effort after two months' confinement by sickness. I have procured at 234 Wooster-street, New York, two copies of *Elpis Israel*. I am much pleased with it. There is, I think, more originality in it than in any other book I have read. Why is it that throughout all "Christendom" the prophecies are so strangely neglected? Is it because there is nothing in them to sanction any of the *isms* of the Gentiles? Your Herald continues to be a rich monthly treat, of which I would on no account be deprived.

I had intended to make some inquiry respecting the financial prospects of the Herald. *It ought not and must not be discontinued.* Cannot some plan be adopted for its permanent support? How many donors of fifty dollars each will be required to sustain it? If some such course should be thought judicious by you, you may put me down for one fifty. I am very anxious it should be continued, and your pecuniary responsibility diminished, and in some measure relieved.

Write to me on this matter, and believe me your friend and brother.

CAMPBELL WALDO, M. D.

JEKONSHA, CALHOUN, MICHIGAN, *Nov. 24, 1852.*

REMARKS.

Our friend has no doubt rightly divined the cause of the general neglect of the prophetic writings, which reduce to utter foolishness the faiths which divide, corrupt, and deceive the world. The prophets cannot be understood when scanned through the smoked glasses of pulpit and collegiate divinity. The stand-point of the observer must be on "the word of the kingdom" understood, or he will comprehend nothing of the law and the testimony as he ought to

know it. The popular faiths are not located upon this position, but in the low grounds and swamps of the great city, where the fog is too dense to admit the light which shines to the perfect day. Night reigns, with no moon walking in brightness to reflect the radiance of the soon rising Day Star upon their hearts and minds. Surrounding darkness blinds them to the glorious things spoken of Zion by the Spirit of God. Their faiths treat not of these, therefore their ears are deaf, and their eyes are closed against them. There is no affinity between the hope of Zion's children, and the hope of those who have the mark of the beast, and are intoxicated with the cup in the hand of Madam Mystery. They see no sanction in Zion's hope for the wild, sky-kingdom visions of the carnal mind; which, therefore, not only neglects, but proscribes the study of the sure prophetic word as alike unprofitable and dangerous to one's sanity and faith. But our strength is Zion's hope, which is to them weakness and folly. It is consoling, however, to know that it has ever been so. Belial's strength and wisdom, which is the world's, has prevailed, and will prevail until the Ancient of Days comes, and makes bare his holy arm. Zion's weakness and folly will then become strength and wisdom before the world, and extort its admiration and applause. Her sons can well afford to possess their souls in patience: for

They will have a glorious day
When the King of kings comes,

and puts to silence the vain babbling of foolish men against "the Word which he has magnified above all his name.

It is gratifying to an author when he finds his readers pleased with his lucubrations, especially when he knows that they are of the salt which gives savor to the world. This gratification accumulates upon us, and with the more agreeableness as it is accompanied with the assurance that by our writings men are being disenthralled from the slavery of human tradition, and made free in the bonds of truth. Look at the instances we are continually recording—opponents converted into earnest believers, who appreciate and desire to sustain the truth. We would avoid the invidiousness of particularizing them by name. Our readers are not unmindful of them; and it is with pleasure we are enabled to add our friend and brother, Dr. Waldo, to their number. We gratefully accept his offer in behalf of the truth for which we endure hardship, as good soldiers ought to do. When a believer's heart opens his purse in aid of the kingdom's gospel, we rejoice as we would in the succor of a dear friend from some

great extremity. The friend is rescued and we are glad. The kingdom's gospel is the truth, and that truth we love, as our self-sacrifice has clearly shown. Were the advocacy of it to fail for want of "filthy lucre," our heart would be pierced as with a javelin. But surely this can never be. It certainly will not if all who profess to believe the truth, and have the means, will imitate the liberality of brethren Lemmon and Waldo. Our endeavors will continue to be devoted to the truth so long as the means are furnished us by its friends. When these cease ours will cease, but not till then. Who will strengthen our hands by following the example of these liberal brethren, the sincerity and earnestness of whose convictions are proved by the unconstrained offerings of their own will? The Herald's expenses for the current year will admit of no promises. The time for action has arrived; and its last words to its friends are, "You must do, or I must die."

SPIRITISM.

DEAR BROTHER:—The Campbellite Disciple Church at Antioch, where I had the pleasure of hearing you once some twelve years ago, is dead; and whether it will be brought to life again I cannot say. Several of the members left for California; but some have since returned. There was no one to take the lead in meetings, so that there has been no meeting since. One of the leaders turned Swedenborgian; a few of his brethren followed, and convened with him. We have heard him; but not being able to discern the "internal meaning" of what he outwardly expresses, we find no inducement to attend. If you have read Swedenborg's works, you know what teaching we had. He is a full believer in the "spirit-knockings," such as are heard in this quarter of our planet. Some six miles hence they have communications from the "spirit-world," they say; and great numbers are attracted thither. Some say they get direct communications from departed mothers, fathers, sisters, brothers, &c. I have been told that some of the spirit-rappists have called up, or rather called down, the spirit of a worthy sister of ours, who died four years ago in April 1853. She became convinced of the truth that when the Lord Jesus appears in his kingdom, she would awake to everlasting life, and not before. I believe she understood the gospel when she was immersed, expecting to share in the promises made to Abraham, and the others in his Seed, of whom the world is not worthy. Her parents, who are close communion Baptists, regarded me as having

converted her to Campbellism. They were mistaken, however; for she was a long way from that powerless *form* of godliness.

I hope to see you in these parts ere long. Had I the ability of myself to defray your expenses, the want of means should be no obstacle in the way. We are much pleased with the Herald. It is a welcome visitor here. We shall endeavor to assist you in sustaining it. I am pleased to see that some are beginning to appreciate your labors in the gospel, which through your writings have afforded us much light. If the people in this vicinity would peruse them, they would soon be dispossessed of the spirit-knocking demons, which overshadow their intellects with what may be truly styled "the greatest humbug of the age." With love I remain yours,

In hopes of Eternal Life,

J. D. BENEDICT.

KENOSHA, WISCONSIN.

"THE FATHERS."

Concerning these gentlemen who are regarded by some as the great lights of Christianity, Mr. Chandler says, "It is infinite, it is endless labor to consult all that the Fathers have written, and when we have consulted them, what one controversy have they rationally decided? How few texts of Scripture have they critically settled the sense and meaning of? How often do they differ from one another, and in how many instances from themselves? Those who read them, greatly differ in their interpretation of them, and men of the most contrary sentiments all claim them for their own. Athanasians and Arians all appeal to the Fathers, and support their principles by quotations from them. And are these the venerable gentlemen, whose writings are to be set up in opposition to the Scriptures? Are creeds of their dictating to be submitted to as the only criterion of orthodoxy? or esteemed as standards to distinguish between truth and error? Away with this folly and superstition! The creeds of the Fathers and Councils are but human creeds that have marks in them of human frailty and ignorance."—*Introd. Hist. Inquis.*

M. Barbeyrac declares himself thus concerning them: "The Fathers, you say, whom you regard as the propagators of the Christian Religion, must necessarily have been men of true piety and knowledge; but it has been maintained and proved to you by a great number of instances, that the Fathers have not only fallen into very gross errors, and been most profoundly ignorant of many things which they ought to have known;

but, farther, that most of them have more or less suffered themselves to be led by passion; so that their conduct has been found frequently to be such as is neither regular nor justifiable." Again, "In the first ages of Christianity, and those that followed after, the men most applauded, and who bore the greatest character in the church, were not always those that had the greatest share of good sense; or were the most eminent for learning and virtue."—*Hist. Scien. Moral.*

GENERAL COUNCILS.

"I think it will evidently follow from this account that the determination of councils and decrees of synods, as to matters of faith, are of no manner of authority, and carry no obligation upon any Christian whatever. I will mention here one reason, which will be itself sufficient if all others were wanting; viz., that they have no power given them in any part of the gospel revelation to make these decisions in controverted points, and oblige others to subscribe to them; and that therefore the pretence to it is an usurpation of what belongs to the great God, who only hath and can have the right to prescribe to the conscience of men. But to let this pass, what one council can be fixed upon that will appear to be composed of such persons, as upon impartial examination can be allowed to be fit for the work of settling the faith, and determining all controversies relating to it? I mean in which the majority of the members may in charity be supposed to be disinterested, wise, learned, peaceable, and pious men? Will any man undertake to affirm this of the Council of Nice? Can any thing be more evident than that the members of that venerable assembly came, many of them, full of passion and resentment; and others of them were crafty and wicked; and others ignorant and weak? Did their meeting together in a synod immediately cure them of their desire for revenge, make the wicked virtuous, or the ignorant wise? If not, their joint decree as a synod could really be of no more weight than their private opinions, nor perhaps of so much; because it is well known that the great transactions of such an assembly are generally managed and conducted by a few; and that authority, persecution, prospect of interest, and other temporal motives, are commonly made use of to secure a majority. The second general council were plainly the creatures of the Emperor Theodosius, all of his party, and convened to do as he bid them. The third general council were the creatures of Cyril,

who was their president, and the inveterate enemy of Nestorius, whom he condemned for heresy, and was himself condemned for rashness in this affair. The fourth met under the awe of the Emperor Marcian, managed their debates with noise and tumult; were formed into a majority by the intrigues of the Legates of Rome, and settled the faith by the opinions of Athanasius, Cyril, and others. I need not mention more; the farther they go the worse they will appear. As their decisions in matters of faith were arbitrary and unwarranted, and as the decisions themselves were generally owing to court practices, intriguing statesmen, the thirst for revenge, the management of a few crafty, interested bishops, to noise and tumult, the prospects and hopes of promotions and translations, and other like causes, the reverence paid them by Christians is truly surprising."—*Intro, Hist. Inquis.*

"All the world knows the dreadful cruelties committed in these unhappy centuries: they maintained sieges in their monasteries; they battled in their councils; they treated with the utmost cruelty all whom they but suspected to favor opinions, which too often proved to be such as nobody understood, not even those that defended them with the greatest zeal and obstinacy. These," says Barbeyrac, "are the great lights of the church! These are the holy Fathers whom we must take for men of true piety and knowledge!"

"One council," says another historian, "was summoned to annul what another had done, and all things were managed with that faction, strife, and contention, as if they labored to quench the spirit of meekness and brotherly love, so often recommended in the gospel. Some were banished, some were imprisoned, and against others they proceeded with more severity, even to the loss of their lives."—*Echard, Rom. Hist.*

PRESBYTERS AND BISHOPS.

"A presbyter," saith Jerome, "is the same as a bishop, and before by the instigation of the Devil, religious parties were formed, and it was said among the people, I am of Paul, I of Apollos, and I of Cephas, the churches were governed by the common council of the presbyters. But afterwards when every one regarded those whom he baptized as his own, not Christ's, it was decreed through the whole world, that one chosen from the presbyters should be placed over the others, that they might be charged with the whole care of the church, and the occasions of schism

removed. Does any think it is merely our opinion, not the representation of the Scriptures that bishop and presbyter are one, the one being the title of age, and the other of office? Let him read the words of Paul to the Philippians: 'Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons, grace to you and peace.' Philippi is a city of Macedonia, and there surely cannot have been in one city many bishops of the kind now denoted by that title. But as at that time bishops were the same as those who were called presbyters, he denominated them indifferently bishops and presbyters. If this still seem doubtful to any one, let it be confirmed by another proof. It is written in the Acts of the Apostles, that when Paul had reached Miletus, he sent to Ephesus, and called the presbyters of the Church of that city, to whom on their arrival among other things he said, 'Take heed to yourselves, and to all the flock over which the Holy Spirit placed you bishops, to feed the Church of the Lord which he hath purchased with his own blood.' Here notice carefully, that those whom he calls presbyters of the single city of Ephesus, he afterwards denominates bishops."

"These things we have quoted, that we might show that among the ancients presbyters and bishops were the same, but that gradually, in order that the germs of dissension might be extirpated, the whole care was devolved on one. As therefore the presbyters know that it is by the custom of the Church that they are subjected to him who is placed over them, so the bishops should know that it is rather by custom than a veritable divine appointment that they are superior to presbyters, and ought to govern the Church in common."—*Comment. on the Epist. to Titus, ch. 1.*

RESURRECTION OF BODY NO PART OF GENTILISM.

The thirteenth article of the creed of the "Beth Elohim" synagogue of Charleston, S. C., is, "We believe that the Soul is immortal, and that we shall be accountable for our actions in the life to come." Upon this the Editor of "*The Occident*," a Jewish periodical, in writing to the Chazan, remarks, "It is certainly not what we have a right to expect from a Jewish divine who professes to teach religion as he has received it. Our creed is: 'I believe with a perfect faith that there will be a revival of the dead at the time it may be the pleasure of the Creator, whose name be blessed, and whose memorial be

exalted for ever unto all eternity.' The immortality of the soul is an idea which many of the heathens believed in; but the *resurrection* is a peculiar Jewish doctrine, and to this we must profess ourselves as sons of Israel. Do you believe it? Or think you that they who *sleep in the dust* of the earth will not arise to everlasting life?" Yea verily; "the Hope and Resurrection of the dead" are the subject matter of the promise made of God to Israel's fathers. They pertain to Israel—the immortality of an hereditary essence called "soul," to the worshipers of calves and swine!

EDITOR.

"THE CONSENT OF THE FATHERS."

"In order to restrain presumptuous dispositions, the holy synod of Trent decrees, that no one relying on his own wisdom, shall presume in matters of faith and customs that pertain to the support of Christian doctrine, to distort the sacred scriptures to his own opinion, interpret them contrary to that sense which the Holy Mother Church has held and holds, whose it is to judge in respect to the true import and exposition of the sacred word, or contrary to the unanimous consent of the fathers, even although interpretations of that kind should never be made public. Let whoever does otherwise be reported by the usual officers and punished according to the laws."—The spirit exhibited in this decree is not peculiar to the Tridentines, but is common to all protestant sects as well. It is now as rampant among our friends over the left shoulder, the Bethanians, as among any we have knowledge of. Could they have succeeded in restraining our "presumptuous disposition" as they regard it, many now happily emancipated would still be laboring under the delusion that "Sacred History" was the very Ancient Gospel itself. We did not ask the "consent of the fathers," nor seek to construe the word according to the sense put upon it by the Fostering Mother, at Bethany, therefore we were reported and punished to the best of her ability. But all has failed thus far. We editorially exist, and the Gospel of the Kingdom in our hands cares as little for the decrees and oppositions of said mother, the fathers, and their hapless progeny, as for their Holy Tridentine Grandmother of world-wide celebrity herself.

EDITOR.

If any man love the world, the love of the Father is not in him.—1 John ii., 15.

PHYSICIAN, HEAL THYSELF.

"Our immediate *duty*, privilege, and honor," saith President Campbell, "is *most obvious*. We are first to understand the Bible ourselves, and then endeavor to make others understand it." This is true as the needle to the magnetic pole; and if our conscientious friend had attended to his most obvious duty, we are of opinion he would either have come to different conclusions than are contained in his "Sacred History," or the world would have been ignorant of his existence to this day. His duty is still "most obvious"—it is, "physician, heal thyself."

EDITOR.

If Satan enslave Satan what is that to thee? Leave his victims to the tender mercies of his philanthropists; they will embroil him sufficiently; but do thou seek the kingdom of God and his righteousness, and all else shall be added unto thee in due season, if thou faintest not.

The prevailing belief among Christians in the second century in regard to the state of the dead, is thus set forth by Dr. Giesler:—"Till then (that is, till the "first resurrection") the souls of the departed were to be kept in the under world, (*sheol* or *hades*, the receptacle of dead bodies,) and the opinion that they should be taken up to heaven immediately after death was considered a Gnostic heresy."—*Eccles. Hist.*, Vol i., p. 167.

"A new speaker of truth is as an angel sent by God to trouble the waters of thought, and after the troubling there is healing for those who first step in. For some few years or generations, the waters retain their efficacy, but then again need a new troubling by some prophet or wise man. When Christ came he permanently troubled the waters of the world's life, yet ever and anon there have needed to be more troublings."—*Memorials of Theophilus Trinal*.

Mental conservatism, like arsenic, preserves form, but is inimical to life and progress. The man who never changes his opinions (if such an anomaly exist) is a mere intellectual mummy. Man in his intellectual, as in his physical entity, is an imperfect being; and that which is imperfect is mutable."—*Edward's Essays on the Divine Power*.

No murderer hath eternal life abiding in him.—1 John iii., 15.

KINGDOM AND AGE TO COME.

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

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JEWISH OBJECTIONS TO JESUS.

Mr. Benjamin Dias, the Jewish unbeliever in Jesus referred to in a former article, in his sixth letter published in the Occident, says:

"The Old Testament being, without dispute, the only Scripture both of Jews and Christians, from that alone are we to judge of the office and character of the Messiah; and for this purpose it will be proper to extract a few of the many prophecies concerning the Messiah, his Kingdom, and the events to happen in his time, the better to compare them with what is related of Jesus in the New Testament, in which they are said to be fulfilled.

1. "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers."*

2. "Thus saith the Lord God, Behold, I will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them into their own land, and will make them one nation in the land, upon the mountains of Israel; and one King shall be king to them all, and they shall no more be two nations: neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them, so shall they be my people, and I will be their God. And David my servant shall be king over them, and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land which I have

given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children, for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant, and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle, also, shall be with them, yea, I will be their God, and they shall be my people; and the nations shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."*

3. "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them who shall feed them; and they shall fear no more, nor be dismayed; neither shall they be lacking, saith the Lord. Behold the days come, saith the Lord, that I will raise unto David a Righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his day Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, Yehovah Tzidkainu—JEHOVAH OUR RIGHTEOUSNESS. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel out of the land of Egypt; but the Lord liveth who brought up and who led the seed of the house of Israel out of the North country, and from all countries whersein I had driven them; and they shall dwell in their own land."†

4. "And in that day there shall be a root of Jesse, which shall stand for an ensign (nais ammin, an ensign or leader of the

* Jer. iii., 18. "

* Ezek. xxxvii., 21—36. † Jer. xxiii., 3—8.

peoples—*Ed. Her.*) of the people; to it shall the nations seek: and His rest shall be glorious. And it shall come to pass in that day that the Lord (Adonai) shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. And they shall fly (not “fly,” but *aphu*, from the Syriac *aphah*, they shall flourish—*Ed. Her.*) upon the shoulders of the Philistines westward; they shall spoil the children of the east entirely; Edom and Moab the putting out of their hand; and the children of Ammon their obedience.”*

5. “Therefore thus saith the Lord God, now 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; after that they have borne their shame and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land and none made them afraid. When I have brought them again from the peoples, and gathered them out of their enemies’ lands, and I 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; but I have gathered them unto their own land, and have left none of them any more there, neither will I hide my face any more from them, for I have poured out my spirit upon the house of Israel, saith Adony Yehowah—the Lord Jehovah.”†

6. “And it shall come to pass in that day, that the Lord 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. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem.”‡

7. “Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David (i.e., Be-

loved—*Ed. Her.*) he shall feed them, and he shall be their shepherd. And I the Lord will be their God (*Waani Yehowah ehveh lahem lailohim*, and I Jehovah will be to them for Elohim—*Ed. Her.*), and my servant David a prince among them; I the Lord 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 wilderness, and sleep in the woods. And I will make them, and the places round about my hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the nations, neither shall the beasts of the land devour them; they shall dwell safely, and none shall make them afraid. And I will raise up for them a PLANT OF RENOWN, and they shall no more be consumed with hunger in the land, neither bear the shame of the nations any more.”*

8. “And there shall be no more a pricking briar unto the house of Israel, nor any grieving thorn of all that are round about them that despised them; and they shall know that I am the Lord God. Thus saith the Lord God: When I shall have gathered the house of Israel from the peoples among whom they are scattered, and shall be sanctified in them in the sight of the nations, there shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am Adony Yehowah—Lord Jehovah.”†

9. “As I live, saith Lord Jehovah, surely with a mighty hand, and with an outstretched arm; and with fury poured out, will I rule over you. And I will bring you out from the peoples, 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 peoples, 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 Lord Jehovah.”‡

10. “I will accept you with your sweet savour, when I bring you out from the peo-

* Isai. xi. 10—14. † Ezek. xxxix., 25—29.
‡ Isai. xxvii., 12, 13.

* Ezek. xxxiv. 22—29. † Ezek. xviii. 24—26,
‡ Ezek. xx. 33—36.

ples, and gather you out of the countries wherein you have been scattered, and I will be sanctified in you before the nations.”*

11. “Hear the word of Jehovah, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock. For Jehovah hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.”†

12. “Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; *even every one that is called by my name*; for I have created him for my glory, I have formed him; yea, I have made him.”‡

After adducing these testimonies, parts of which we have italicized, and inserted here and there a parenthesis, Mr. Dias proceeds to remark, “It is needless to transcribe more passages declarative of these great events of which the prophetic writings are full. From these, and many other prophecies of a like nature, we may collect the office and character of Messiah. But, before we proceed, it is certainly necessary to explain the meaning of the word Messiah. Messiah, or *Mashiah*, as pronounced in Hebrew, signifies *Anointed, or the ANOINTED ONE*. It is applied to kings, priests, and prophets, as they were anointed to their office. Jews, therefore, by way of eminence and emphasis, called, and continue to call, that person whom God should raise up, and make the instrument for the accomplishment of such prophecies, as particularly describe and foretell the deliverance and glory of the nation, by this name. Now, if Christians will prove that Jesus fulfilled these prophecies, they will convert the Jews, for they require nothing else.”

Upon this the editor of the *Occident* remarks, “With due deference to the author, we wish to observe that only the mission of Jesus as the Messiah would thereby be proved, but not the character which Christians (Catholics and Protestants he means) assume for him; since *the one whom we expect is to be a man acting under the power and guidance of the Lord*, but not a part of the divinity. Such a being is contrary to Scripture, and is not the Christ whom we expect.”

In a note appended to Mr. Dias’ letter by Mr. Isaac Leeser, the editor of the *Occident* remarks, “The above letter is, according to our own view, the most important of the series thus far. It states truly that in arguing

with Christians, we need not prove as a preliminary the truth of the *books of the Covenant*, for these are emphatically as requisite to them as to us. Mr. Dias is, therefore, perfectly correct to step forward at once to the character of the Messiah, as laid down in Scripture. And this, we think, far more important than his preceding discussion concerning the authenticity of the gospels, acts, and epistles; for our religion is true, not because the grounds of Christianity are not proven, but because it is a system, one and entire in itself, and was instituted by God, and sprung from Him long before the followers of the self-styled Messiah of Nazareth was in existence. The prophets speak of a Messiah, or, if you prefer the word, a Christ, who is to accomplish all that has been predicted of Him. Now, precisely such a one and no other can be received as the fulfiller of Scriptural prediction; but if he omit any of these, he is not the one whom we expect:—though he accomplish all the gospels say of him, though by his agency, the blind see, the deaf hear, the sick are made whole, and the dead are called to life. Such acts are not his mission; for this is the *redemption of Israel and the world*; and unless this have been, or be accomplished, the personage under question cannot be the King of the Jews.”

We shall reserve our comments upon the premises now before us until another issue. In the meantime, the reader will please to make himself particularly familiar with the passages quoted by Mr. Dias from Isaiah, Jeremiah, and Ezekiel. They have, indeed, never been fulfilled as yet; this admission, however, is no objection to Jesus; it only argues their future accomplishment—but by whom? The Jews cannot answer the question. They *think* it will not be by Jesus:—we have the full assurance of hope and faith that it will.

EDITOR.

EXPECTATION PRECEDED THE ADVENT.

At the time of the coming of Christ there was a general expectation; among our nation, it was universal. Pious Simeon and Hannah, and many other devout persons, waited for the Consolation of Israel. The Pharisees sent priests and Levites to ask John the Baptist whether he was the Christ. The common people exclaimed, “If thou be the Christ, tell us plainly!” Hence they were ready to receive any one who pretended to be the Messiah. And it is worthy of observation, that many false Christs came after Jesus, but none before. The Samaritans, likewise, had the knowledge of a Savior, and expected his coming, as is evident

*Ezek. xx. 41. †Jer. xxxi. 10, 11.
‡Isa. xliii. 5, 6, 7.

rom the conversation of the woman of Samaria at Jacob's well. John, 4.

But it is still more remarkable, the Romans themselves had the same expectations; and not only they, but all the eastern part of the world, which may well include all that was then known. Thus says Suetonius, (Vit. Vesp. 4.) "that an ancient and constant tradition had obtained throughout all the East, that in the fates it was decreed, that, about that time, some who should come from Judea should obtain the dominion, or government, i.e., of the world, which the Romans then possessed." And Cornelius Tacitus (Hist. l. 5, c. 13) speaks almost in the same words: telling of the great prodigies which preceded the destruction of Jerusalem, he says: "that many understood them as the forerunners of that extraordinary person who, the ancient books of the priests did foretell should come about that time from Judea, and obtain the dominion." Virgil, in his famous fourth Eclogue, written about the beginning of the reign of Herod the Great, compliments the consul, Pollio, with this prophecy, by supposing it might refer to his son, Saloninus, then born. But the words are too great to be verified of any mere mortal man; and he speaks of such a golden age, and such a renovation of all things as cannot be fulfilled in the reign of any ordinary king. And Virgil expresses it almost in the words of the Holy Scriptures,* wherein they tell of the glorious age of Messiah; of a new heavens and earth then to begin, and to be finally completed at the end thereof.

"The last age decreed by fate is come,
And a new frame of all things doth begin;
The Holy Progeny from heaven descends,
Auspicious be his birth, which puts an end
To th' iron age, and from whence shall rise
A golden state far glorious through the earth."

Thus the poet depicts in glowing colors, and makes a paraphrase of Isaiah's prediction. The prophet says: "The wolf and the lamb shall feed together, and the lion shall eat straw as the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain," saith the Lord. The poet, after this—

"Nor shall the flocks fierce lions fear;
No serpent shall be there, or herb of pois'nous juice."

Nay, the very atonement for sins, which Daniel attributed to Messiah,† "to finish the transgression, to make an end of sins, and to make reconciliation for iniquity," is thus expressed in this eclogue:—

"By thee, what footsteps of our sins remain
Are blotted out, and the whole world set free
From her perpetual bondage and her fear."

* Isai. lxxv. 17.

† Dan. ix. 24.

And the very words of Haggai* seem to be literally translated by Virgil. Thus saith the prophet of the coming of the Messiah: "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come." And thus the poet:—

"Enter on thy high honor, now's the time,
Offspring of God, O thou great gift of Jove!
Behold, the world, heaven, earth, and seas do shake;
Behold, how all rejoice to greet that glorious age."

And as if Virgil had been learned in the doctrine of Christ, he tells that these glorious times should not begin immediately upon the birth of that wonderful person then expected to come into the world, but that wickedness should still keep its ground in several places.

"Yet some remains shall still be left
Of ancient fraud, and war shall still go on."

Now, how the old pagan poet applied all this, is not the question, whether in part to Augustus Cæsar, or partly to the consul Pollio, and partly to his son Saloninus, then newly born; but it shows the expectation there was at that time, of the birth of a very extraordinary person, who should introduce a new and golden age, and both reform and govern the whole world.—FREY.

AN INTERPRETATION DISPUTED.

DEAR BROTHER:—I have to thank you for your attention to my inquiry concerning the predictions of our Lord recorded in Matt. xxiv. I had long before concluded that you had wholly forgotten it, and so was agreeably undeceived. Nevertheless, admitting your interpretation to be correct, you have, for me, reencompassed the subject with difficulties which the view of it I presented to you seemed to obviate. Allow me briefly to state these.—If the tribulation ended A. D. 71; if the "luminaries" of ver. 29 were "Hebrews," and were then "eclipsed," how are we to harmonize the prophecy with the facts in the case? For, after declaring that "the powers of the heavens shall be shaken," our Lord continues, "and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with great power and glory." That the events predicted in ver. 29 and 30 are represented as immediately consecutive, cannot, I think, be denied without forcing the words from their natural and obvious meaning. To suppose that 1800 years were intended to elapse between the shaking

* Hag. ii. 6.

of the political heaven referred to and the "then" of ver. 30, is to violate the simple unconstrained sense of the passage. Then in regard to the "generation" intended. "Verily I say unto you, this generation shall not pass till all these things (doubtless those He had enumerated) shall be fulfilled." According to Luke, our Lord continues: "When these things begin to come to pass then look up, and lift up your heads; for your redemption draweth nigh," and illustrating his injunction by the parable of the fig tree, adds, "so likewise ye, when ye see these things come to pass know ye that the kingdom of God is nigh at hand." Here the fulfilment of "these things" is connected with the advent of the kingdom as an earnest of its nearness. How unmeaning if they were fulfilled in the first century! "Verily," he goes on to say, "This generation (could it be the one he was addressing?) shall not pass away till all be fulfilled." Is it not evident that the coming of the kingdom is included in the "all?" And this was still unmanifested when the last of that "generation" lay down to sleep in the dust.

These difficulties attending your theory, dear brother, are to me at present insuperable. In the one I reported to you, they were annihilated by simply supposing the "tribulation" co-extensive with "the times of the Gentiles," and the "generation" that which should witness the "signs" coming immediately after. I see nothing in Luke's testimony to refute such a supposition. These, "he writes," are the days of vengeance, that all things which are written may be fulfilled. This is making the days of vengeance terminate only with the woes of Israel. But you say that verses 16, 20, and 21 of Matt. xxiv, show that the tribulation must be confined to the "those days indicated." They show certainly that it would be great, excessive then, but they scarcely prove that it must terminate with them. Those days of terror and distress were "shortened for the elect's sake," but we know that Palestine has been prostrate under the sway of Gentile oppression ever since, whilst her children have been wanderers, persecuted and tyrannized over by their Gentile rulers. Israel did not drink to the dregs the cup of God's vengeance, Is. 51. v. 17, in A. D. 71. Jerusalem's "warfare" or "appointed time" was not then "accomplished." Is. 40, v. 2. Her "tribulation," what has it been but her subjection to Gentile tyrants, and this can only end when her own King shall return to reign in the midst of her. You say the "signs" must not be looked for in the natural heavens. I do not expect them there. But I think they are as characteristic of the time when "the thrones shall be cast down,"

Dan., vii. 9., as of that to which you apply them. When the "Beast" is "slain" and "destroyed" and the "dominion taken" from the "little Horn" the Imperial Sun of Europe will be extinguished, and the misleading light of the Papal Moon quenched in darkness. Then when these are "destroyed in the brightness of his coming," the Son of Man shall be seen "in power and great glory."

I must apologize for the length of these remarks. They have extended farther than I purposed. I shall be obliged if you will consider them at your leisure; and if you can dissipate the difficulties that appear to me to attach to your interpretation of these deeply interesting predictions, I shall be very willing to accept it. Meanwhile believe me, dear brother,

In faith and hope affectionately,

PERSIS

October 26th, 1852,

THE PROPHECY OF MOUNT OLIVET.

"The Tribulation of those days"—"The End"—"Your Redemption draweth nigh!"—"The Kingdom of God nigh at hand!"—"Then," explained.

The difficulty of our correspondent, "*Perside la bien-aimée*," in relation to "the tribulation of those days," consisting in the destruction of the city, the sanctuary,* and the mighty and holy people,† by the Prince's people, seems to rest on the import of the word "then," which is assumed to be *immediate consecutiveness*. That is, that the appearance of the sign of the Son of Man in heaven is *immediately to follow* the tribulation and the eclipse of the luminaries, which Persis does not regard as the sun, moon, stars, and powers of the heavens of the Hebrew Zion; nor indeed of the "natural heavens;" but of the heavens of the Roman system of nations existing at the end of "the times of the Gentiles."

What I have said on page 214 of our last volume in reply to Persis need not be repeated here. The reader can refer to it and study it at his leisure. In the letter before us, Persis cannot see how the eclipsed luminaries can be Hebrew, because the Son of Man's sign, &c., and the advent of the kingdom, said to be nigh at hand, did not then appear. The interpretation of the prophecy of Mount Olivet, evidently to my mind, perplexes Persis for the same reason that all other interpreters have failed to give a consistent and intelligible exegesis to it—they fail to perceive that it is a prophecy of things pertaining exclusively to Israel's commonwealth. "O Jerusalem, Jerusalem, behold your house shall be left with you deso-

* Dan. ix, 26.

† Dan. viii, 24.

late. For I say unto you, *ye* shall not see me henceforth, till *ye* shall say, Blessed is He that cometh in the name of Jehovah." In this the epochs, beginning and ending the prophecy which followed, are indicated—first, the desolation of Jerusalem's house; and lastly, the pronouncing of Jesus blessed by the Hebrew nation at his appearing. "*Ye* shall say;" that is, Israel shall say, Blessed be Jesus of Nazareth. "Jesus spake to the multitude *and* to his disciples," concerning those who sat in Moses' seat, or throne. In speaking to them, he denounced the government—not the government of the Gentiles in Israel, but the Scribes, Pharisees, and hypocrites, so far as they had to do with public affairs. The twenty-third of Matthew sufficiently establishes this point.

In the next chapter he confirms his discourse to two disciples who came to him "privately," and sought to know more particularly concerning the things he had been previously treating of before the multitude. "Tell us," said they, "when shall these things be? And what the *sign* of thy coming, and of the end of the world?" The "sayings" which followed were addressed to them for their especial benefit. "Take heed," said Jesus, "that no man deceive *you*." "*Ye* shall hear of wars and rumors of wars; see that *ye* be not troubled." Having spoken of international wars, famines, pestilences, and earthquakes, he told them that these were the beginning of sorrows; and that then, or afterwards, "they," the Scribes, Pharisees, and hypocrites, should deliver *them* up to be afflicted and killed. Take the cases of James and Paul by way of illustration. "When, therefore," continued the Lord, "ye shall see the abomination of desolation spoken of by the Prophet Daniel, stand in the holy place, then let them which be in Judea flee to the mountains: . . . but pray *ye* that your flight be not in the winter, neither on the Sabbath day; for THEN shall be great tribulation such as was not from the beginning of the world (*κοσμου, kosmou* a thing constituted; it may therefore be rendered of the State or Commonwealth) to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh, (of the carcass spoken of in verse 28) be saved. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. Behold I have told you before. Wherefore if they shall say unto you, Behold He (the Son of Man) is in the desert, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall the suddenness of the coming of the Son of Man be. For wheresoever the carcass is (that is, Judah) there will the eagles (the Prince's army of Rómân's) be gathered together.

Now, it is clear from all this, that "*those days*" referred to in verse 22, were days contemporary with the life-time of the persons whom Jesus was addressing, and not of us or of our successors; and that during their currency there was to be a "tribulation," or "distress in the land," unequalled in Israel's history before, or by anything to happen to them after. There is, indeed, "a time of trouble" yet to come, which will transcend anything that has befallen mankind since the Flood; but that is to affect the Gentiles* by the sword of Israel and the plagues of God. Israel will not then be destroyed as they were in the day of their "great tribulation;" but they will be delivered. It will, doubtless be "the time of Jacob's trouble; but he will be saved out of it"†—a characteristic which distinguishes the two troubles of Israel; for in the last the yoke of oppression is to be broken from off Israel's neck, "and strangers shall no more serve themselves of him."‡

One thing, I suspect, that has misled Peris in regard to the time of the tribulation, is the phrase, "the end of the world," in the third verse. There is a sense in which the tribulation was to continue to the end of the world, but not in the Gentile sense of the phrase. The Greek is *τι τὸ σημεῖον της συντελειας τῶν αἰῶνος; ti to semeion tees synteleias tou aionos?* That is, "what the sign of the conclusion of the age?" Paul says, "Now once in the end of the world (*συντελεια του αιωνος*) hath Christ appeared to put away sin by the sacrifice of himself."‡ In the same verse he speaks of the *foundation of the world*;" but he uses a different word for "world." He says not *απο καταβολης αιωνος, apo katabolees aionos*, but *κοσμου, kosmou*. If he had spoken of Christ's suffering often from the foundation of the age, he would have said *απ' αιωνος, ap' aionos*; but he went further back, and supposed him suffering often from the time of the institution of sacrifice, when the *Kosmos* was arranged, and Adam's sin was covered, if he had entered the divine presence with the blood of others, as Aaron and his successors did. The disciples did not inquire what was the sign of the end of the *Kosmos*, but of the end of that Age constituted by the law. The great tribulation was to continue to the end of the *Aion*—of the Mosaic world, consisting of the Jewish Heavens and Earth, or Commonwealth of Israel.

The apostle Peter writing to his fellow-countrymen says, "THE END of all things is at hand: be ye therefore sober, and watch

* Dan. xii, 1. † Jer. xxx., 7. ‡ Heb. ix., 26.

unto prayer.* He was one to whom the sayings of Jesus were addressed. The Lord had given him a sign of "the end." It was this. "And this gospel of the kingdom shall be preached in all the world (*οἰκουμένη* *oikoumenē*, the territory inhabited by the Roman system of nations) for a testimony to all the nations, and then shall come THE END." Paul writing to the Colossians tells us that this sign had been accomplished in his time. "The hope laid up in the heavens, and contained in the word of the truth of the gospel," says he, "is come in all the world (*κόσμος* *kosmos*.)" or as he expresses it elsewhere, "was preached to every creature under the heaven."† All the apostles knew this; for they had been ordered to "go and preach the gospel to every creature," and they had done it. Therefore James exhorts his countrymen and brethren in the faith, saying, "Be patient unto the coming of the Lord . . . stablish your hearts; for the coming of the Lord draweth nigh."‡ They all knew that it could not be far off; because the gospel of the kingdom had been preached to every creature under the Roman heaven, or government.

The "all things" whose "end" was "at hand," were the things "made" or constituted by the Mosaic law, and which, having "waxed old," were "ready to vanish away." They were the things to be removed by shaking the heaven and the earth, that the unshakable things might remain.§ They were the elements or rudiments of the world, "the weak and beggarly elements" to which the Galatians, Jews in Christ, desired again to be in bondage. The end of these was at hand; but in order to abolish them, it was necessary to break up the commonwealth of Israel, to accomplish which the "great tribulation" was indispensable.

But James says, "the coming of the Lord draweth nigh." He did not say "the appearing of the Lord," but only that the coming of the Son of Man, the sign of which and the end of the age, was the gathering of the Eagles ¶ to prey upon Israel's carcass. ¶ Jesus told the apostles that they "should not have gone over the cities of Israel till the Son of Man be come;"** not with power and great glory, but with his Roman Eagles†† to "baptize" their adversaries and his "with fire"—even with the fire of Gehenna, or of Hinnoim's vale. The apostles did not know when the "appearing" would be, its "times and seasons" being hid in God: but of the coming to destroy Jerusalem and her house, they could tell of its near approach.

Having ascertained that the great tribulation, or "distress in the land, and wrath upon Israel," was concurrent with the lifetime of the disciples who were taught by the Lord himself, we are obliged to fix the eclipse and fall of the political luminaries at that crisis; for it was to be "*immediately after* the tribulation of those days." The eclipse and fall were the result of the tribulation which shook "the powers of the heavens," civil and ecclesiastical. The desolating abomination spoken of by Daniel the prophet, was the agency employed by the Son of Man, the Prince of Israel, in afflicting them and shaking their polity to pieces. Alluding to these calamities, Isaiah apostrophizes Jerusalem in words of consolation divinely expressed, saying, "They that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the City of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee—I will make thee an eternal excellency, a joy of many generations. Violence shall no more be heard in thy land, wasting or destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. 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. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.*"

But Persis thinks that the eclipse and fall cannot have taken place immediately after the destruction of Jerusalem's house, because it cannot be truly said that the disciples' redemption, and the kingdom of God were nigh at hand. With all deference, however, I think it may. The redemption was that of the disciples addressed. Some of them were to be killed, others imprisoned, and all to be persecuted in different ways by the Jews and their rulers. These could not put to death and imprison Gentile believers, because they had no power or authority over them. The Gentile governments persecuted Gentile Christians; and the Jewish rulers those of their own nation. Hence Paul says to the Gentile portion of the church at Thessalonica, "Ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen, as they have of the Jews: who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men, forbidding us to speak to the Gentiles that they might be

* 1 Peter iv., 7.

† James v., 7, 8.

‡ Deut. xxviii: 49.

§ Matt. x. 33.

† Col. i., 6, 23.

¶ Heb. xii., 26, 27.

** Ibid. ver. 26.

†† Matt. xxii. 7.

* Isai ix. 14, 33.

saved, to fill up their sins away: "for the wrath is come upon them to the uttermost." This was the "wrath to come," referred to by John the baptizer, which was to break the power of the Jewish persecutor, and so redeem the churches in Judea from his oppression and misrule. When the disciples in these churches saw the fall of Jerusalem approaching (indicated by the things predicted "beginning to come to pass") they looked up, and exalted their heads, as men do when they see deliverance coming from any great embarrassment or distress.

As to the kingdom of God being nigh at hand when the disciples saw the things predicted, this is my interpretation. The more condensed narrative of Matthew from the twenty-first to the twenty-fifth chapter inclusive, and especially his twenty-fourth, is scattered over Luke's account from chapter seventeen to the twenty-second inclusive. He begins his reference to the Mount Olivet prophecy in the twentieth verse of the seventeenth chapter, telling us that when the Pharisees demanded of Jesus "when the kingdom of God should come?"—he replied that "the kingdom of God cometh not with observation," so as to attract every one's attention. Then in the next verse, Luke records Christ's words found in Matthew xxiv., 23. "If any man shall say unto you Lo, here is the Christ, or there; believe it not." He does not, however, insert the words "the Christ;" but says simply and negatively, "Neither shall they say, Lo, here! or lo there." Lo here, or lo there, what? it might be asked. The answer would be, "Lo here the Christ, or the kingdom of God," which are different forms of expressing the same thing. But why should people on the land not run hither and thither after the Christ or the kingdom? "Because," said Jesus, "the kingdom of God, O Pharisees, is among you, εντος υμων, entos hymoon," for there is no kingdom in the absence of God's Christ; Christ and his dominion being inseparable. He is among you without ostentation, and you receive him not. Then turning to his disciples in continuance of the subject, he said to them, "The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it." You will desire to see him appear; but he will not come "before you have gone over the cities of Israel" in that way. But men knowing this your desire "shall say unto you, 'See here, or see there,'" he is: "go not after, nor follow them: for as the lightning that lighteneth out of one part under heaven; so shall also the Son of Man be in his day"—in one of his days: in one of them

he will come with his eagles with the suddenness of the lightning's flash; in another, he will appear in the brightness of its glory: so that you will need no "here," or "there," to find him.

When the son of man came with his Eagles, "the kingdom of God was nigh at hand;" but when he appears "in power and great glory," the kingdom of God will be apparent also—its advent will be an accomplished fact. The kingdom nigh, and the kingdom come, do not signify the same thing. The kingdom was nigh in the sense in which James said, *the Lord's coming was nigh*; but not in that of his "coming in his kingdom," mentioned by the thief on the cross; or of "his appearing and kingdom," referred to by Paul. King and kingdom are often used interchangeably in the scriptures. For instance, Luke says, that "when Jesus was come nigh to Jerusalem riding on the ass's colt, the whole multitude of the disciples began to rejoice and praise God with a loud voice, saying, "Blessed be the king that cometh in Jehovah's name;" while Mark in narrating the same event, says that they cried saying, "Blessed be the kingdom of our father David that cometh in the name of Jehovah." I conclude then, that "the kingdom of God was nigh at hand," when "the king," though invisible, was supervising the operations of the siege of his rebellious capitol.

As to the word "then," τότε tote, I do not see that it presents any difficulty in the case; or that it necessitates immediate consecutiveness, or contemporaneousness. We may say with perfect correctness, General Washington was elected President, then General Jackson, then Mr. Polk, and then General Pierce, without its being supposed that they were immediately following one another with no President between. The "thens" would be generally understood as indicative of indefinite succession, and leaving the precise time of their several reigns undetermined. This is the fact in relation to Matthew's, or rather Christ's use of the "thens" in ch. xxiv. 30. The eclipse and fall of the sun, moon and stars, and the shaking of the powers of Judah's heavens, or polity, were "immediately after the tribulation of those days" of "distress in the land; and then," or afterwards, "the sign of the Son of Man shall appear in the heaven; and then," or after that appearance of the sign, "the tribes of the land (α φυλαι της γης, hai phylai tees gees) shall mourn in his presence;" and they, the tribes, "shall see the Son of Man coming upon the clouds of the heaven with power and great glory." This is the order of events in relation to the Jewish nation. Between the overthrow of its polity and the appearing of the sign of

the Son of Man, it would be favored with no visible manifestation of Jehovah, as in the days of old. The interval was to be occupied by "the times of the Gentiles," during which Jerusalem, the great king's city, was to be trodden under foot until the time came to recompense them as they had meted out to Israel and the Saints. Between the events of the 29th and 30th verses, 1800 years have nearly elapsed. The interval will soon be filled up, as we believe. We await with Israel "the sign," whose signification will work commotion in the Jewish mind, that in rejecting Jesus of Nazareth as king of the Jews, they have put from them Jehovah's Christ. Then looking upon Him whom they have pierced, will Israel mourn and be in bitterness for him as the first-born of God and his nation.* The Son of Man then acknowledged as their king, will enter on the work of building again the dwelling-place of David now in ruins, and setting it up, as in the days of old.† He will then gather the still dispersed from all the nations; and if any of them have been driven to the utmost parts of the heaven, he will send his angels (or messengers) with a great sound of a trumpet (making loud and general proclamation) and they shall gather his elect (people even all Israel) from the four winds, from one end of heaven to the other,‡ and "bring them into the land which their fathers possessed, and they shall possess it," as the Lord has said by his servant Moses.†

All the things predicted as pertaining to the days of vengeance were fulfilled in the tribulation of those days. Judah's troubles since the overthrow of the Hebrew polity, have been no greater than those of the saints at the hand of the Little Horn, which is "the Devil and Satan" to them both. Eighteen hundred years is too extended a period to be styled "days of vengeance." Eleven hundred thousand Jews perished in the siege of Jerusalem, and ninety thousand were sold for slaves. This was emphatically vengeance, which before or since Judah never experienced so terribly, nor ever will again. But here I must conclude, hoping that the difficulties of Persis have been met, and effectually removed. EDITOR.

OUR VISIT TO BRITAIN.

The Editor at Aberdeen—Invited to Dundee by the Campbellites—Visits Dr. Dick—The Kingdom's Gospel announced—War declared against it—A "bishop" deposed—Campbellism shattered into fragments—descends into the streets and erects barricades—Teotalism and the Gospel—A new church formed—Cup uneasy—Opinions of Elpis Israel.

The writing of Elpis Israel being accom-

* Zech. xii. 10; Rev. 1. 7.

† Amos ix. 11; Acts xv. 16.

‡ Compare Mat. xxiv. 31 with Deut. xxx. 1-6.

plished, I set out on my second tour through Britain. It will be unnecessary to enter into the details of this, inasmuch as it was pretty much a repetition of the first. I revisited all the places I had been to before, with the addition of Dundee, and Aberdeen. I came to visit the latter city in consequence of a friend being there, with whom I was intimate, a resident of Northern Illinois. Through him I became acquainted with several members of the Campbellite church of liberal and candid minds, who, though not believing, or rather not clearly understanding what I contend for, desired to hear and judge for themselves whether I said aught else than what the Scriptures revealed. My visit there resulted in some submitting themselves to the "obedience of the faith," and the subscription of several to the forthcoming book.

The reader will not have entirely forgotten the tumultuous Campbellite convention at Glasgow in 1848, and that among the delegates there were certain very zealous opponents to myself. Belonging to this party were representatives from the Campbellite church in Dundee, meeting at Hammerman Hall in that town. They had observed my progress, and the interest created by my lectures in Edinburgh, Glasgow, and elsewhere, and concluded that it was possible I might be heard in Dundee without danger to what they considered "the faith once delivered to the saints." They determined, therefore, to invite me; and, supposing I was still in Edinburgh, though, in fact, in Aberdeen, they sent the following invitation, which was forwarded to me from thence.

13, Nelson-st., Dundee;

26th July, 1849.

DEAR SIR.—Being informed that you are to visit Aberdeen, we beg to say that a number of friends here are desirous to see you, and have a conversation with you *over a cup of tea*. If you could find it convenient to come this way, on your return, please say on receipt of this, and at what time. You will have a friendly reception, and your expenses will be paid.

Yours truly,

JAMES AINSLIE,

J. G. AINSLIE,

JOHN WATSON,

ALLAN FORDYCE.

John Thomas, M.D., Edinburgh.

I received this note a day or so before my departure from Aberdeen. I concluded, therefore, to change my route; and instead of making my way through Aberdeen to Perth, and thence to Paisley, to take the steamer, and landing at Arbroath, proceed by rail to Dundee. This accomplished, I was welcomed to Dundee by two of the friends

who met me at the station, and conducted me to 13, Nelson-st, the residence of one of the signers, who had been Cicerone to my friend, President Campbell, during his sojourn there. Soon after my arrival tea was introduced, and disposed of, without anything unusual. A walk into the town was then proposed and accepted. It terminated at the coffee-house where the President had resided, and which was to become my domicile also for the time. About nine o'clock the coffee-room was occupied by a considerable company who had convened as the "friends desirous to see and converse with me." Cakes, coffee, and tea were served up by Mr. Lamb, whose guest I was to become. After a sufficient interval, conversation turned from generals to particulars, and I was asked for an outline of the things I generally laid before the public in my lectures. Having given this, the question was mooted among them whether I should be invited to lecture in Dundee. I suggested the propriety of my withdrawal from their company while they should discuss that, supposing that there might be some opposed to it, who would feel more at liberty in their opposition in my absence. It was not thought necessary; but I preferred it should be so, and withdrew. On being recalled I was informed that it was their wish that I should come and lecture in Dundee. But I could not then say, as I had sent an appointment to Liverpool, where I proposed to be after finishing at Paisley. I arranged, however, that I would return to Dundee from Paisley, if I could get released from Liverpool, which I managed to do as the appointments there had not as yet been made. The friends in Liverpool wrote to me at Paisley, and to them at Dundee, by the same mail, of which I obtained information as agreed upon by the following note:

13, Nelson-st, Dundee;
10th August, 1849.

DEAR SIR—As all arrangements for your lectures on Sabbath and the following days, have been advertised by bills, and in the newspapers, we shall look for you by the evening train to-morrow, by the Perth and Dundee Central Railway. The mail train arrives here about 7 o'clock in the evening.

I am, dear sir, yours affectionately,

JAMES AINSLIE.

On the morrow, accordingly, I went and delivered, I think, some seven lectures while I remained. During my stay there I was well cared for, and kindly treated. President Campbell's Cicerone was my guide in visiting around. He accompanied me on a visit to Dr. Dick, the celebrated author of the "*Christian Philosopher*," and other popular works. The doctor received us politely,

and obliging in showing us his telescopes, through one of which he gave us a view of St. Andrews, from his observatory, some six miles in the distance, on the other side of the Tay. He accompanied us from his house on the way to the station, which afforded a brief opportunity to exchange a few words on the appearing of Christ and the Millennial Reign. He asked my views on these subjects, which I gave him as concisely as possible. "I suppose," said he, "you allow others to differ from you?" "Certainly," I replied, "I have no alternative, were I ever so disposed to be arbitrary; which I am not." upon which he gave me to understand that he looked for a millennium, and a gospel reign, the result of a universal diffusion of science and philosophy, which would pave the way for a general reception of the gospel! Living four miles from Dundee, he did not attend my lectures there; though I have since learned he expressed regret to a mutual friend in Edinburgh that he had been unable to do so.

Affairs progressed very smoothly in Dundee until my last lecture, which treated of "the gospel of the kingdom." This, though a Scriptural statement of the subject-matter preached as gospel to Abraham, the contemporaries of Moses, and to those also of John the Baptizer, Jesus and his Apostles, without any allusion to sects or persons, kindled a flame among the Campbellites which had not ceased to burn in Dundee when I left Britain. One of the Campbellite bishopric "became obedient to the faith." This turned everything upside down. My "affectionate" guide to Dr. Dick's, being "a bishop," if I mistake not, was greatly frustrated; and all his affection evaporated into alienation and opposition to the kingdom's gospel. "Persecution," writes one, has now assumed a very formidable appearance against us in Dundee. The first step was the deposition of him you baptized from what they term "*the bishops' office*:" and strange to tell, this has been done while as yet he had not opened his mouth upon any subject in the meeting since you were here. James Ainslie and company have become determined to check "the new light" in the bud; but contrary to their expectation the blade has made its appearance, and a stalk of no inconsiderable size has already sprung up. Since I last wrote five have been baptized. Two of these have delivered addresses to the brethren upon the subjects of the "new light" which have thrown the people into a complete consternation. On Sunday week the deposed bishop is advertised to give a trial discourse before the church, on the "new doctrines" before he can be again elevated to the bishopric; which he says he will do in earnest.

At the meeting of their office bearers, held on Sept. 3, the following questions were proposed to him to answer impromptu, upon which the questions and answers were recorded in the church book.

1. Would you have fellowship with a paid-baptist church?

Ans. "No."

2. Have you not virtually cut us off by rejecting our baptism without precedent in the New Testament, or being authorized by the Apostles?

Ans. "No."

3. If yours be the only scriptural baptism, why fellowship us who are unscripturally baptized according to your notions of it?

Ans. I never stated anything connected with *your* baptism. I say "without faith it is impossible to please God." If *you* had faith according to your own showing you were baptized. If you had *not* faith you deceived me, and "to your own master you stand or fall."

4. Why are there two baptisms practiced in the church?

Ans. I am not aware of two.

5. Have you not been *twice* baptized?

Ans. No.

6. Have you not stated that we were introduced into the kingdom?

Ans. I have not taught the brethren any other thing *even yet*.

7. Say six months ago. Did you consider yourself baptized?

Ans. I now consider myself as having been deceived.

8. What is faith?

Ans. Faith is the substance of *things hoped for*, the evidence of things not seen."

After all this questioning they declared themselves as ignorant of his views as ever, and said, "we do not really know what to think of him, or what to do with him." Upon which he was deposed until they should think over the matter. They concluded that his deposition should be permanent after his discourse, because the things believed "are subversive of the foundation of the Reformation." It was alleged that the doctrine I had taught "had seriously damaged the cause in Dundee, and cast a stumbling block before the weaker brethren and the world." Yet I had said no more than what every one may read for himself in the Scriptures of the Prophets and Apostles." A correspondent writing from Dundee says, "If I were to examine into this allegation, and inquire who seemed most to stumble, or be afraid of this stumbling block, I should find that they are not those who think themselves the weaker brethren. And were I to give judgment in the case, it would not be unlike that of the sailor who, on being reminded that his

wife was the weaker vessel, smartly replied, "Then she should carry less sail." The weak should not be stubborn; and yet when we inquire if you taught anything they did not know before? "O no," says one, "we knew it all our days;" "we knew it these twenty years," says another; "I got nothing from Dr. Thomas," says a third; and so on to the end. These are the sayings of those who are offended at, and afraid of the doctrine you teach."

The same writer continues, "On the evenings of the Sundays that have intervened between your visit and the present time, the topic of conversation at our meetings at the Hall, has been 'the kingdom.' Old fancies stand firm in the minds of some, but others are abandoning the fabrication of men, although they are not as yet appreciating the truth in full. Some light broke in upon them last Sunday, and a storm of wrath has been raised about my head. I spoke too strongly. They see the gospel is held by me to be somewhat different from their gospel; and they who advocated and defended a fanciful kingdom, seem to have abandoned, or at least temporarily left that position, and come forward with their full strength to the menaced point. None will venture to establish an inquisition on my account; but I should not wonder if an 'act of conformity' were not sought to be passed for speakers, or something else of like potency to prevent the same words being again spoken to them." I wish they may not; but I cannot help consequences. Honeyed words will not do with some."

In December following, it was proposed to prohibit members from speaking the "new doctrines, under pain of being compelled to withdraw from their fellowship." It was, however, moved and seconded, that the question be not entertained. Twenty-two said do not entertain the motion, and twelve said "do." My "affectionate" cicerone, who by inviting me introduced the "new doctrines," voted their suppression, and so lost his vote. But our friend did not rest here. After about six months agitation the majority changed sides. One of the most active speakers was voted out. This proved their *numerical* superiority, and emboldened our redoubtable friend to a renewed effort for the exclusion of heretics. It was no longer loss of Campbellite fellowship if *they spoke out their convictions*; but the absolute expulsion of "all who had been baptized in such doctrines." This was Mr. James Ainslie's proposition. The effort was opposed by the persons aimed at, but unsuccessfully. A resolution was carried by the majority, that "we separate and appoint arbiters to arrange the secular matters." Arbiters were

accordingly appointed, and on the first Thursday evening this convener reported, that by a majority they had decided, that those who disapproved, or had voted against a separation, should in the meantime have the use of the Hall. This was objected to, and a counter resolution was proposed. A couple of hours was consumed in stormy debate, at the expiration of which the meeting broke up without any formal decision being arrived at. But after thunder comes the hail. The Campbellites finding they could not resolve things to suit them, determined to "descend into the streets," as the phrase is, and throw up barricades against the advocates of the kingdom. This was the fashion of that epoch in the old world. Republican barricades were everywhere thrown up by the rebellious against monarchy, and the Dundee Campbellites formed no exception to the rule. They would have none of the kingdom, nor would they tolerate any of its adherents. If they could not vote them out of their territories, they were determined to expel them by force from their citadel. Sometime in March, 1850, about seven months after my visit, the crisis came. The believers in the kingdom's gospel suspecting nothing, went as usual to Hammerman's Hall; but to their great surprise they found it locked against them, although one of their number, the deposed bishop I think, was responsible to the owner for the rent. On examining the outworks they discovered an undefended window, out of which the last of the evacuant garrison had retreated. Through this opening one of the excluded passed into the Hall, where he found the doors barricaded with forms and tables, and the windows made secure. The locking and barring out was twice repeated. On this first occasion, the barricades were overturned, and the battlefield with forms and tables, the trophies of the fight, remained for one day in the hands of the anti-hammer-men; and those who thought to pound their fellows in a fool's mortar, exposed themselves to the contempt that ever attends the rage of imbecillity.

This defeat of the enemies of the gospel of the kingdom could not supersede a regular and formal settlement of affairs. The anti-tyrannists, though one in opposition to our "affectionate" friend of Nelson Street and Arthur Lee, his valiant Sancho's barricade theology, were not united on the truth, nor on their views of how their victory should be improved. Many a brave and noble cause has been lost for want of wisdom and singleness of heart. One of their number informed me, that some of them wished to form from the victors, what he terms "a

motley association something like David's army at Adullam."* That is to organize a new congregation out of the old materials on the basis of simple opposition to Campbellistic proscriptiveness. This would have created a church of some forty members, of which about half a dozen only would have been "obedient to the faith;" the others being but friends to the proscribed from distaste of proscription, and not from fellowship with them in the faith of the kingdom's gospel. But such an association as this, having a name to live, but really unbegotten of the word of life, was demurred to by brother George Schleselman, late secretary to the Glasgow Campbellite Convention, and others. They thought that now, if at any time, was the crisis for the formation of a society at Dundee, all of whose members should have been baptized upon a confession of faith in "the things of the kingdom of God and the name of Jesus Christ."† They considered that "without faith it is impossible to please God;" and that that faith which is alone pleasing to him is "the substance of things hoped for, and the evidence of things unseen,"‡ "which are eternal."§ They applied this principle to churches as well as to individuals, considering that God could be no better pleased with a misbelieving church, than with a misbelieving person. They would not give in, therefore, to the work of founding and building up a new Babel of iron and clay, destined to fall to pieces when the excitement which gave it birth should have passed away. They wanted to guard against the repetition of the late displays of ignorance, arbitrariness, and unbelief, and the only way to fulfil this indication was to begin in the truth and in the love of it, and all other good things would follow of necessity. "It was contended," in the words of one of them writing to me, "that human traditions and practices should receive no quarters; that human praise and popular plans should be treated as dangerous; and that instead of conformity to the world, we should strive to conform to the doctrine of Christ, and the simplicity of conduct that almost (if not altogether) of necessity follows. You know we disapprove of all clericals of whatever name or degree, and discountenance the assumptions of all hierarcha from Christ's pretended Vicar on earth, to Baptist pastors; and their mimic 'presidents.' We know the public has no true faith, therefore, we do not countenance it in its idea of offering acceptable worship to Israel's God; but repudiate the confection Christianity of our day, moulded and sweet-

* 1 Sam. xxii. 2.

† Acts. viii. 12.

‡ Heb. xi. 1.

§ 2 Cor. iv. 18.

ened as it is to please the depraved taste of a world lying under sin." No objection could be urged against this but expediency. Its scripturality was admitted, but some did not think it expedient to be too rigid, or rather so rigid; and therefore withheld their co-operation, preferring to invite the others to join them in establishing a more popular and liberal institution. But they declined, and each pursued the course best suited to their own views of things.

On my second and last visit to Dundee, in 1850, I was sorry to find a want of union, confidence, and co-operation among all who had yielded obedience to the gospel of the kingdom. Roots of bitterness existed, connected with total abstinence and what was supposed to be a tendency to episcopal ambition, or leadership. Alas, when will they who would be greatest learn to become the servants of the least of Christ's flock? I judge not in the case before us, because I am not sufficiently informed of its real demerits; but I do most sincerely tender to all the friends of the kingdom's gospel the advice which I aim to practice myself, and that is, have patience till the kingdom comes, and seek no lordship until then. If we are found worthy of that kingdom, we shall share with Christ in his absolute and divine lordship over Israel and the nations. Surely this will be honor and distinction enough for the most ambitious. Till then, let us despise the microscopic of a little powerless and brief authority in the household of faith. A man of knowledge and wisdom, will have more authority and power thrust upon him by his fellows, than he will care to exercise, if his mind be rightly chastened by the truth. Let each esteem other better than himself, and all will be well. Men are sometimes made usurpers by the suspicious insinuations of others, and their intrigues to prevent usurpation. Let us beware of this; and let all things be done with love as unto God and not to men, and then harmony will be undisturbed.

Temperance is a virtue against which there is no law. Jesus Christ, our sovereign lord and king, was temperate in all things, and so are all the members of his royal household. He and they are temperate as a fruit of the Spirit—a virtue resulting from the truth believed. He was not a total abstinence. This is a fact. Neither were Paul nor Timothy; nor can Christ's members be who drink of the new covenant cup. Total abstinence was never made a test of christian fellowship by the apostles, though temperance was; for it is written, "no drunkard shall inherit the kingdom of God." Drunkenness, is disorderly conduct; and from every brother that walks disorderly,

we are commanded to withdraw ourselves. The saints have no right to impose tests of fellowship upon one another which the spirit of God has not imposed. The world, whose standard of morals is not God's standard, can impose what it pleases upon "*its own*;" but it has no right to dictate to Christ's household, who are its masters elect; nor should Christ's brethren permit it. They should be careful, too, not to drink into its spirit, nor to cooperate with it in carrying out its crotchets. If every earth born were a total abstinent, the world would be as far from the kingdom's gospel as if every man, woman and child were drunken with the fumes of alcohol. The soberest of the world's people have been made drunk with the wine of the great harlot's adultery.* This intoxication continues, and will obfuscate their intellects until the Lord comes to sober them.† Offer the kingdom's gospel to the most pious of the world's total abstinent, and they will reject it with contempt, and perhaps with rage; or if they profess to believe it, how few of them are sober-minded enough to obey it. Let not the saints mispend their efforts, and waste their energies. If they be zealous for total abstinence, let it be for a total abstinence from all sins. The gospel needs, and commands their whole soul. Let the world attend to the liquor, to tobacco, and to the emancipation of "*its own*" from political and social duress imposed upon them by sin, whom they serve; be it ours, the "heirs of the kingdom," and the future enlighteners and regenerators of mankind, cooperators with Christ in the deliverance of the world, to mind our own business, which is to open the blind eyes, to turn them from darkness to light, and from the power of the adversary to God, that they may receive remission of sins, and inheritance among them that are sanctified by the faith which is in Jesus.‡ It is well for the world's sinners to bind themselves by oath to one another totally to abstain from all intoxicating drinks; for this is the highest obligation they can attain to. Total abstinence will improve their social condition, and mitigate the ills inseparable from it. It is doubtless attended by many temporal advantages, and highly to be commended in the man whose purpose is infirm. This being freely admitted, I still contend that none have any right to turn Christ's church into a total abstinence society, and to brand with reproach the man in Christ, who, like his Lord, chooses to exercise his liberty in the temperate or moderate use of wine. "The Son of man came eating and drinking; and they

* Rev. xvii. 2.

† Isaiah xxv. 7.

‡ Acts xxvi. 18.

said, Behold a gluttonous man, and a wine-bibber, and friend of publicans and sinners. But wisdom is justified of all her children." John the Baptizer totally abstained, and they said, "He hath a devil." To abstain for the purpose of "doing good" is fallacious. John's total abstinence did not save him from "decrease;" and our Lord's "increase" was not obstructed by the formation and use of wine. Believe and obey the kingdom's gospel, shine as lights in the world, holding forth the word of life; advocate it with whole-souled energy, and leave the world to its crotchets, and the saints will do all the good that is possible in this crooked and conceited generation, and all that God demands.

Our Dundee friends of the one part were zealous for "teetotalism," as well as for the gospel, and in so far, embarrassed its relations. The others were for keeping these two things distinct, which was not interpreted by that charity which "thinketh no evil." I pretend not to judge between them. "We considered," said one, "that our righteousness should not be less, at all events, than that of the scribes and Pharisees of the day; and accordingly, for preventing danger, preventing or stilling the whispers of slander and their influence, it was deemed proper to express our sentiments, especially on the present damnable drinking customs, and the practice of countenancing drinkeries. Other points are not overlooked, but as the apostle directed letters to the churches, warning them of the dangers that surrounded them, so it was deemed that this gigantic evil should be particularly avoided, and testified against, and that on no account should we drink of the Abana and Parphar of Hell. We saw that night-shade was poisonous; so, instead of cultivating and pruning it, we resolved to hew it down and cast it into the bottomless pit, so far as we were concerned. Popular precedent might be found for a mixed race of tipplers and "avoiders of evil," but in view of public opinion, and of God, and regarding, too, the necessity of purity in the primary advocates of any doctrine, we concluded without hesitation, that on this, as well as on every other evil, our position and practice should be such as we could always honestly pray, "Lead us not into temptation." If any person advocated the hope of God's promises as incomparable incentives to morality, it would be very damaging that any one should be able to say at the conclusion, "Oh, he takes a dram!"

Upon the compound principle, then, of teetotalism and the gospel, a few associated themselves to the exclusion of others, who had obeyed, but refused to pledge themselves to total abstinence. If the obriety of

any of them were doubted, they should have been received upon gospel principles, and dealt with accordingly, when they were proved to have infringed culpably the example and precepts of Christ and his apostles. This would have vindicated their zeal for christian morality far more conspicuously than by barring the door of their association with total abstinence. It is strange that believers cannot be content with what satisfied Christ and his apostles. They were as much troubled with "tipplers," and probably more so in the wine-growing country of Palestine, than we can possibly be in these climes; yet they were contented to "purify men's hearts by faith," and forbore to "tempt God to put a yoke on the neck of the disciples." But we are more sensitive to "public opinion;" that is, the opinion of a vain, foolish, and evil world, than they; therefore, we must fence ourselves in with barriers to fellowship, such as pious, but misbelieving sinners approve!

When I visited Dundee in 1850, I found a church of about fourteen members, with whom I assembled early in the afternoon. Every thing was conducted decently and in order, and harmony seemed to prevail among them. On inquiring after my "affectionate" friend and his companions in the sky-kingdom fancy, I was told that the scattered fragments of the old body had been regathered under his sceptre, and continued to meet, a cold and lifeless skeleton, on the arena of their defeat, which had been handed over to them in default of union among the proscribed, and upon their agreeing to pay the rent.

Events in Dundee disturbed the peace of "the covenanters" in the "kingdom of Fife," whose head quarters are in Auchtermuchty. A member of the Campbellite church in Cupar, wrote to a friend, saying, "the doctor's sentiments on the *kingdom* have been very freely discussed here by Dowie and others. Dowie occupied an afternoon on the subject a few weeks ago; and as he was at Auchtermuchty that same week, he came home full of the views of Campbell and Dron, and expounded them to his audience in all their aerial splendour. It was a thing of air, something which they can never comprehend, far less expound. He received great commendation from the magnates of the place, and conquered for himself the reputation of the great champion of the Master Builder of Castles in the Air. Thus, he took the liberty of going in direct opposition to the word by saying, that "it would be derogatory to the interests of God, for us to suppose or desire that Christ should appear again, and sit on a throne among the nations of this earth." I leave you to draw your own conclusions.

He spoke of the kingdom of Heaven being with us as much as it ever would be, and of its having been set up on the Day of Pentecost, and told us that Christ would not come until the final winding up of all earthly things; when He will come to judge his people in righteousness. This he said was the faith of the Christian, with a great deal more of like speculation, which tickled the ear, but added nothing to the understanding or the heart."

Such is as correct a narrative of the introduction of the kingdom's gospel into Dundee as I am able to give from the testimony of all concerned. A goodly number of Elpis Israels, and pamphlets on the "*Wisdom of the Clergy proved to be Folly*," has been put into circulation among the people, which, I doubt not, will some day or other open the eyes of many blind. On reading the book, the opinions expressed of Elpis and its author's motives and sentiments, were both exceedingly diverse and amusing. Some "admired it." Others "never saw nor read anything like it before. Some desired to know "when he is coming back? Is he to set up a kirk?" For said they, "we could sit under him with much pleasure." Dissentients objected that "the author was a Baptist." Others that he was "something similar in sentiment to a Mormon." "The principal thing," said one, "I don't like him for is, that he makes every body out wrong, but himself." "He seems to be clever," said others, "but the wisest of men may err." Speaking of the sky-kingdomers a friend says, "they are more bitter, more devilish, in their opposition to Elpis Israel. Everything that is good is attributed to evil; and what is true is insinuated as being only there for the purpose of deceiving, and getting people to believe what is false."

My intercourse with Dundee was brought to a close by a *soirée* at which I had the pleasure of meeting many persons who professed to be interested in the things of the kingdom of God. After tea and coffee were removed, questions and explanations became the order of the evening until a late hour. It was then I bid farewell to Dundee, and not long after to Britain itself. What has been the condition of affairs since that time I have received no information. No news is said to be good news. Therefore, in hope that increase in faith; and improvement in practice, have been characteristic of the times, we draw the curtain upon Dundee, and turn to scenes beyond the British Tiber and camp of Mars.

PAUL'S WISH.

In Romans, ix. 3, Paul says, "I could wish that myself were accursed from Christ

for my brethren, my kinsmen according to the flesh, who are Israelites." This is one of the most difficult passages in the New Testament, as it now stands in the English version. In the preceding chapter he had asked, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay," says he, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Should all these things fail to make him accursed, and should the anxiety he felt for the salvation of his persecuting countrymen even hypothetically prevail? This cannot be. His wish to be accursed, or separated from the love of God to be manifested in full through Christ Jesus, must have some other import than this.

Mr. Frey, an Israelite who admits the claims of Jesus to the Messiahship, has proposed the following solution of the difficulty: Read the second and third verses, omitting the words, "I could wish that myself were accursed from Christ;" then, afterwards replace them where they belong, and read then as in a parenthesis, with "I did wish" instead of "I could wish." Thus, "I have a great heaviness, and continued sorrow in my heart * * * for my brethren, my kinsmen according to flesh, who are Israelites;" then, "I have great heaviness and continual sorrow in my heart (for I did myself wish to be accursed from Christ) for my brethren, my kinsmen according to flesh, who are Israelites." This exhibits the mind of the apostle very clearly. He had great heaviness and sorrow for Israel, because they were while he was dictating his letter, as he was before his conversion. He had doubtless wished himself accursed from Jesus; and was probably an individual of the crowd which cried out "His blood be on us, and on our children!" After Paul was enlightened, and came to measure his position at that crisis of Christ's affliction, he beheld it in all its hideousness, so as to create in him a poignant sympathy for his kinsmen, who still remained under that self-imprecated curse.

Euchomeen, συχομην, the original word, translated "could wish" in the common version, is the imperfect middle, and is rendered by "I was wishing," "I wished," or "I did wish." This accords with what we have said above. He imprecated a curse upon himself—a past action—while he was in an unconverted state—another thing in the past: but when enlightened, neither all Israelites,

"nor any other created thing," could induce him to wish himself accursed again. This part of Paul's experience well fitted him for sympathy with his unbelieving countrymen. Mr. Frey has well said, "He who has just been rescued from a dangerous fit of sickness, feels more for a sick person, than he who never knew what sickness means. Hence, even the Son of God himself needed to be tempted and tried, that he might be able to succor them that are tempted."

EDITOR.

PREVALENCE OF TRUTH.

"The little horn of the goat cast down the truth to the ground; and it practised and prospered."—"And the little horn of the fourth beast, having eyes like the eyes of a man, and a mouth speaking great things against the Most High, made war with the Saints, and prevailed against them, until the Ancient of Days came."—DANIEL.

Yea, verily, "truth is mighty, and will prevail;" but its prevalence awaits the Ancient of Days. Its advocacy is committed to the saints, who are styled "the wise." The fortunes of the truth, and of those who witness for it, are identical and inseparable. The truth cannot prevail until the saints get the victory over "the powers that be," by whom falsehood is tricked out in scarlet and fine linen, invested with honor and "respectability," and sustained in the world for the idolatry of the people. That power among the nations which episcopizes them, and speaks very great things, whose look is more audacious than its associate powers, makes war with the saints, and prevails against them until the Ancient of Days comes, when judgment is given to them, and they possess the kingdom and dominion, and the greatness of the kingdom under the whole heaven, forever.* The truth will then be no longer scoffed at, trampled under foot, and despised. Mean men with great names and high sounding titles, will then be stripped of their finery, and be seen shivering in the chilling blast of divine indignation. Spoiled of all their bravery, they shall walk naked, and men shall see their shame.† But before this triumph can be proclaimed, the Lord, who is the strength of his people, must appear. "Thanks be to God, who giveth us the victory, through our Lord, Jesus Christ." The truth is mighty through his cooperation, as evinced in apostolic times; but in his absence, Satan is too strong both for the saints and the truth committed to their defence. The time has come that men have no ear for the truth—that is, for the gospel of the kingdom. It is "new doctrine" to them, and needs to be re-attested as the truth of God. A few will receive it, and but a few,

compared with the multitudes that are ever ready to embrace the shallow and flimsy traditions of men. This has ever been the case; but it is preëminently so now, as Paul declared it would be when "the fulness of the Gentiles" should have come in. That "fulness," if it have not reached the brim, needs, it is probable, but few more drops to fill up the appointed measure. The time of "the fulness" is indicated by the disregard of the gentiles to the goodness of God, which alone leads men to repentance unto life. That goodness is exhibited in the Gospel of the Kingdom, which John the baptizer, Jesus, and the apostles both before and after Pentecost, preached as the motive principle of repentance towards God. But this goodness in his gospel is neither understood nor believed by the Gentiles. They have not therefore "continued in his goodness;" but continue in traditions which have made the testimony concerning it of none effect upon their minds. And should Judah be broken off for this offence, and the Gentiles continue unpunished? If God spared not Judah for her unbelief, will he spare the nations? No, saith Paul, he will cut them off from access to the kingdom, and graft Israel in again.* The impotency of the Gospel of the Kingdom upon the public mind and the hearts of individuals, is a great sign of the times; and indicates that the hour of God's judgment is at hand, when He will through his saints execute the judgment† written, and make his truth prevail.

EDITOR

Analecta Epistolaria.

"A HEARING EAR AND A SEEING EYE."

The Lord hath made them both.—SOLOMON.

DEAR BROTHER:—The more I read your "Herald of the Kingdom and Age to Come," the more interesting I find it; I mean as the numbers advance. I hope you are getting some encouragement in the States. What you advocate is the truth, and must prevail; and to me it is every day more clear and delightful. Be zealous, my dear brother, and God will give you a crown of life, and never-ending felicity. What would I not give to be under your teaching. Thanks, eternal thanks, that you were ever prompted to cross the Atlantic in order to visit superstitious old Britain. Shall we ever see you again this side the resurrection? If not, oh! happy shall I be to meet you there. How beautiful are the words of the Psalmist, "I shall be satisfied when I awake in thy likeness, O

* Dan. vii. 20-22, 27.

† Rev. xvi. 15.

* Rom. xi.

† Ps. cxlix.

God." But not only shall we then see David's son and David's Lord, but Abraham, "the Friend of God," Isaac, Jacob, Moses and all the prophets, John and all the apostles. What a company! And what a pity if it were not true! But it is true; therefore let us thank God, and take courage.

I have some earnest disputations with old Mr. —. He is immovable both as regards a present kingdom, and an hereditary immortal soul. He clings tenaciously to the popular interpretation of the Rich Man and Lazarus. I asked him the other day how Abraham could converse about Moses and the prophets, when one of the prophets writes, "Doubtless, O Jehovah, thou art our Father, though Abraham be ignorant of us, and Israel (Jacob) knoweth us not." He replied, "it did not matter; Abraham was in heaven, and the rich man saw him." His notions about the kingdom are equally unscriptural. He has but one string to his fiddle, and upon that he is always scraping. It is the text in Colossians, "Who hath delivered us out of the power of darkness, and hath translated us into the kingdom of God's dear Son." Although many have shown him with Greek testament in hand, that *εἰς*, *eis*, translated *into*, is frequently rendered *unto*, which signification is more agreeable to the nature of Christ's kingdom; for a man cannot be said to be *in* a house, when only brought to it, or on the way; and thus are the people of God brought into the anticipation of enjoying it at some future period. "God hath chosen the poor of this world, rich in faith, and heirs of that kingdom which he hath promised to them that love him." We cannot certainly be in that kingdom which is matter of promise while we walk by faith!

I made good use of the pamphlets on the Gorham question, "*The Wisdom of the Clergy proved to be folly*;" but they have not as yet moved any to unite themselves to Messiah. Some expressed great astonishment at "the New Doctrine," as they called it; others, that they did not understand it; a third party, that they did not approve it; and last, not least, the minister of the parish soon got word, and he lamented that I was now denying the divinity of the scriptures, and existence of the soul.

EBENEZER ALLAN.

Linlithgow, Scotland.

TRANSLATION INTO THE KINGDOM.

MEN who understand not the nature of the kingdom of which the gospel treats, will be ever like the Scotch fiddler referred to by our Linlithgow friend—a discordant monochord! They comprehend not that "the

kingdom of God is *not in word*, but in power.*" They vainly imagine that on the supposition of their having obeyed the gospel—of their having believed *the words* of Peter, and having had *the words*, "I baptize you into the name, &c.," pronounced over them—they are "in the kingdom, and are the subjects of its reign!" Such an in-being as this is a mere matter of words, with the single act of dipping. Paul's saying, according to their experience, ought to read, "the kingdom of God is not in power, but in words!" And this is the true nature of the kingdom in which they say they are, and of which they are "subjects." Behold them, and what do we see? A few men, of whom the world knows little or nothing, and careless, hereditary assenters to the worship of Jesus, aggregated into small communities on the Lord's day, when they ceremoniously eat bread, and prophesy to suit one another for the sake of peace! Study the organization and practices of these communities, and you have before you the kingdom of Christ according to their notions of things. They say they are in the kingdom, and being there, are kings and priests to God, and subjects of the kingdom! Over whom are they kings, and for whom do they mediate in the offering of gifts and sacrifices for sins? Are they kings, and mediators, or middle-men, for the nations, or for one another? The latter, if at all; for the nations yield them no allegiance, and bring them no offerings, and they pretend not, we apprehend, to officiate as such in "heaven." And what is their hope? A kingdom, or rather "kingdoms beyond the skies!" They are so dissatisfied with the kingdom in which they say they are, and have in possession, that they hope to evacuate it, and to take possession of kingdoms they know not where, but somewhere, they imagine, beyond the skies! This is scraping mid the octaves sky high! But "every scribe instructed *unto* the kingdom of the heavens" (*εἰς τὴν βασιλείαν τῶν οὐρανῶν eis tēn basilēian toū ouranoū*) has no respect for such fabulous speculation as this. He admits of no interpretation of "the Word of the Kingdom," which reduces it to an absurdity. In a kingdom such as that, attuned to praise on fiddles of a single string, he sees nothing to be desired. He thanks God that his hope is not "the baseless fabric of a vision," or words, and nothing else; but the real and substantial blessedness of all nations in Abraham and Christ; when, as an adopted son of God's friend,† and a brother of his own Beloved Son, he shall with them possess Israel's kingdom, and its dominion over all the earth, with eternal life and glory.

* 1 Cor. iv. 20.

† James ii. 23.

Such is "the One Hope"—the Hope of Israel—on account of which Paul was an ambassador in chains.

The sky-kingdomers, supposing that their churches are "the kingdom of grace, imagine that the apostle has reference to translation into them when he speaks of being "translated into the kingdom of God's dear Son." It is to be hoped that our glorious Lord is heir of a more desirable kingdom than such "a kingdom of grace"—a kingdom in which his gospel is despised, and denounced as "wicked, destructive, and infamous heresy," and the names of those who believe and advocate it cast out as evil. But we would remark here, that there is no such phrase in the Bible as "kingdom of grace," absolutely or relatively to an "everlasting kingdom," or "kingdom of glory." This systematizing of the kingdom of God is a mere human invention. His "kingdom and glory,"* will be all of grace or favor, for they will be the manifestation of "his goodness," which he "hath purposed in himself" (απ' αἰωνος ἀπ' αἰωνος) "from the age," being moved thereto by no other consideration than his own pleasure.† For this cause "the word of the kingdom" is styled "the world of his grace,"‡ to which he gave testimony by the "signs" which accompanied it. The "gospel of the kingdom" of God "is also synonymized by "the gospel of the grace of God;"§ so that those who have obeyed it, are said to have "access by faith into it;" as it is written, "Being justified from faith (ἐκ πίστεως ἐκ πίστεως), we have peace with God through our Lord Jesus Christ: through whom also, we have access by faith into this grace, (εἰς τὴν χάριν ταύτην εἰς τὴν χάριν ταύτην) wherein ye stand, and rejoice in hope of the glory of God.¶ Here, then, it will be seen, that the justified in Rome had been "delivered out of the power of darkness, and translated into the grace of God (ἐν ἡ ἐν ἡ), in which they stood," when Paul wrote to them. Standing in the grace of God is being "in God the Father, and in the Lord Jesus Christ," "rejoicing in hope" of the "kingdom and glory unto (εἰς εἰς) which" they had been "called" through the invitation contained in the gospel of the kingdom. To deliver them out of the power of darkness was "to open their blind eyes," an operation the sky-kingdomers of this generation have not been the subjects of as yet. So long as men are ignorant of the gospel of the kingdom, they are in darkness, and in the power of it, and can only be delivered out of it by knowledge sin-

cerely and earnestly believed; for it is by faith in the word of his grace that we have access into the grace of God in which we stand, when so translated or introduced. But the believer of the gospel of the kingdom of God's grace can only get into that grace through Jesus, "the Son of his love." Until he can prove by God's testimony that he is in the grace, he is not delivered out of the power of darkness. Now, Paul says that it is the Father that delivers the true believer through Jesus. How is that deliverance effected in the present state? By the believer of the gospel of the kingdom lovingly admitting the claims of Jesus to its throne, recognizing his divine sonship, his blood as the purifying blood of the New Covenant of the kingdom, by which the heirs of that kingdom are cleansed, his resurrection from the dead, and his ascension to the right hand of power—by his believing these things, and being united to the name of Jesus in being "baptized into the name of the Father, Son, and Holy Spirit," and so receiving repentance and remission of sins—by being the subject of faith and obedience such as this, he is translated into the grace of God by the Father, through the Lord Jesus Christ.

The passage in Colossians contains an antithesis, or opposition of words and things; one being "the power of darkness," and the other, "the kingdom of God's dear Son," in relation to which, the apostle affirms that the Colossians had changed sides. This antithesis is expressed in the words of Jesus to Paul, when he said to him, "I now send thee to the Gentiles to open their eyes, to turn them from darkness into light (εἰς φῶς εἰς φῶς), and from the power of Satan towards God (ἐπι τοῦ θεοῦ ἐπὶ τὸν Θεόν), that they may receive forgiveness of sins, and inheritance among the sanctified by faith which is in me."* In this text, "darkness" and "light" are the opposites; also, "the power of Satan," as opposed to "God." God's light and Satan's darkness are the antithesis in both places, and Gentiles the subject thereof at two distinct periods of their individual history. God's light is the gospel of the kingdom of his Son, or the word of his grace; while Satan's darkness, or the ignorance of the adversary to that light, the pagan superstition, or "spirit then working in the children of disobedience."† These were the two sides of the antagonism introduced among the Gentiles by the proclamation of the glad tidings of the kingdom, announcing a New Era, when the world should be ruled in righteousness by a Man whom the God of Israel had produced for the purpose.‡ Now, being in the ignorance, or darkness, of the gos-

* 1 Thess. ii. 12.

† Rev. iv. 11.

‡ Acts xiv. 13.

§ Acts xx. 24

¶ Rom. v. 2.

* Acts xxvi. 18. † Eph. ii. 1. ‡ Acts xvii. 31.

pel's adversary, the Gentiles could at no subsequent period become “light in the Lord,” or be in the light, unless they were “delivered” from their ignorance, and consequently its powers, and “translated into” the light of the gospel of the kingdom. The apostle saith, that the Colossian Gentiles had been the subjects of this deliverance and translation, by which they had “put off the old man with his deeds, and had put on the new man, which is renewed in knowledge (or light), after the image of him that created him”*—they were therefore in the new man, having put him on.

But, the original word rendered “translated,” does not require *into* after it to give it its full force and signification. The verb of which it is the first aorist is μεταστῆμι *methistēmi*, and signifies “to move from one place to another, remove, transfer.” By metonymy it also signifies, “to cease to pass from one mode of thinking to another, and to cease to change sides.” The Colossians had changed their position, as the result of their mode of thinking, being changed by the knowledge sent them from God through Paul's preaching. Formerly, they thought as the children of disobedience think; now, their thinking was according to the mind of God; then they were in darkness; now they were in the light; then they worshipped in the temples of dumb idols; now in the assemblies of the saints: they had passed over from the adversary *unto* the hope of the kingdom of God's dear Son. Having come, therefore, unto this, the apostle encourages them to hold on to it, assuring them that Christ would present them holy, and unblameable, and unprovable in God's sight; “if,” says he, “ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven.”† These things are as plain and obvious as the truth in Jesus. But after all, what is the use of expending the rich tones of celestial harmony upon those whose ears are responsive only to the scrapings of a tyro on a single string? The harmony of truth is sacrificed by such to one signification of an English preposition. Well, it has ever been so. *Mule-itiveness* and self-esteem—stubbornness and pride—are too strong for the gospel of the kingdom. They blinded Judah, laid Jerusalem and the Temple in ruins, and broke off the nation from its goodly olive; and, ere many years have passed away, they will be the capture and destruction of many “pious,” but crooked and perverse religionists, who have a zeal of God, but not ac-

ording to truth. What can we do more than leave them to themselves? This may be expedient in the case of Mr. —. EDITOR.

“ENCOURAGEMENT IN THE STATES.”

“I HOPE,” saith our friend, “you are getting some encouragement in the states.” We fear we can minister but little to his expectation in this particular. We live in “a cloudy and dark day, when the light and heat of the gospel are almost quenched by the surrounding fog. The gospel of the kingdom is understood as it ought to be by very few; and of this few, it is to be feared, it has captivated more heads than hearts. It is encouraging to perceive that “the kingdom” is a subject much more agitated than before we left the States for Britain; but even those whose minds are speculatively attracted to it, are slow to perceive that it is the pith and marrow, as it were, of that gospel, upon the belief of which Jesus has predicated the salvation of the immersed. Some, however, do see it, and this is “some encouragement;” we shall be still more encouraged if they continue under its genial influences to blossom and bear fruit unto eternal life.

The ground of our individual encouragement is laid off in Christ's discourse* on the mountain. We are advocating the righteousness of God for Jesus' sake, and walking in conformity with it, as the great and primary end of our existence, and subordinating all personal and relative considerations to it. We advocate it, as opposed to, and subversive of, all “orthodox” and popular systems of “piety extant;” not giving place for the twinkling of an eye to the possibility of salvation by any other thing than the gospel of the kingdom preached to Abraham, to Judah, and the nations, by the angel of God, by Jesus, and the apostles. For taking up this position and defending it against the adversary in whatever shape he may present himself, whether in the garb of “piety,” as “an angel of light,” “a minister of righteousness,” or as an open-faced antagonist of the non-professing world, we are made a mark by our contemporaries, to be perforated by the shafts of their abuse. They say “all manner of evil of us falsely;” denounce us as uncharitable, mad, wicked, and fit only to be shot or hanged. “They sharpen their tongues like a serpent;” and sometimes “their words are softer than oil, yet are they drawn swords.” Our motives are misconstrued, and only evil educed from whatever good we do. All this is encourag-

* Col. iii. 9, 10.

† Col. i. 22.

* Matt. v. 10-12.

ing, and some of that which is laying up in store on our account for the age to come. We breathe in an atmosphere of calumny, reproach, and execrable tittle-tattle; so that sometimes we are tempted to exclaim, in the words of the prophet, "Wherefore came I forth at my birth to see labor and sorrow; that my days should be consumed with reproach?" But we know ourselves as others seem not to do. They can neither duly estimate our character, nor our motives, for neither of them have any approximation to their own. But we look not at the things which are seen, and temporal; for we walk by faith, and not by sight: therefore, though "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, yet are we not destroyed." By this we are cheered, and enabled to "rejoice in hope," and in the citation of our correspondent, to "thank God and take courage." EDITOR.

"PREACH THE WORD."

IN writing to Timothy the apostle said, "I charge thee before God, and the Lord Jesus Christ, *preach the word*: and in another place, he says, "Study, O Timothy, to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the word of truth.*"* This was a solemn charge—a charge before the two most exalted, wise, intelligent, holy, glorious and powerful, beings in the boundless universe. An apostolic charge, uttered in the presence of God's Spirit, imparted to Paul and Timothy, by Jesus Christ, to preach and rightly divide the Word of Truth, so that God might approve him as a good workman. Here, then the thing to be preached and "*rightly divided*" is THE WORD OF TRUTH. But what is that Word? Will the reader accept the definition offered by one of the prophets of Jehovah? Isaiah says, it is "*the law and the testimony,*" and that there is no light, or knowledge, in those who speak not according to it † The law of Moses is a part of "The Word," because it is the *morphosis*, form, or "representation of the truth," by which believers of the promises made to the fathers of Israel, were instructed as by a schoolmaster into the faith. ‡ Paul preached the law when he preached the word; not, indeed, as theologians preach the word, raining down fire and brimstone upon sinners; but as declaring the things contained in the law representative and affirmative of the sufferings of the Christ and the glory that shall

follow his resurrection: thus he said before Agrippa, "I continue unto this day, witnessing both to small and great, *saying none other things than those which the prophets and Moses did say should come.*" Men cannot preach "the Word of the Truth of the Gospel" without preaching Moses and the prophets; for "the testimony for Jesus is the spirit of prophecy," and Moses was a great prophet. Paul declared nothing else. The exposition of the writings of Israel's prophets as partially and limitedly fulfilled in Jesus, and hereafter wholly to be accomplished in his second advent mission, constituted the apostolic preaching of the word. They were predicants of the law and testimony of God concerning his kingdom and the name of Jesus his anointed. Therefore, saith Paul, in addition to what he said before Agrippa, "I come to you in Corinth *declaring the testimony of God.*"* He says, he did not come to them "with excellency of speech or of wisdom"—such wisdom and oratory as the Greeks delighted in, whose wisdom "is foolishness with God;"—he did not blend their foolish wisdom with God's testimony, as some were beginning to do; † "for," says

* 1 Cor. ii. 1.

† Clemens Alexandrinus, Origen, and others of "the Fathers" as they are called by the apostacy, attempted to accommodate the truths and facts of revelation to "the wisdom of the world," or philosophy of the Greeks. This is highly commended by Clemens in the first and sixth books of his Stromata, in which he represents that a knowledge of it is almost indispensable to an understanding of the gospel, and exhibits it as a revelation from God, and a law and rule of justification to the Gentiles, as the scriptures of the prophets were to the Israelites under the Mosaic law. "We cannot err," says he, "in saying that all things that are necessary and useful to life come from God, and especially that the philosophy given to the Greeks as a special covenant, is the foundation of that of Christ."—Stromat. lib. vi. p. 649. "The law to the Jews, but philosophy to the Greeks until the advent of Christ, when all were called into the Church by the teaching of faith." p. 650. "Before the advent of Christ, philosophy was necessary to the Greeks in order to justification, and still subserves the piety of those who found their faith on demonstration; for it led the Gentiles to Christ as the law did the Hebrews, and prepared the way for that which is perfected under Him."—Stromat. lib. 1, p. 282. "Origen, the disciple of Clemens, adopted this theory, and followed it in his speculations, treating the dogmas of the Greek philosophy as a key to the history and doctrines of the scriptures, and employing them to solve the mysteries of the divine administration. He introduced accordingly into his theology a great number of false, absurd, and impious, conjectures and dogmas, which obscured, adulterated, or set aside the truth, and formed emphatically another gospel; and he was followed by a vast crowd of disciples and imitators for several ages. See Mosheim de rebus Christ. ante Constant. sec. iii. pp. 604—629. Dupin Biblioth. Nova. tom. 1. pp. 190—224. "Thus within a little more than a century of the death of the last apostle, did the ministers of the church begin to neglect and depreciate the scriptures, and adopt that wisdom by which the world knew not God as a more efficacious instrument of leading them to salvation." *Lord's Exposit. Apoc.* p. 112. It was not a hundred years after John's death, but contemporary with the apostle's ministry, that these preachers of another Jesus and another gospel began their work of corrupting the simplicity that is in Christ. They gave the apostles much trouble, being the Jews

* 2 Tim. iv. 1, 2; 11. 15.

† Isai. viii. 20.

‡ Rom. ii. 20—18; Gal. iii. 24.

he, "I determined to take notice of nothing among you, except Jesus Christ, and this a crucified one." He paid no regard to their wisdom or its dogmas, but introduced an entirely new system of doctrine among them, which it had not entered the heart of their "philosophy and vain deceit" to dream of—a doctrine which taught the setting up of an imperishable kingdom and empire on earth, which is to rule all nations under the administration of the King of the Jews, even Jesus, and of those Jews and Gentiles associated with Him, who shall believe what God has promised concerning it, recognize his right to the throne, believe the things concerning his name, be baptized into him, and thenceforth be faithful unto death. He taught this; and that this indestructible dominion under which all nations shall be blessed, shall not pass from one generation of rulers to another, but shall be held for ever by those promoted to its glory, honor, and power, as its establishment, thereby necessitating their resurrection from among the dead to immortality. Did it ever enter the heart of Socrates, Plato, or any other of the Greeks, to conceive of *immortality of body* on such principles as these? Nay, it was foolishness to them, and derided as the ignorant speculation of a wandering Jew. It was "new doctrine"—entirely new—more new to them than the gospel of the kingdom and age to come advocated by us by speech and pen, is to this generation to which it is almost unknown, though as old as the heavenly oracles of the Blessed God.

"Preach the Word," then, because it contains the testimony which God has given concerning the kingdom, and all things related to it—preach the law and the testimony, for if men believe not Moses and the prophets' writings, how can they understandingly believe the words of Jesus; for "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning him."^{*} But little comparatively has been fulfilled that is written in those records respecting the Christ. The Jews, blind as

they are, see this; and, therefore, it is because the Gentiles in their ignorance claim more for Jesus than is yet accomplished in him, become a cause of the rejection of his Messiahship by Israel. Thus a counsellor who knows not the law is worse than none.

RIGHTLY DIVIDING THE WORD.

But the workman who preaches the word is to divide it rightly. No workman is approved of God who doth not do this. He is to "study," to divide the word of truth rightly. It requires study, and much study, too, or its right division cannot be discerned. If this be neglected, the preaching or writing will be mere confusion, and the word quoted unintelligible. The hearer or reader must study as well as the speaker or writer, or the subject will be obscure to him, no matter how lucidly presented. There is a right division, and a wrong division of the word; and no division at all. The absence of division is the almost universal characteristic of popular preaching. Textualizing under "three heads" is not dividing the word of truth at all, because it is not preaching the word. In fact, it has nothing to do with it. Neither is *itemizing* dividing the word. By *itemizing*, we mean the reduction of a theory to items; such as when an "evangelist" says, "the gospel consists of *three items*—facts to be believed; commands to be obeyed, and promises to be enjoyed." This is true neither in theory nor division. It doth not touch the word; therefore, the workman is not approved.

To rightly divide the word of truth is, first to study it without bias, or subjection to uninspired authority, or antiquity. Attend to what is written, as a child listens to a story. Study history, and ask questions, and be thankful for all the information you can get, even if you have to pay for it. While you are engaged in this pursuit, do not imagine that you are a workman. It is not easy to become a workman in such an age as this. The great names in theology, so much applauded by the world—a world that has been "wondering after the Beast" for more than twelve centuries—were not even apprentices; they were students of the classics and systems of divinity, not students of the word. If they had been, they would never have written such foolishness as passes current with their names. No; it is the result of much time and labor to become adequately proficient for a right division of the word. Men who do not understand the prophets, have no scriptural pretensions to workmanship in the word. They can neither preach it, nor divide it. When a man comes to understand the gospel of the kingdom, believing and obeying it, he has then qualified

izers on the one hand, and the men of false science on the other; the former, enjoining circumcision and observance of the law as well as belief of the gospel and baptism, for salvation; the latter, overthrowing the faith by commingling it with the dogmas of the Greeks about immortal souls, Elysium, Tartarus, and a host of similar absurdities, too tedious to mention. It was to correct the errors, coming in like a flood upon the churches from these two sources, that the New Testament Epistles were written. Had men continued faithful and mindful of that "*certain word*" which was first delivered to them, the four testimonies, Acts, and Apocalypse, with Moses and the prophets, would have been amply sufficient to make wise to salvation; but seeing the errors have taken root, and exist in great force till this day, the epistles are indispensable to our emancipation from their dominion,

* Luke xxiv. 44.

himself to lay the foundation of faith in others. Let him go on to perfection. Let him dive into the testimony, and let it dwell richly in him, with all wisdom. If he have ability to state intelligibly what he understands, then let him work away, as unto God, and not to man. Let him search out, and apply the testimony to the Covenants of Promise; to the territory; to the subjects; to the inheritors of the kingdom; to its throne and king; to his humiliation and exaltation; to the nations; to the mystery of the Name; to the Gentile fellowship of the mystery; to the identification of his Majesty, and so forth. Here are topics to which the Word of Truth must be distributed, or "rightly divided," and he who can do this work most efficiently, is the workman that has least reason to be ashamed before God, however much he may be slighted or reproached by men.

Now, where are we to find such preachers and dividers of the word of truth? They are like comets in our heavens for multitude! Let the reader choose a clear dark night, and go forth and count them! Under these circumstances—circumstances in which there is such a famine of scriptural intelligence—what must be done by those who are unable for themselves rightly to divide the word of truth? Let them combine for the support of a paper which appears to them best able to do it. If they know of any periodical better qualified for the work than *the Herald of the Kingdom and Age to Come*, let them subscribe for it with such a liberality as will compensate its editor for the time, labor, and material expended for their everlasting benefit. Such a teacher in a neighborhood would not only be of service to individuals, but, seconded by their endeavors, would be a witness for the truth against the apostacy there. It would supply them with knowledge they could not elicit for themselves in a lifetime; and knowledge is to faith, what light is to the eye. "The people perish for lack of knowledge," says Jehovah; therefore knowledge should be prized as life itself: for "this is life eternal, to know the only true God, and Jesus Christ whom He hath sent"—and they only know God and Jesus, who know the testimony they have given. But more of this anon.

EDITOR.

THOUGHTS ON "WHAT IS TRUTH."

"Seize on Truth wherever found,
On Christian or on Heathen ground."

Alabama, Sept. 1st, 1851.

DR. THOMAS, DEAR SIR:—Permit an humble inquirer after truth to occupy a column of your truthful "Herald," while

endeavoring to search the scriptures to find the truth "as it is in Jesus."

"Search the scriptures," said the Son of God, "for in them ye (Jews) think ye have eternal life, and they (the scriptures) do testify of me (i. e. Christ). "I am the way, and the truth, and the life." And, "Ye will not come unto me, that ye might have life." "Thy word, Lord, is truth." And thus saith the Lord Jesus to those who believed on him: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Pilate saith unto Jesus, "What is truth? Art thou a king?" He answered, "My kingdom is not of this world. I came into the world to bear testimony unto the truth; and because I (Jesus) tell you the truth, ye believe me not, because there is no truth in you." Thus did Christ teach, and much more, to show his disciples what was truth, and how they were to obtain immortality and eternal life. Truth, then, is the great central point—the "sine qua non" to be received, believed in, walked in, and obeyed, to entitle us as dying children of Adam to an inheritance in the kingdom of heaven, a crown of glory, when Christ shall appear to be glorified of all his saints.

The truths of God as revealed in his word, are of all things the most important to mankind; without a knowledge of which, and hearty belief thereof, "it is fearful to live or die." Truth is verily the brightest gem that could adorn the crown, or sparkle in the attire of immortality. It is as immutable and eternal in its nature as the throne of God, which is forever. With what earnestness, what zeal, yea, what determination, then should we search for the truth, believe and defend it. We should rise up early, sit up late, and eat the bread of carefulness; leave no means untried, no stone unturned, that our hearts may receive the precious boon, and be made to rejoice in the hope of Israel, "the hope of the glory of God."

How much simplicity, what beauty and what power in the truths of the gospel! They are the wisdom of God, and the power of God unto salvation to all who believe; and would be much more intelligible to us, if they had not been learnedly obscured by ingenious and designing men, whose interest has been to throw dust in the eyes of the people, and spread a cloud of darkness and mystery over the "lively oracles."

We hear learned bishops, theologians, priests, and people, discourse about the truths of God, the Gospel of Christ, the doctrines of Grace, of Heaven, of Hell, the destiny of righteous and wicked men, im-

mortality and eternal life, as if everything was according to their preconceived opinion. Men talk about this church and that church; our church and your church; our religion and your religion; as though there were many churches, and more than one religion, "one Lord, one faith, and one baptism." Papacy claims that out of her pale there is no salvation. Episcopacy, "without Bishops no church," and that out of her jurisdiction it is fearful to live or die. Campbellism, following in the wake, says, believe with us on the "Apostate," the head of our church; be regenerated, and saved by baptism. The Baptists, Presbyterians, and Methodists, all have their creeds, which teach a belief in Gods many, Lords, faiths, and baptisms, more than one. Thus, as it were, dividing the body of Christ, the one true church, into a thousand fragments. We cannot imagine how mankind can have such diverse and distorted views of the Church of Christ, or about it, unless it is that they have not "Christ formed in them the hope of glory;" and no conception of "what is truth," or what constitutes the Church of Christ.

Yours, truly,

N. P.

MODE OF MAKING COVENANTS.

BOTH from sacred and profane history, it appears that the most ancient and common mode of making covenants, was by devoting an animal as a sacrifice; cutting it into pieces, and the covenanters passing through the midst of them, and afterward feasting together. The following passages are particularly worthy attention: "And Jehovah said to Abram, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds he divided not." Gen. 15: 9, 10. "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50: 5. "I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for meat unto the fowls of the heaven, and the beasts of the earth." Jer. 34: 18-20.

The covenant between Abimelech and Isaac was accompanied by a feast: "And they said, We saw certainly that the Lord was with thee; and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and we have done unto thee nothing but good, and have sent thee away in peace. Thou art now the blessed of the Lord. And he made them a feast, and they did eat and drink. And they rose up in the morning, and swore one to another; and Isaac sent them away, and they departed in peace." Gen. 26: 28-31.

The making of covenants, with such rites and ceremonies, was not without its signification. The *culling* the animals *asunder*, denoted that, in the same manner, the perjured and covenant-breakers should be cut asunder by the vengeance of God. This is evident from the above passage of Jer. 34: 18, and from the ancient form of these execrations, recorded in *Livy*, book 1. "The Roman people do not among the first break these conditions; but if they should, avowedly, and through treachery, break them, do thou, O Jupiter! on that day, thus strike the Roman people, as I do now this hog; and be the stroke the heavier, as thy power is the greater." Hence the Hebrew expression to make a covenant, as you well know, is very expressive. *Boreth Berith*, signifies, to cut the purifier, or purifying sacrifice. That the origin of this ceremony is of divine institution, there can be no doubt. And like all other sacrifices, it had for its object, or antitype, the sacrifice of the Messiah, whose blood and body were one day to be violently separated, to confirm the covenant of grace. FREY.

A NEW REVELATION.

OUR friend, the President and Professor of "Sacred History," speaking of the translation of Enoch and Elijah, saith, "Their bodies, souls, and spirits, were alike taken up to heaven; but their bodies and souls were changed into a glorious harmony with their spirits. They assumed a new costume, and appeared in a new style, without the evaporation or annihilation of a single element essential to their individual and proper personalities."—*Chr. Age*, Jan. 22, '52. This account of the change they underwent is possibly correct, though we have our doubts. We would, as Kossuth says, "obsequiously" inquire, Is it certain that they "were changed into a glorious harmony with their spirits? Might the change not rather have been "into a glorious harmony with the Spirit;" seeing that Paul saith, "He that soweth to the Spi-

rit shall of the Spirit reap life everlasting?"* But, perhaps, in "this age of light and refinement" the idea of the Apostle is to be regarded as antiquated and unsuitable, and as not at all in harmony with "Sacred History" as exhibited in the prepared discourses of our mystic friend. Laying the Apostle on the shelf then, will he as the light of this cloudy day—"the great light of Bethany," as he is styled—condescend to shine into our darkness, and tell us where in all the Bible we may find the testimony that affirms the transformation of the bodies and souls of Elijah and Enoch "into a glorious harmony with their spirits?" We have not discovered it; still it is possible "for 'a that" that it may be there. But, after all, this is an age of wonder calculated to deceive almost the very elect, the idea may be a new revelation to our imaginative friend himself! We cannot, however, but regard it as a very incongruous arrangement of heavenly things that Enoch, Elijah, Moses, and Jesus, with those who came out of their graves after the resurrection, should all be themselves bodily in heaven, with no other company from earth but "disembodied ghosts!"

EDITOR.

SPECTRES.

"I have been informed by old and experienced chemists," says Dr. W. D. Dorris, of Nashville, "that to take the ashes of a plant, insect, or animal, properly prepared, and hermetically sealed, in a glass vessel, filled with distilled water, and exposed to the influence of the sun and moon for two years, it will, about the expiration of that time, show a transparent likeness of the original animal, plant, or insect, in the water above spoken of."

Whether the above be a real fact, or fiction, I pretend not to say. But the alleged "transparent likeness" is "the spirit" of the animal or insect "in prison;" and sufficiently well explains what I suppositiously affirmed of the antediluvians in their present nonentity. The transparent likeness of an insect besides its ashes is more than exists of "the giants," the mongrel progeny of the "sons of God" and the "daughters of men," swept into prison by the Noachic flood. If you speak of them you cannot speak of them as persons; but as of spirits, or of phantasms, transparent likenesses, now in prison. Antediluvian "spirits in prison" are postdiluvian phantasmata, whose originals were the flesh and blood, whose violence filled the earth; and with whom God's spirit in Noah strove for 120 years. What better name or

term can be applied to them than "spirits," which have neither flesh nor bones? The spirits of the antediluvians, supposed now to exist in prison, and to be preached to by disembodied evangelists, and missionaries, are equivalent to the insect-spirits, &c.; for it is affirmed of men, cattle, beasts, fowl, fish, and reptiles, by Solomon, that "they all have one *ruach*" or spirit. Whatever is demanded, therefore, for dead men's ghosts, must be also conceded to the ghost of a flea. If observed at all they are but *spectral impressions*, or "transparent likenesses," without intelligence or reality. EDITOR.

POPULAR BELIEF NOT CONVICTION.

"What, at the present day, is implied by a man accepting the position of a "believer," and being ready to answer the question of a judicial court? Is it that his belief is the result of evidence, study, conviction, and issues in a pure and devout life? Let the public answer according to its experience. The fact is people are all such "believers" as pass muster in a court of law. Experience leads us to suppose that religious profession, to the law court requirement, means only unthinking or interested habitual conformity in ten cases, for one in which it means *personal conviction*; that, for one in which it implies a devout and beneficial life, it implies the more level, worldly character in a hundred.

"Now, what does the public avowal of unbelief in orthodoxy imply? Independent thought, a preference of truth to self-interest and some courage. If you tell me that a man is a "believer," you tell me nothing. I would not trust him with half a crown without further knowledge of him. If you tell me that a man has publicly and persistently avowed his disbelief in almost universally received opinions, thereby encountering serious misrepresentation, I suspect him to be an honest, courageous man. And, paradoxical as it may sound, I should call the state of mind of that man, non-christian though he were, more *religious* than most ordinary "believers." He is bound, and shows the strongest attachment, to something higher than mere selfish and prudential considerations; which is more than can be said for the common believer. How much longer shall men be bamboozled by names? What are we to look at in rating men according to their religious opinions? The net result which may be stated in a formula, or creed, communicated to the ear, and mumbled, parrot-like, by the mouth; or, are we to look to the qualities of mind and heart involved in their formation and maintenance?"—From an English Journal.

* Gal. vi. 8.

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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INQUIRY CONCERNING THE TWO-HORNED BEAST.

DEAR BROTHER :—I would like to know if the Two-Horned Beast is to go into perdition before the building of the Assyrian Image, or the setting of it upon its ferro-aluminous, or iron-clay feet. If so, what is meant by “the Beast, and the Kings of the earth, and their armies, gathering together to make war against Christ and his army,” and being taken, &c.—Is the Austro-papal constituent to be destroyed first by the judgment now working; and the Beast to be again organized in another form under Russia? Also are the three brittle Toe-Kingdoms, those of Lombardy, Hungary, and Bavaria?

WILLIAM OWEN.

Nottingham, England.

THE FRENCH EMPIRE A HORN OF THE BEAST.



The Arms of France under Charlemagne.

The Two-Horned Beast is not a dynasty, but a dominion for a long time contemporary with the Ten-Horned Beast; and stands related to the latter as the Little Horn among the Ten on the head of Daniel's Fourth Beast doth to the “Body” of the same. Daniel's Little Horn that hath Eyes and a Mouth, is represented apocalyptically by the Two-Horned Beast and the Image of the Sixth Head of the Ten-Horned Beast—the Two-Horned do-

minion answering to the Little Horn, and the Image to the Eyes and Mouth. These are Two Powers, and both imperial—the one being secular, and the other ecclesiastical.

But, it might be asked, if the Little Horn without the Eyes and Mouth, be one secular imperial dominion, why is it apocalyptically represented by a beast with two horns? Would not a one-horned beast have been the proper symbol, seeing that the Eyes and Mouth are incorporated on the Image sustained by the two-horned power? There is no doubt some force in this inquiry, which deserves consideration. The solution I would offer is therefore the following:—

The symbol of imperality, which ranks above regality, is a dragon in whole or part. This obtains in heraldry sacred and profane. The Two-Horned Beast is consequently an imperial dominion; for its voice was that of a dragon—“he spake as a dragon.” The Two-Horned Imperality is terrene, not maritime in its origin. John saw it coming up out of the earth; whereas in regard to the Ten-Horned Beast, he says, “I saw it rise up out of the sea.” The terrene and maritime beasts, then, represent two distinct political organizations, which, of course, do not occupy one and the same territory contemporaneously. The Dragon, the symbol of the Imperial Roman Majesty before the beasts of the earth and the sea had existence, having surrendered to the Sea-Beast “his power, and his seat, and an extensive jurisdiction,” was then restricted to that part of the Roman territory now included in the Turkish empire. This restriction leaves the western Roman territory as the area of the two beasts—the inland part of it, “the earth,” for the Two-Horned Beast; and its maritime, for that with Ten Horns.

The horns of the terrene beast are like a lamb's. “He had two horns like a lamb,” says John. Now a lamb in the book of Re-

velation, is representative of Christ. I need not cite the many texts found there that prove this. The reader cannot be unmindful of them. "Horns like a lamb," then, are "Christian Powers," so called. That is, they profess to be such. They are not christian in the sense of being Christ's; but then, they are neither Mohammedan, nor Pagan, as was the pre-Constantinian government in Rome. They are papistico-christian, that is, papal powers, speaking like the old pago-imperial dragon. Hence, Rev., xiii. 11., being interpreted, will read thus—"And I beheld another political organization make its appearance in the interior of the Roman West; and two powers pertained to it styling themselves Christian; and the nature of the dominion was imperial."

"It had two horns like to a lamb." The words are not "the two horns." It had two horns; but there is nothing in the text indicative of their contemporary existence from the rise to the final destruction of the beast-polity. It is simply the fact that *two horns pertain to it at certain periods of its history*; so that if we were to give the beast an historic title, we might designate it by that horn which was proved the most enduring and permanent.

The power or strength of the beast is found in his horns. What is affirmed, therefore, of him in relation to the Image, Eyes and Mouth, is predicable of the horns. Hence, they compel the inhabitants of "the earth" over which they have jurisdiction, to worship, or do homage to, the Sixth, or Imperial, Head of the Sea-Beast; that is, they set up imperialities, or Emperors, and compel those they make subject, to swear allegiance to them. They "make fire to descend out of the heaven into the earth in the sight of men." This is the result of their policy, which astonishes the world. "Fire in the earth" signifies apocalyptically, *war in the interior of the Roman West*. It is caused by the beast's horns, whose sphere of operation is its political heaven. Their disagreement results in war, which therefore descends like fire, as it were, from their heaven.

The policy of the Beast is the policy of its horns. Hence, one and both of them when existing, cause the dwellers in their dominion to wander. This they effect "through the miracles it is given to do in the face of the beast" of the sea—through the Earth-Beast's victories, which are therefore gained during the life of the Sea-Beast. The result of these miracle-victories is the setting up of an Image to the beast (which has the sword-wound and lived) by its people after which all the westerns wander. Without the Earth-Beast's Horns, the Image of the Sea-Beast's Sixth Head is a mere dumb idol—a dumb dog of a prophet that can neither bark nor bite.

It was therefore "given to the Earth-beast to impart breath to the Image, that it might speak, and cause to be killed all that would not do homage to the image. "Thus, the political life of the Image depends upon the Horns, or Earth-Beast. Destroy this beast, and the image dies. The Earth-Beast's people were compelled to set up the Image by the horns or governments; and it is only by these that their obedience can be perpetuated. Let the horns leave the image to the affection and tender mercies of French, Germans, Hungarians, and Italians, "that dwell on the earth," and it would be annihilated in the twinkling of an eye.

The Earth-Beast causes the Image to be made to or for the Sea-Beast—εικονα του θηριου, *eikona to therio*. The Dragon did not cause the Image to exist, and speak very great things against the Most High, to kill or wear out his saints, and to think to change times and laws. Neither did the Ten-Horns; nor any of the Heads of the Sea-Beast. It was the Imperial Earth-Beast alone that accomplished this. When, however, the Image was created in the likeness of the Sixth Head, the ten Horns come at length to accept it as the Lion-Mouth of their polity; so that in the judgment, they give their power to the terrene beast, and are found in association with him, and his image prophet, warring against the Lamb.

"In the judgment." By this I mean, that judgment which "shall sit" when "judgment is given to the Saints of the most High;" who, as "his wheels of burning fire," shall take away the beast's dominion to consume and destroy it to the end. In that judgment but one beast is apocalyptically apparent. This is the Ten-Horned Sea Beast under an Eighth Head—one Leg in fact of Nebuchadnezzar's Image. The beast of the earth having occasionally two horns, merges, so to speak, into the Sea-Beast, of which one of its horns becomes the Eighth Head; and then it stands related to the polity as the Little Horn of Daniel's Fourth Beast to the other Seven Horns; so that it is the Eighth Horn, comprehending in its primary dominion the Three Uprooted Horns. The Little Horn or Eighth Head survives the overthrow of Gog in the Holy Land, who, as an imperial horn of the Earth Beast (not yet, however manifested as such) by his fall terminates the symbol, and leaves only the Ten-Horned Sea-Beast with his Eighth Head to continue the contest with the Lord and his Saints.

"The beast that was, and is not, even he is the Eighth." A political organization of the Roman West, admitting the contemporary existence of two Emperors, is represented by the Earth-Beast and its two horns. But when by some notable revolution, that

contemporaneity is finally (not temporarily as aforesaid) but finally terminated, the Earth Beast becomes "the beast that was, and is not;" but then, seeing that a western emperorship still continues in the midst of the Ten-Horn-Kingdoms, it is styled "the beast that was, and is not, and yet is."

The Seven Heads of the Sea-Beast were thus explained to John. "The seven heads are," or represent, "seven mountains on which the woman (Rome) sitteth. And there are Seven Kings; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space. And the beast which was, and is not, even he is the Eighth, and is of the Seven, and goeth into perdition." This shows that the Eighth Head is to be looked for in Rome; for "the Woman is that great city that reigneth over the kings of the earth." Thus from the foundation of Rome to its final destruction, God has decreed the existence of Eight Heads, or forms of government. All the powers of earth combined cannot establish a ninth. Dynasties or Sovereign families, may change any number of times; but the form of sovereignty they administer in Rome can only vary from one to eight inclusive. When John wrote the apocalypse, he was living under the the dominion of the Sixth Head. This was the imperial, the Emperor Domitian being the reigning Prince. The imperial form of government continued to rule in Rome until it was wounded by the sword of the Barbarians. The consequence of this wound was fatal to the empire of the west, which became totally eclipsed in A. D. 476. The dethronement of Augustulus, the last emperor, made way for the Seventh Head, which, says the angel, "must continue a short space." This form was the *Gothic Kingly* which continued only 60 years—a short space compared with the previous duration of the imperial, which lasted about 600 years.

The Gothic Kingly Sovereignty was finally suppressed by Belizarius and Narses, the generals of Justinian, emperor of Constantinople, who reigned there as prince of the sixth head of the Dragon. The fall of the Seventh Head of Rome was marked by the forcible evacuation of the city by all its inhabitants; so that for forty days it was deserted of every living thing. From this time until Christmas A. D. 799, about 240 years, Rome had no sovereignty at all; but on the settlement of Italy by imperial decree from Constantinople, it was reduced to the rank of the second city of the Dragon-empire which at this time included Italy within its bounds. During this long period, it was still the residence of the Bishop of Rome, who being without political life could neither wear

out the saints, kill, nor change times and laws. There was then no imperial image, nor any rival emperor in the west. There was one in Constantinople, and he was the only one on the Roman territory.

Thus affairs continued until A. D. 799–800. "I saw," says John, "one of the Sea-Beast's heads as it were wounded to death." It was certainly a severe wound, the effect of which was to put the head *hors du combat* from A. D. 476 to A. D. 800, a period of three hundred and twenty-four years. It was truly "a deadly wound," and would be considered by the generations of the period as so deadly as to be beyond prospect of recovery. But to the eye of faith divinely enlightened, its recovery was certain, though how it might be effected would not so obviously appear. "His deadly wound was healed," says the apostle; by which is to be understood, that Rome would become imperially sovereign again. The wound put an end to this form; hence the healing of it required its restoration. It was restored accordingly. A *Franco-German* dominion arose out of the interior west and spread into Italy, where it has had the ascendancy unto this day. It was founded by the renowned Frenchman Charlemagne, one of the sons of Pepin, the usurper of the throne of France. Like his father before him, he was a great benefactor and patron of the Bishop of Rome, who intrigued with him against the rights of the Constantinopolitan emperor, and procured him to set up for Roman emperor himself. This was not difficult to effect. The emperor on the Bosphorus was weak in Italy, and Charlemagne was ambitious of becoming a successor of the renowned Cæsars. The manifestation of the plot was therefore duly planned between the Bishop and the King—the Bishop was to crown and proclaim him emperor of the Romans on Christmas Day, A. D. 799–800; and the new emperor was to do great things for the Bishop and the Church, which he did, much to his regret and annoyance before he died.

The day having arrived Charlemagne proceeded to St. Peter's church where he assisted at mass. In the midst of the ecclesiastical ceremonies, and while he was on his knees before the altar, the Bishop of Rome advanced, and put an imperial crown on his head. As soon as the people perceived it, they cried, "Long life and victory to Charles Augustus, crowned by the hand of God! Long live the great and pious emperor of the Romans." During these acclamations, the bishop conducted him to a magnificent throne, which had been prepared for the purpose; and as soon as he was seated, paid him those honors which his predecessors had been accustomed to pay to the Roman emperors, de-

claring that instead of the title of Patrician, he should henceforth style him Emperor and Augustus. He then presented him with the imperial mantle; with which being invested, Charlemagne returned amid the acclamations of the populace to his palace. The bishop, continues the historian, had surely no right to proclaim an emperor; but Charles was worthy of the imperial ensigns; and although he cannot properly be ranked among the successors of Augustus, he is justly considered as the founder of the *New Empire of the West*.

Thus was the deadly wound of Rome's imperialism healed. Though Charlemagne did not reside there, his residence being at Aix-la-Chapelle, he established in Rome an image of his own authority, or that of the Sixth-Head revived. There was now an Eighth Sovereignty with the Bishop of Rome turned into its image or representative. This Eighth "is of the Seven," that is, of the same form as one of them, namely, imperial. The dominion thus uniting in the emperor and the pope is known in history as the Holy Roman or French Empire; and in the days of Charlemagne comprehended all France, all Germany, part of Hungary, part of Spain, the Low Countries, and the Continent of Italy as far as Benevento. This was its original manifestation when it "came up out of the earth." Since that time it has passed through various phases, but its main features may be traced in the German Empire, until it shone forth as the French Empire again under Napoleon the Great, who used to boast himself of being the successor of Charlemagne. When he fell from his high estate, the House of Hapsburg became in 1815, the sole horn of the dominion, and has continued to monopolize the imperialism with the pope, until 1852, when a second horn has shown itself in the French Empire revived under Napoleon III. This man's model is his uncle, whom he imitates in all details. He is heir of all his uncle's claims, and therefore of Charlemagne, whose empire stands revealed in the greater part of its original extent under Two Imperial Horns instead of one, and both of them concentrating their influence for future developments upon Italy, the Pope, and Rome.

Since 1815, and until the recent proclamation of the French Empire, the Earth-Beast was known as the Austro-papal dominion; for the time being, however, and until the French Horn is broken, and gives place to the Bourbon Horn of the Ten Horned polity, the Earth-Beast imperial sovereignty may be styled the *Franco-Austrian Papality*. The elements of this are *two emperors and the pope*—emperors as yet uncrowned, and both from the necessity of their position, claimants upon

Rome as the throne which confers Eighth-headship upon the crowned. Which will he anoint as successor to Charlemagne? Will he crown them both? Will Napoleon, whose soldiers garrison Rome, prevent this? If the pope crown Louis Napoleon emperor, will he of Austria acknowledge his pre-eminence, and consent to be crowned by an inferior hand, or to remain uncrowned at all? These and similar are questions whose solution must result from the working of the "three unclean spirits like frogs." They can only be determined by the sword, which will cut the knot that cannot be untied.

The Earth-beast imperialism has now existed 1052 years, having arisen out of the earth after the beast of the sea. It is a dominion that has nearly always had an emperor with a pope, but with a jurisdiction not always of the same extent. It has not, however, always been two-horned. An emperor and pope are one, as a man's eyes and mouth are one with his face. When two emperors or horn-powers, having relation to Rome and Italy, appear at the same time, their continued peaceable existence, is impossible in the nature of things. One pair of eyes and a mouth to two faces is a deformity that cannot endure. Were there a pope to each horn, and two Romes, things might get along tolerably well; but two of diverse interests coquetting with one and the same harlot, cannot fail of bringing the two adulterers to blows. Two horns are therefore the anomaly, not the law of the dominion, which, when it obtains must result in a struggle between them for the ascendancy. This was illustrated in the case of Napoleon the Great and the Austrian Emperor. Their powers were the two horns of the Earth-Beast. Their contest was bloody until the House of Hapsburg succumbed, and the French Empire ruled over all; or Napoleon and the Pope made a *Concordat* between themselves.

The Beast of the earth and the Beast of the sea are both destined to "go into perdition." But before the perdition comes, the combat between the two horns of the Earth-Beast must be decided; so that one of them may be finally planted on the Sixth-Head of the Sea-Beast as its Eleventh, or Three-Horned Eighth Head, as represented in Daniel. Which Earth-Beast horn, then, will become the permanent "*Eighth*" of the Scarlet-colored Beast on which the Woman sitteth? Will it be the French or Austrian? I should say the Austrian, seeing that in Rev. xi. 11, France, the *plateau* or, *broadway*, is there styled "the Tenth Part of the City"—a tenth kingdom of the Sea-Beast. It was originally a Sea-Beast Horn before Charlemagne founded the French Empire. French imperialism is a preternatural or anomalous

state of affairs. It is very congenial to French ambition, but not to the foreign relations of France. This country can only maintain harmony with its neighbors as a kingdom, with a dynasty having common interest, and in good fellowship with the other sovereign families of the West. The French imperial horn will doubtless create a great uproar among the nations, and perform great miracles with the sword. Austria may be expelled from Italy, and reduced to great extremity at home; but, backed by Russia and Prussia, the fortune of war will turn in its favor, as in the days of Napoleon the Great, and the French Empire will wane to its irrecoverable and final overthrow. On the fall of the French Empire the Kingdom of France will appear again; and the Charlemagne dominion under one emperor, sovereign of three Horn or Toe-Kingdoms previously plucked up by the roots, and surrounded by seven satellite thrones, all having the papal superstitution for their state-creed, and the Pope for their Lion, or Babylonish, mouth or prophet—will, I conceive, be the political constitution of the Roman West, contemporarily with the Russian autocratic sovereignty of the East.

The Earth-Beast imperality, then, does not "go into perdition" before the manifestation of Nebuchadnezzar's Image in all the terribleness of the "*latter-days*" exhibition to that monarch in his dream; though one of the horns now existing does. The iron, latter-day, element of the image, is the Sea-Beast with the then one-horned Earth-Beast for its Eighth Roman imperial Head, with Eyes like a man, and a mouth speaking great things. The Head of Gold is like Nebuchadnezzar, *not Roman*, but Assyrian, rising into view from beyond the Roman limits, far into which he protrudes his power until he becomes the Chief of the Image-Polity in the Feet-period of the times of the Gentiles. The power of the latter-day Assyrian Head being the cementing principle by which the constituents of the Sea-Beast are held together (for unless the Horn-toe governments, and Eighth Head are sustained by Russo-Assyrian potency, the French Horn-Sovereignty, essentially and necessarily revolutionary and democratic, would prove too strong for their cohesion) is not only the Head of Gold, but the Clay-element of the Feet, combining their parts with fragile union into the Leg and Feet polity of the Image, answering to the Fourth Beast of Daniel. The latter-day Assyrian "ladeth himself with thick clay," "because he spoils many nations."* He is therefore the golden head of those nations—the clay with which he com-

bins their sovereignties into a political fabric standing erect upon its feet. Among these nations are those of Macedonia, Syria, Egypt, and Persia; so that he will then be the Head of the Silver, and Brazen parts of the image-polity as well as of the Roman.

The manifestation of such a political organization as this argues a great conflict among the powers. This is inevitable, and necessary for the formation of the premillennial crisis. The French imperial horn of the Earth-Beast—THE FROG-POWER—is created for this very purpose. No matter what Louis Napoleon may profess, *its mission is to involve Austria, and Turkey, and Russia, itself, Britain, and all their allies, in war; that, as the result, the polity represented in Rev. xvii, and Dan. ii, vii, may be brought out.* When the conflict with the French empire, as a principal in the war is ended, the ten-horn governments "receive power as kings one hour with the Beast;" that is, "God puts in their hearts to fulfil his will, and to agree to, I give their kingdom to the Beast"—to that horn of it which survives the war, "until the words of God be fulfilled." This they will do with unanimity; for "they have one mind, and shall give their power and strength unto the Beast."⁵

The symbolical period during which the Ten Horns of the Sea-Beast give their kingdom to its Eighth Head, is styled "*one hour.*" This is representative of *thirty years*, upon the principle that a Jewish day of twelve parts, or hours, is sometimes representative of a time or year of years of twelve parts, or months, or hours, of years. A year of 360 days is representative, then, of a time or 360 years, which being divided by 12, yields 30 years, or *one hour of a time.* It is during the last hour of their existence, that "they make war with the Lamb who overcomes them." Before, however, the war begins between the belligerents, the Lamb descends from the right hand of God to "the white cloud," whence he reaps the *harvest of the earth** in smiting Nebuchadnezzar's image with the stone upon the mountains of Israel. This accomplished, he descends to Mount Zion where he appears with the 144,000 "who follow him whithersoever he goeth. These are the redeemed from among men, the firstfruits unto God and to the Lamb." † The righteous dead raised, and the Dragon bound, the next thing is the proclamation to the world of the judgment-hour having arrived, with an invitation to the nations to submit to God. ‡ But the invitation will not be regarded. The cry of them who had once been slain, and had for ages lain unavenged under the altar, at length prevails,

* Hab. ii. 6, 8.

* Rev. xiv. 14-16. † Rev. xiv. 6. 7. ‡ Rev. xiv. 6. 7/

and the Lamb yields to their earnest solicitation to thrust in his sharp sickle, and gather the clusters of the vine of the earth.* The clusters of this vine are the ten kingdoms clustered around the Eighth Head, gathered together to make war against the Lamb and his army.† The war is initiated with the fall of Rome, the throne of the Eighth Head, which sinks like a millstone in the sea.‡ During the continuance of the war, the goat nations subject to the Eighth Head polity, or Sea-Beast carrying the Harlot, are tormented with terrible defeats, and all the horrors of pestilence, and famine, and of fire and sword, “in the presence of the holy angels, and in the presence of the Lamb εἰς αἰῶνας αἰῶνων *eis aionas aionon*, until, or “unto ages of ages:”§ that is, to the end of the hour of judgment, or thirty years aforesaid, which terminate in the commencement of the thousand years reign. This judgment-hour is the period of Israel’s restoration; and the time in which the Saints “execute the judgment written” against Daniel’s Fourth Beast, and John’s Beast of the Sea. They slay him, and destroy his body with the burning flame; or as John expresses it, “cast him alive into a lake of fire burning with brimstone.”|| Thus, by the end of the war perdition will have triumphed over the Eighth Head, the False Prophet, and the Kings of the Earth; the constituents of the Scarlet colored Beast, upon which the drunken mother of Harlots now sits amid the nations she has intoxicated with her mystery and abominations.

But, before the Roman Babylon sinks like Sodom into the subterranean, and before the Ten Horns make war upon the Lamb and his army, they will “hate the Harlot and make her desolate and naked, and eat her flesh, and burn her with fire.” This will occur before the Lamb descends to “the white cloud.” Now the problem to be solved here is, How will the ten horns be brought to make the throne of the Beast desolate, seeing that they agree to give their Kingdom to the Eighth Head? “The woman which thou sawest is that Great City which reigneth over the Kings of the earth”—the ten horns: What shall cause them to make their own imperial capital desolate? My reply is, *because it is in the hand of a common enemy*. That enemy, I believe, is the imperial French horn, which is even now in possession of the city. It sent its troops there under pretence of devotion to the Pope, but really to look after French interests in Italy. Those interests, which are imperial interests, need as much

looking after now, as when the Frogs first swarmed in Rome. It is these interests, which are not the interests of the Ten Horns and their future Head, that will kindle a flame in Italy, and bring the power of the Horns and Head against Rome for the expulsion of the French, in effecting which she will be burned with fire, but not entirely and finally destroyed; for that destruction is the glory of the Lamb and his 144,000, who judge her rejoicingly.*

The conflict between the two existing horns of the Earth-Beast for the Eighth Headship, brings Rome’s pre-advantual calamities upon her. The hatred of the kings against the city continues so long as she remains in the hand of the French horn; which it is probable, will avail itself of the cooperation of the malcontents in all their countries in furtherance of its ambition. This will make them hate Rome with the most cordial hatred as a focus of an influence and power, seeking their overthrow or subjection to its will. A sense of common danger will unite them to Austria, Russia, and one another. Without these two sovereignties, they could not continue the war with the French horn, being weakened by the disaffection of their people. Hence, self-preservation works unanimity; and causes them “with one mind to agree and give their kingdom to the (Austro-Russian) Beast.” By this Ferro-Aluminous power they are enabled to stand in spite of Democracy and the French Empire; and even to expel their hated antagonists from Rome, and to suppress for ever French ambition, and the revolutionary spirit in all their dominions. When they have accomplished the work of suppressing the French empire, and the conquest of Rome, their hatred is converted into affection for the Harlot, as is clear from this saying that is written, “And the Kings of the earth (the ten horns) who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.” Their “Eternal City” having gone thundering into the abyss, her destroyers will come upon them, and tread them as ashes under the soles of their feet;‡ for the day of vengeance is in all their hearts to give them blood to drink because of all the righteous blood they have shed in the service of the detested Harlot in all their several lands.

These ten horns “agree and give their kingdom to the Beast.” By this is not meant that their governments cease to be. Their

* Rev. vi. 9—11; xiv. 18; xvi. 6; xiv. 19, 20; xix. 15.

† Rev. xix. 19.

‡ Rev. xiv. 8; xviii. 21.

§ Rev. xiv. 9—11, 19, 20.

|| Ps. cxlix. 5—9; Dan. vii. 11, 22, 26; Rev. xix. 20.

* Rev. xviii. 6, 8, 20.

† Mal. iv. 3.

kingdoms continue to exist until broken in pieces and consumed by the Stone-kingdom of the Saints; for they make war upon the Lamb and his army by whom they are destroyed. They do not, then, cease to be kingdoms by becoming republics, or by merging as provinces into the Austrian or Russian empires; but they continue as independent monarchies under an emperorship, as New York, Pennsylvania, Virginia, and other States, are independent republics under a presidency. These States have given their dominion to the general government; so that they can no longer act constitutionally in relation to foreign affairs in making treaties, war, &c., without it; and should they be unable to maintain order within their own limits, the federal government would enable them to do it, and so become "their power and strength." They cannot wage war with each other. If they were to try the experiment, the federal government would intervene with the forces of the Union to compel peace between the belligerents. A similar arrangement between the Ten Horns and Eighth Head for mutual safety and preservation, is what I understand by the Kings "agreeing to give their kingdom to the Beast"—an agreement brought about by the perils created by French ambition, and the revolutionary spirit of the Democracy.

Of these ten horn-kingdoms three become the imperialism of the Eighth Head—the Columbia-district, as it were, of the Sea-Beast confederacy. The man occupying the imperial throne is the King of three several kingdoms, which gives imperialism to his official character. They are "plucked up by the roots," as Delaware, Maryland, and Virginia would be if merged into the District of Columbia, and subjected to its constitution and laws. The Horns plucked up by the roots are subdued by the Eighth Head; and will, I believe, prove to be Lombardo-Venetia, Hungary, and Sardinia. The Protestantism and constitutionalism of the last named mark it as a victim of the Beast. Of this, however, we shall not long continue in suspense.

Feb. 23, 1853.

EDITOR.

QUERY CONCERNING THE TWO BIRTHS.

DEAR BROTHER:—I have been questioned about the conversation between Christ and Nicodemus by a Baptist missionary, and was at a loss. I have since thought a great deal on the subject, and have quieted my mind in this way—that in the third chapter and fifth verse of John, Christ, in speaking of the two births, had reference to immortality. He spoke of water and spirit, saying, that we must be born of *both* to be admitted into the kingdom. Now, it appears to me, that

Christ did not apprehend any misunderstanding about the water birth; but explained the nature of the *spiritual birth*, that it might be comprehended; and then goes on to speak of "heavenly things," without further mention of the water, which originated my conclusion.

Now, if I am in error in believing that those who are immersed having the right faith within them are born of water and begotten of the spirit, and if they travail, having Christ in their hearts, without abortion, they will be born of the spirit when he appears to clothe them with immortality, and give them possession of the kingdom—I want you, as I take you to be a faithful student of the word, to explain that discourse, and set me right. I lack teaching; and one would think I would receive instruction from any of those who advocate the doctrine of the fraternity to which I belong; but I asked an aged minister his views, and as soon as I mentioned my belief of the spiritual birth being immortality, or an immortal birth, and that to take place at the appearing of Christ, he rather upbraided me, and took no pains to set me right.

I now think best to inquire of one who knows the nature of the kingdom we are to expect. I am a reader of the Herald. If you will condescend to notice this, and choose to reply in that paper, I shall meet it there, no accident preventing. Your friends here join in love with me, wishing that health, life, and means may be granted you, that your services may continue until a multitude may duly appreciate the knowledge it is your labor and privilege to supply.

I subscribe myself your sister,

JANETTA.

Princeton, Dallas, Arkansas,
October, 1852.

CHRIST'S DISCOURSE WITH NICODEMUS.

In John iii. 3, Jesus states a truth in relation to God's kingdom over which he is to preside with the saints, which is unalterable and indispensible, and which the lapse of eighteen centuries has rendered no less imperative than at the moment he enunciated it—*Except a man be begotten from above, he is unable to see the Kingdom of God.* This is a great truth; and to those who understand the nature of the kingdom, an obvious one. It is a truth of similar construction to this, that *except a man be begotten from beneath, he is not able to possess the things of Satan's kingdom.* And why? Because he would have no existence at all; but would be as his father Adam, before the Lord of the Elohim formed him from the ground, by the Spirit of the Invisible God. A man

must be begotten of sinful flesh, or he cannot see the things of the flesh; and this begettal is the being begotten "from beneath," to which Jesus refers, in saying, "Ye are from beneath; I am from above: ye are of this world; I am not of this world." The Jews sprung *ἐκ τῶν κατωῶν*, *ek toon kato*, "out of things below"—that is, of blood, of the impulse of the flesh, and of the will of man; while he originated *ἐκ τῶν ἄνω*, *ek toon ano*, "from things above"—that is, of the Spirit, and the will of God.

Jesus, then, who is "THE HEIR OF ALL THINGS," was "begotten from above" *γεννηθῆναι ἀνωθεν*, *gennethee anoothen*. He was thus begotten to the days of his flesh; for he was not the Son of Joseph, but of God. Nevertheless, "the flesh profiteth nothing; it is the Spirit that makes alive." Jesus was crowned with glory and honor, not because he had been begotten from above of God's spirit before he was born of Mary; but because he was obedient unto death, and made perfect through sufferings. Having attained to moral perfection, (not that he was ever *immoral* for he was "without sin;" but until "the temptation," he was simply *innocent*, his virtue, or obedience to the Father, not having been tested by his sufferings,) he was made alive by the Spirit, or from above, and so became "the Son of God with power, according to the Spirit of holiness, by resurrection from the dead."

The Lord Jesus was the subject of *two spirit-begettals* and *two births*—the former were both of the Spirit; and the latter its consequents. His fleshly birth was of Mary, which we are not now considering. His first spiritual birth was on being "born of water," and so fulfilling the righteousness of God; which multitudes think was quite necessary for the sinless Jesus, but not for them! After this birth his trials commenced; and his "patient continuance in well doing" prepared him, or rather became the premises upon which was predicated his second birth; that namely, from the dark and gravid womb of the grave where all his brethren lie. Thus he was "born of the Spirit," and became "the Lord, the Spirit;" or as Paul has it, *εἰς πνεῦμα ζωοποιόν*, *eis pneuma zootoion*, "the last Adam was made into a spirit which shall make alive;" for *zootoion* is the second future participle whose sign is *going to make alive*. Thus, "that which is born of the flesh is flesh," like all the sons of the first Adam; "and that which is born of the spirit is spirit," like the second Adam, the Elder Brother and captain of the saints.

"Flesh and blood," says Paul, "cannot inherit," or possess, "the kingdom of God." And why? Because, as he says, "corrup-

tion cannot inherit incorruption." The kingdom of God is the incorruptible, undefiled, and unfading inheritance of the saints—the kingdom preparing for the blessed of their Father. It is "that which shall never be destroyed," and which "shall not be left to other people." That is, when it is given to the Father's blessed ones, it shall henceforth be possessed by them, and by them only: "it shall not be left to other people;" but "the saints shall possess it for ever, even for ever and ever." Now, that which is born of the flesh is flesh and blood, and "dead," or mortal and corruptible. How true this must be of mankind in general, in view of what Paul says to saints in the present life—"Ye are dead," *ἀπεθῆκατε*, *apethanete*, says he;—a word which signifies to become putrescent, or dry as a withered tree. This was the new law of their being relatively to "earthly things," on which they were forbidden to set their affections. Their bodies were "dead because of sin;" and their affections were dead to earthly things; so that as far as flesh and blood, and world, were concerned, they were mortal and corruptible, and only so. But they had a hidden life. It was not a physical principle within them. All that was there was the word of life, assuredly believed; in which sense Christ, the word, was there, dwelling in their hearts by faith. By holding on to this word, they held on to eternal life—on to the Lord the spirit, who is to give them life in his day. They were dead; but "Your life," continued the apostle, "is hid with Christ in God; and when Christ, your life, shall appear, then shall ye also appear with him in glory." This being the condition of saints, unresurrected and unchanged, it is clear that they are *physically* incapacitated for possessing the kingdom of God. However worthy and acceptable before him, they cannot, being mortal, "enter the kingdom of God," and possess it forever, until born of the spirit, for till then they are not spirit, but flesh only.

The saints must become "spiritual bodies," or *spirits*, before they can "see," so as to possess, the kingdom. Now, as a begettal of blood, or of the flesh, or of the will of man, cannot produce spirit-body, there is no ground for marvel that a second birth should be a necessary preliminary to the inheriting the kingdom of God. Hence, the Lord Jesus said to Nicodemus, "Marvel not that I said unto thee, Ye must be born from above." He then went on to say, "The Spirit breathes where he pleases, and thou hearest his voice, but thou knowest not whence he comes, and whither he leads; in like manner is every one being begotten of the spirit." Thus are men begotten from

above—by the voice of the Spirit breathing forth the truth, when, where, and how, he pleases. In some places, he will not breathe it at all; but on occasion positively forbids its utterance.*

But the inability of man to possess, or to enter, the kingdom of God, is twofold; for while corruptible flesh and blood cannot inherit it, *neither can the unrighteous*. "Be not deceived," says Paul; "the unrighteous shall not inherit the kingdom of God." The unrighteous are as putrescent of heart as they are of flesh. The saints cannot inherit the kingdom until they cease to be flesh and blood; and sinners cannot inherit it, until they cease to be unrighteous as well: thus, there is but one hindrance to saints, but two obstacles in the way of sinners—for "sinners shall not stand in the congregation of the righteous." The being begotten from above, therefore, has relation to the begetting of a sinner to God's righteousness, that, like Jesus, the great exemplar of the faith, he may fulfil that righteousness in being born of water. "Of his own will the Father of lights *begat us by the word of truth*, that we might be a kind of first-fruits of his creatures." In these words, James teaches us that God is the begetter; and "the word of truth," the means by which he begets the first-fruits of his creatures—the first-fruits who are to attain to eternal life and glory, before the general harvest of the sons of Adam. This word of truth is "the word of the kingdom," which, as good seed, is sown into honest and good hearts. Referring to this, Peter says, "begotten again of incorruptible seed through the word of the living God, abiding even unto the age, and preached as gospel unto you." Now, every one that believes this gospel with full assurance of faith, is begotten of the Father of lights; that is, "from above;" and in proof of it, they "purify their souls in the obedience of the truth through the Spirit." "The words I speak unto you are spirit and are life," says Jesus; and it is such words that bring honest hearts to "the obedience of the faith," for which purpose the gospel was ordered to be preached. A man found in the obedience of the truth is one who believes the gospel of the kingdom, and has been baptized, according to the wholesome words of the Lord Jesus. The apostle addresses such an one as washed, sanctified, and justified. Thus, "Know ye not that the unrighteous shall not inherit the kingdom of God. Be not deceived: neither fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, nor extortioners, shall inherit the

kingdom of God. And such were some of you: *but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.*" This is equivalent to saying they had been born of water and of spirit; for in the days of the apostles, believers in the kingdom were *baptized into the name of the Lord Jesus*, and so found in him and in his name; and I find no place in God's book where this old-fashioned custom has been abolished.

This being begotten from above, then, leads to a twofold birth from below—*first, from water*; and secondly, *from the grave*: and the one is as necessary as the other to the entering of the kingdom of God. "He that believes the gospel *and is baptized shall be saved.*" He that spake these words also said, "Except a man be born out of water (*ἐξ ὕδατος, ex hydatos*) and spirit he cannot enter into the kingdom of God"—and he that enters not into that kingdom is a lost man. A man not begotten from above, is "alienated from the life of God through the ignorance that is in him;" he is "dead in trespasses and in sins;" he is not in Christ: he is (even though an immersed man) unwashed, unsanctified, and unjustified. The first thing is to believe the gospel of the kingdom; and then to put on Christ by being introduced into his name. This is the first effectual move towards glory, honor, incorruptibility, and life in the kingdom of God. What remains is, "be faithful unto death, and Christ will give thee a crown of life," when he unlocks the gates of the unseen, and wakes his sleeping brethren from the dust. Their regeneration then will be complete, but not before. Awake, they once more stand upon the earth; no longer, however, flesh and blood, but flesh, bones, and spirit, as the Lord the spirit, and "equal to the angels," and therefore deathless, and fit for the kingdom of God.

"Consider Christ Jesus," says Paul, "the Apostle and High Priest of our confession." He is the heir of all things terrestrial; and the saints are joint-heirs with him of all God has covenanted to him. He is *the way and the truth*, as well as the resurrection and the life. Would we know the true way to the kingdom? Consider the narrow way in which Jesus walked, and follow in his footsteps; for he left us an example that we should follow in them. The members of Christ's house are with him the children of a common father, even God. They have all therefore since the proclamation of "the mystery" to follow him through the water and the grave. I speak not of those who remain at his appearing. These saints, washed and justified, will not pass through the grave; but will become spiritual bodies,

or spirits, being begotten to this from above in the twinkling of an eye. All else follow Jesus through the water and the grave; and, after his example, rising from the dead, "are the children of God, being the children of the resurrection:" so that it can be said to them in the prophetic words addressed to the Lord's Anointed, "Ye are my sons, this day (of your resurrection) have I begotten you."

The kingdom of God is a spiritual institution. I do not mean by this that it is a mere aura, or gaseous afflation, like Plato's "immortal soul;" but spiritual in the sense of its being incorruptible and indestructible; and founded by the power of God, who is spirit; and governed by a king who is spirit; and everything relating to it divinely appointed. Such an institution as this is pre-eminently spiritual; and because it is so every son of Adam who would inherit it must be *spiritualized* in heart and substance; or, as the phrase is, "in body, soul, and spirit, the whole person." The principle laid down by the royal teacher in John iii. 5, may be termed the *law of spiritualization*, unsubject to which no man can possibly in the nature of things enter upon the possession of the glory, honor, life, power, and emoluments of "the kingdom of Christ and of God." This law is to the kingdom what *naturalization* is to the kingdoms and republics of the world. The governments of these, "the rulers of the darkness of this age," will not permit the natives of foreign states to inherit or possess the honors and emoluments of their institutions, unless they first abjure allegiance to all princes and potentates but themselves. They say, "Except ye be naturalized ye can in no wise enter any department of our state." It would be very remarkable if all the kingdoms of the world had an *alien law*, and the kingdom of God none. All the sons and daughters of Adam are by nature aliens to the kingdom of heaven; hence they have no more natural right to it, than the Portuguese have to the privileges, immunities, and emoluments, of the throne, hierarchy, and aristocracy, of the British empire. "The flesh profiteth nothing." Even a natural Israelite, to whose nation the kingdom belongs, has no right to the glory, honor, incorruptibility, life, power and wealth of it; how much less right, or rather none at all, has he who is not even a descendant from Jacob according to the flesh. Even a natural born Israelite must "be born from above," or he cannot inherit the kingdom when restored again to Israel. The character defined in the scriptures as "*the Jew*"—"an Israelite indeed in whom is no guile"—is the pattern to which they must conform who

would "inherit all things." Jesus is this Jew in manifestation. He claimed nothing promised to Abraham, Isaac, and Jacob, because he was born of their daughter Mary; because "the flesh profiteth nothing;" but because he pleased God. Truth, and not sight, begets "the Jew"—faith in the word of the kingdom, the promised kingdom. Hence, it is "the children of the promise who are counted for the seed" that shall inherit all things. The whole Jewish nation will be grafted into its own olive tree when God shall have overcome their unbelief. They will possess their native land no more to be expelled by the horns of the Gentiles, above whom they will be exalted as a nation very high. But it is only those Jews and Gentiles, who, by spiritualization, answer to "the Jew," walking in the steps of that faith of Abraham, which he had being yet uncircumcised, who will inherit the kingdom with eternal glory. For, "he is not *the Jew* in the appearance; but he is *the Jew* who is such in the inner man."

The king says that no alien shall inherit his kingdom unless he be spiritualized in mind and body. He has a perfect right to say so, and no alien has any right to complain; for citizenization is a principle of their legislation. If you would inherit the good things promised to Israel, become citizens of Israel's commonwealth, and of its royal household, styled "the household of God." Now, as there is but one alien law to a state, so there is but one for the adoption of aliens into the kingdom of God. The first step is the declaration of the intention; or confession with the mouth, as the result of believing the things of the kingdom and name with the heart; "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Next comes obedience to "the Law of Faith," which commands the confessor to "be baptized in the name of the Lord Jesus." He is now in mind, body, and estate, "the purchased possession" of the King of Israel. He is in mind and heart "begotten from above," and in body "washed with pure water." Thus he is intellectually and morally begotten of the spirit-truth; and corporeally washed with water, made "pure" by the special use to which it is appropriated, in connection with the subject's faith in the things of the kingdom and name. Thus being begotten of the word and born of water, he is scripturally responsive to the exhortation of the apostle, who says to all such, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience (by the blood of sprinkling in the obedience), and our bodies washed with pure

water: let us hold fast the confession of the hope unwaveringly." And now, what waits he for? For the Son of God from heaven, to change the body of his humiliation into a like form with the body of his exaltation and glory, through that spirit-energy by which he is able, and at that time prepared, to subdue all things to himself. This accomplished, and he is corporeally begotten of the spirit, and an actual inheritor of the then established, glorious, and all conquering kingdom of God.

I hope this exposition may extricate "*Janetta*" from all difficulty on the subject. Let her not be troubled at the upbraidings of the "aged ministers" of the wilderness. Were they Christ's ministers they would feed the flock, and not upbraid the sheep when they sought pasture for their souls. It is their business to take great pains to set them right; and shepherds of the right stamp find great pleasure in doing so. But everything is burdensome to wolves in sheep's clothing, but fleecing the flock. At this they are great adepts. Of such, beware! Workmen that need not to be ashamed, rightly dividing the word of truth, rejoice in the light; and are well pleased to see men and women searching the scriptures in a Berean spirit, that the light may also shine in them without obstruction. We thank our friends for their good wishes, and wish them much success in their endeavors to understand the word.

EDITOR.

DIFFICULTIES FOR SOLUTION.

BROTHER THOMAS.—Please give us some light on the following passages of Scripture:—"And when all things shall be subdued unto Him, then shall the Son also himself be subject unto Him that put all things under Him, that God may be all and in all."*

Firstly, the prophets declare that *the kingdom is to be without end*. Secondly, by giving up power, and being subject to the Father, or to Him who did put all things under Him, here lies the mystery in few words. Also this passage.—"In the midst of the street of it, and on either side of the river, was there the Tree of Life, which bare twelve Fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."†

Also the following text in the fifteenth verse of the same chapter:

"For without 'are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie."

Now provided the sin-power be destroyed, and we have all the blessings described in the fourth verse of this chapter before, why do we need the Tree of Life, and why are dogs, sorcerers, &c., said to be without? Please to give us your exposition at your convenience, in the Herald of the Kingdom.

TIMOTHY LYON.

Detroit, Michigan.

THE SON'S POST-MILLENIAL SUBJECTION TO THE FATHER.

The passage from which the idea expressed in the above caption is derived, is found in 1 Cor., 15. Paul had affirmed that the resurrection of those "*in Christ*" would happen at his coming. In the next verse, he says, "Then cometh THE END." He does not say how long after Christ's coming it would be to that end. Indeed, he did not know, for "the times and seasons" were reserved by the Father in his own power, until he revealed them to Jesus Christ, "who sent and revealed by his messenger to his servant John." This apostle, however, makes us acquainted with the truth that *the end* would be divided from Christ's coming in power and great glory, by an interval of a thousand years; and that this long period will be occupied by the kingdom of Jehovah and of his Anointed. Though Paul could not tell the duration of this, "the Economy of the Fulness of Times," as he styles it,* he records events by which the end of the economy might be known. These are, the conquest of all enemies; the final abolition of death; the delivering up of the kingdom to the Father by the Son; and the Son's own subjection to God. The passage is remarkable, and deserving of quotation in full. "As in Adam all (the saints) die, even so in Christ shall (they) all be made alive. But every one in the destined order: Christ an offering of first fruits; next, they that are Christ's at his appearing: after that the end, when he shall have delivered over the kingdom to the God and Father: when he shall have vanquished every dominion, and every jurisdiction and power. For it is necessary that he reign until he (God) shall have put all the adversaries under his (the Son's) feet. The last enemy that shall be destroyed is death. For He hath subdued all things under his feet. But when he saith, that everything hath been put under, manifest it is, that he, having subdued the all things to him (the Son) is excepted. But when the all things shall be subdued to him (the Son) then the Son himself also shall be subordinated to Him (the Father) who has subjected

* 1 Cor. xv., 28.

† Rev. xxii., 2.

* Eph. i. 10.

the all things to him (the Son) in order that God may be the all things for all."

To see into this matter, it must be understood that before sin entered into the world by Adam, the economy was "very good"; and God was "the all things for all" the living souls he had made. In this state of being there was no adversary, and no death, because there was no sin, and death being absent, there was no viceregal kingdom to make war upon hostile powers, for the purpose of subduing them, and substituting the power of God instead. All was peace and harmony between God and man upon earth.

But when sin entered into the world, and death by sin, a rebellion commenced against God which has never been put down effectually from that day to this. It has ever gathered strength, and is at the present crisis more defiant of his authority than ever. But he has declared that things shall not always continue thus; for he has sworn by his own life, saying, "As truly as I live all the earth shall be filled with the glory of the Lord:"* and therefore the Lord Jesus taught his disciples to express their hearts' desire, saying, "Thy kingdom come; and thy will be done on earth as it is in heaven." When Jehovah's will shall be thus absolutely obeyed, "the end" will have arrived. The sin of the world will have been taken away; and every curse have ceased. There will then, consequently, be no more death: and once more a state of being will obtain, in which peace and harmony between God and men will exist, so that on receiving all things elaborated by the Son, he will again pronounce them "very good."

This very good constitution of things terrestrial, is thus indicated by John. "And I saw a New Heaven and a New Earth; and there was no more sea. And I heard a great voice out of the heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. He that overcometh shall inherit all things; and I will be his God and he shall be my son.†

Here is a state upon earth evidently pertaining to "the end" indicated by Paul, when death, the last enemy, is no more. God's tabernacle with men upon the earth is not pitched until death is destroyed. The destruction of death implies the previous sup-

pression of sin in the world. Death's sting is sin, which causes death; but the sting being extracted from human nature, it dies no more. Every dweller upon the earth becomes an immortal son of God, who will be with them as he is now with his only and chief begotten Son, the Lord Jesus Christ. In this postmillennial very good state there will be no sinners; consequently, none separated from God, and requiring a mediator betwixt them. But in the economy of the previous thousand years, sin, sinners, and death, still exist; hence a very different constitution of things must obtain to the succeeding arrangement in which they find no place at all. The epoch between the Millennial Economy and its successor, is marked by the delivering over the Millennial kingdom to God, as it will ther. in the hands of Christ and his brethren, have accomplished the work assigned to it.

The Kingdom's mission is, "to break in pieces and consume all kingdoms;" and to "fill the whole earth" in ruling over all. It will be introduced into the world to put down the great rebellion against God, which is organised under the "dominions, jurisdictions, and powers," or governments of the nations. Of course, with the means to be employed, this is not an instantaneous affair. For its full and effectual accomplishment, God has allotted 1,000 years. The work to be accomplished is stupendous, but not too great for the forces of the kingdom. All these great kingdoms, empires, and republics, are to be conquered, and their millions of armed defenders cut up, and dispersed. Beside the overthrow of these rebel hosts, knowledge, righteousness, and peace, have to follow in the train of victory. The religion and law of the conqueror will be gratefully accepted by the nations as they become freed from the tyrants who oppress and brutalize them. "Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth and for ever." On that throne he will reign until "the end;" for "his kingdom shall not be destroyed, and his dominion is unto the end:" for he must reign until God hath put all enemies under his feet.

When the nature and constitution of the kingdom are duly considered, it will be readily perceived that it cannot, in the fitness of things continue longer than the extinction of sin, and the entire abolition of its wages, which is death and corruption. The kingdom of Christ and of God is a priestly institution; for so it is written, "THE BRANCH shall build the Temple of Jehovah; and he shall bear the glory, and shall sit and rule

* Numb. xiv., 21.

† Rev. xxi., 1-7.

upon his throne; and be a priest upon his throne." The reader, I suppose, need not be informed that this prophecy is of Jehovah's Anointed in his kingdom; and, therefore, of Jesus of Nazareth, the King of the Jews. When "the Lord God shall give him the throne of his father David" that he may sit there and "reign over the House of Jacob *"unto the ages—εις τους αιωνας eis tous aionas*—he will be God's High Priest for the Twelve Tribes of Israel, and the nations of his dominion. This is proved by Isaiah's testimony, which reveals, that "All nations shall flow unto the Lord's house," which shall be called a house of prayer for all people," the offerings of whose flocks and herds "shall come up with acceptance on mine altar" saith Jehovah, "and I will glorify the house of my glory." Then shall "many people go and say, Come ye, and let us go up to Jehovah's mountain, to the Temple of Jacob's God; and he will teach us of his ways, and we will walk in his paths; for out of Zion (the city where David dwells), shall go forth the law, and the Word of the Lord from Jerusalem."* Who will then be the High Priest and Teacher of Jehovah's ways, in the house of Israel's God?—the great light to enlighten the Gentiles, and the glory of his people Israel? There can be but one answer, and that is, "The Priest upon the throne,"† who "shall judge among many people, and rebuke strong nations afar off," even Christ Jesus our Lord; "who is now the High Priest of our confession, "made a High Priest after the order of Melchizedec for the Age"—εις τον αιωνα eis ton aiona;—but even now, "a High Priest over the house of God," "whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."‡ Thus, what he is now doing in the presence of God for "the Heirs of the Kingdom"—making reconciliation for his household—is but the earnest of what he will do for the subjects of his dominion, when, with his reconciled ones, he shall occupy "the thrones of the house of David."

Now, "every High Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins."§ It is clear from the testimony quoted, that sin, sinners, death, and national sacrificial worship, will obtain in the world till "the end" of the thousand years beginning with the appearing of Christ in his glory. "Gifts and sacrifices," therefore, will all that time be necessary because of sin; and being necessary, there, must be a high priest to offer them for men

to God, in the place appointed. Now, the nature of the kingdom being Melchizedec, or royal and priestly, its covenant, or constitution, provides that its king shall unite the two offices in his own person. This applies also to all the joint-inheriters with him in the same kingdom. Hence, they are all styled, "kings and priests to God." The kingdom is, therefore, mediatorial. It stands, when established, sacerdotally between Jehovah and all who are not office-bearers and dignitaries of the kingdom. So long as this monarchy exists with a priestly constitution, "the tabernacle of God" cannot "be with men," neither can "he dwell with them," nor can they be "his people." "With men;" that is, with the entire population of the earth. He is now with Christ Jesus, dwelling in him with his fulness; and during the thousand years, he will be with Christ's brethren, the saints, dwelling in them as in their elder brother; but with the residue of men he will not so dwell, until Christ has accomplished the work of "destroying that having the power of death, that is, the devil," and its works, or, in other words, until he shall have "taken away the sin of the world;" destroyed all its dominions, jurisdictions and powers; and have extinguished death. When this is consummated there will be no obstacle preventing God's abode with men but the Melchizedec kingdom; which must, therefore, of necessity be taken out of the way, as no longer adapted to the state of things upon the earth.

The reader will see this at a glance when he is asked, What will be the use of priests to God for men, when, because of the effectual suppression of transgression, and the extinction of sin in the flesh, there are no gifts and sacrifices to offer, no errors and ignorance to atone for? Christ and the saints' occupation will then be gone. It will then have expired according to the statute of limitation, which says, "Thou art a priest for the age after the order of Melchizedec."* The word *le-olahm*, in the Hebrew text, is rendered in Paul's citation of it *εις τον αιωνα eis ton aiona* in the Greek; which I have translated "for the age," which is not only probably correct, but made certainly so, by the scripture doctrine concerning priesthood.

The Son, then, will "deliver over the kingdom to the God and Father" of men, at the time all become His sons, because of the unsuitableness of its nature and covenant to THE AGES succeeding the Millennial Age. The kingdom will not be destroyed, but only changed in its constitution, so as to adapt it to the improved and altered condition of the world. The kingdom in its Melchize-

* Isai. ii, 2, 3; lvi, 7; lx, 7. † Zech. vi, 12, 13. ‡ Heb. iii, 1, 6; v. 6; x, 21. § Heb. v, 1.

* Ps. cx. 4.

dec or millennial organization, is the heavens planted, and the foundations of earth laid by the Lord, when "he proclaims to Zion, Thou art my people;" and saith, "Thy God reigneth!"* John styles this organization in reference to that of the post-millennial ages, the former, or "first heaven and the first earth"—that constitution of Israel predicted in the sixty-fifth of Isaiah. This heaven of the kingdom is destined to be changed, so that when "the End" comes, it will have "passed away" as entirely as if it had been destroyed. This constitution of the kingdom will have perished, though Christ and the Saints remain in undiminished glory and beatitude. Hence, it is written in the hundred and second Psalm, and applied to Jesus in Heb. i. 10, "Thou, Lord, at the beginning (*κατ' αρχας, kat' archas*, at the beginning of Zion's earth and heavens) laidst the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but thou shalt stand: yea, all of them shall wax old like a garment; as a vesture *shall thou change them*, and they shall be changed:" then Jesus creates all things new: "but thou art the same, and thy years shall have no end. The children of thy servants (Abraham, Isaac, and Jacob) shall continue, and their seed (the saints) shall be established before thee."

Now, when the Lord Jesus has changed the whole system of things terrestrial and mundane, by the Spirit of the Father, a new world will be the result, in which the constitution of society will be royal, but not priestly; Jesus and the Saints being the Jehovah and the Elohim of the new order of things, as others were of the old, as appears from the Mosaic account of the Six Days. Jehovah-Jesus and his Elohim will have consummated the work begun by Jehovah Elohim, the Lord of the Gods, seven thousand years before. But though "great," Jesus is always "the Son of the Highest," of whom he says, "My Father is greater than I." He is Jehovah's servant to perform an appointed work, and to establish *his Father's authority* in all the earth. This done, the Father no longer veils his face in a representative, but appears as sovereign in his own kingdom; in which, however, his glorious son is always preëminent, and next, but not upon, the throne. The words of Pharaoh to Joseph will express the idea I wish to convey of the Son's subordination to the Father in the Ages, that God may be the all things for all. "There is none so discreet and wise as thou. Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the

throne will I be greater than thou." The kingdom, therefore, though changed, having its priestly elements removed, continues a kingdom still—a sinless kingdom added to the universal dominion of "the Blessed and only Potentate, dwelling in unapproachable light, whom no man hath seen, nor can see: to whom be honor and power *αιωνιον, aionion*, in all ages, Amen."

Such is the exposition of Paul's saying concerning the turning over of the kingdom to the Father, as it appears to me. The kingdom is without end, but not without change. In the thousand years, it is "the kingdom of Christ *and* of God;" in the after ages, "the all things" are concentrated in God, "for all" the dwellers upon the earth. Mediation exists no more, since all things are reconciled, and endless peace obtains. All which is submitted to our readers in the hope that we may all rejoice together in the kingdom of the Age to Come.

The other queries will be replied to as soon as room can be found for insertion.

EDITOR.

Analecta Epistolaria.

PLEASANT WORDS.

"The words of the pure are pleasant words."

DEAR SIR:—For the last three or four years I have taken two copies of the Herald, and must continue to do so, until you are better sustained in your efforts to enlighten a benighted world. Had I the pecuniary resources of some, I would contribute annually a hundred times five dollars, in order to hold up your hands in the prosecution of the truly arduous enterprize your life is devoted to. But at this time, the ability falls far short of the inclination. In christian love,

I remain yours truly,

EZEKIEL S. TALLEY, M.D.

HANOVER, VA., Jan., 1853.

A DIFFICULTY.

RESPECTED SIR:—Will you say a few words in your very interesting Herald, on the following points:—A friend of mine has been very much annoyed during the past year by not obtaining his papers at all till October. Another has been in the same circumstances nearly. Another and another are similarly situated; so that the consequence has been, that many who would otherwise have subscribed for the next volume, have delayed, not knowing what to do. Now, could you not once for all correct this difficulty by sending your paper to one agent in Britain, who would cheerfully attend to

* Isai. li. 16; lii. 7.

this labor of love? By doing this, or something tantamount to it, you will do a very great service to many of your friends here, who are grieved to see things so badly managed.

I have much pleasure in bearing testimony to the extreme satisfaction your Herald has generally given. That it is always read with the greatest avidity, is saying the least; for it is insensibly, but distinctly, acquiring an influence over the minds of all with whom I have come in contact, who read it.

Your affectionate friend, for the truth's sake,

GAVIN GREENLEES.

GLASGOW, SCOTLAND, Nov. 25, 1853.

THE REMEDY.

THE portion of our friend's letter not published, is under consideration. No one can regret the difficulty complained of more than we. The cause of it may be found in part, in the numbers indicated being directed to 35 Miller street, and, in the absence of our friend there, being refused, because of a surcharge. If those who wished the Herald for 1853, had sent their names and addresses, *distinctly and precisely written*, with payment in advance, by order on the Dock-Head Post-office, to *Richard Robertson, Esq., 89 Grange Road, Bermondsey, Surrey, England*, they would get their numbers as regularly as clock-work. This is a better plan than sending a bundle to one person for distribution *con amore*. Mr. Robertson, who was till lately Secretary to the Custom-House in London, is of necessity an excellent fiscal, having been habituated to the methodical exactness of that establishment besides being a personal friend, and interested in the kingdom of God. If our Glasgow friends, and all others, will attend to these instructions, and the notices they will find occasionally on the cover of the Herald, they will have no reason to complain. There is one other thing must be attended to to keep things straight—and that is, *if a subscriber change his residence, he must inform his letter-carrier, and let Mr. Robertson know likewise*, being careful to prepay the letter.

We do not send the numbers of a new volume to Britain and the Provinces, until expressly ordered, and paid for in advance. The reason of this is, that we have to prepay all papers sent thither, and we might prepay to those who did not intend to continue subscribers, by which we should lose both the paper and the postage, which we cannot afford to do.

The letters we receive from the four winds (of which we publish only a specimen from

time to time, that each isolated subscriber may know what other friends think of our teaching as well as he) encourage us considerably. The great truths advocated in the Herald must tell upon the consciences of all "honest and good hearts" that are interested to know what they must believe and do for acceptance when they shall appear in the presence of the Great King. We have been subject to much discouragement for many years, but the dawning of a better day appears in our horizon, which, we trust, is the aurora of the truth's vindication and triumph over all its foes. Our friend Greenlees' testimony will not be lost on his well-wisher, the

EDITOR.

SCRIPTURE-INVESTIGATION MEETING.

It has been found necessary to change somewhat the constitution of the Scripture-Investigation meeting. It did not work well. On the first night, men, with crotchets in their heads, attended to deliver themselves of their conceptions, and to dispute. They could not speak to the subject, nor be kept to the point. One who figured in Glasgow while I was there, who, I believe, calls himself the gospel trumpeter, was there, with a tin trumpet suspended from his neck. He spoke, also, of a companion of his. They occupied time, but yielded no light. Others spoke, but when all was said, the first chapter of Genesis, the subject-matter of the evening, was left exegetically untouched. It is, therefore, clear that the general public is too ignorant to work out any profitable investigation for itself. It is necessary for one to teach it, which be the oracles of God. We have, therefore, taken this business into our own hands. The brethren consequently meet for preliminary evening worship, and when that is done, I proceed to the exposition of Moses and the Prophets, in the order suggested by the subjects concurrent in the things pertaining to the foundation of the world; after which, if there be time, persons present are at liberty to put questions, for information, or for the removal of any difficulties not supposed to be met in the exposition. This has been found to work better. The audience increases, and from the attention paid, in coming out to hear in the worst of weather, it is manifest that the interest is augmenting and abiding; and we trust that fruit will appear to eternal life from "the word of the kingdom" sown.

EDITOR.

OUR PEN'S USEFULNESS.

DEAR SIR:—Through the kindness of my neighbors, I have been favored with your

Herald and Elpis Israel, which have greatly increased my desire to know "the truth as it is in Jesus."

In these parts the truth has to gain its way by inches. But notwithstanding all the opposition springing from tradition and bigotry, your book and paper are doing a work here that will speak for itself when the future King of nations shall appear. I am desirous to see the Herald continued; for it was the first document that opened my eyes to see my true condition; and I am persuaded there are thousands in society who are infidels, because they are too honest to be hypocrites, and too well informed to be sectarians.

Sectarianism, witchcraft, and every other evil influence, surround us here on every side; so that it will be impossible for any poor wanderer ever to gain admission to the kingdom, unless he can be assisted to a thorough knowledge of the word of God, which is the only thing that can gird up the loins of the mind to a successful resistance of temptation.

I enclose you five dollars out of my scanty means, for which send me Elpis Israel, and the Herald for '53. Meanwhile I hope, and shall endeavor to be able to do something more soon for the sake of the gospel cause.

In hope of coming to the knowledge of the truth, I remain yours,
Ogle Co., Illinois. ENOS JACOBS.

DEAR SIR:—I feel that I am discharging a pleasing duty in adding my testimony to the many you receive of the value of Elpis Israel and the Herald. They have indeed been a source of much pleasure to me; and what is of very much more importance, they have presented God and the Bible in such a light that I can have perfect confidence in both—a consummation for many a day devoutly wished for; but previous to my acquaintance with your writings, enjoyed but in a very limited degree.

These sentiments are those also of others here, who read my copy of the Herald; the name of one of whom I now send you, and another will probably soon follow.

Many thanks to you, then, dear brother, for your invaluable labors; and may the sovereign whom you serve strengthen you to continue the combat with ignorance, superstition, and bigotry, lay and clerical, and substitute in their place "the light of the glorious gospel," is the sincere desire of yours in the "One Hope of the calling."

DAVID WRIGHT.

Coburg, Canada West, Dec., 1852.

DEAR BROTHER:—Enclosed you will find

five dollars. The three dollars over my subscription for the current volume, is a poor man's ungrudging donation towards the support of your highly instructive and valuable periodical. It is willingly given, seeing that your readers are more indebted to you than they are able to pay. Please accept it for knowledge of the truth acquired by aid of your writings. Nevertheless, all the praise be to God through Jesus Christ our Lord, and not to mortal man. This truth has led me to be immersed by brother William Lemmon, of Baltimore. It transferred me from a foundation of sand to one of rock—to the Rock; and led me to embrace the hope that entereth within the veil ere long to be removed. Then shall we see what at present doth not appear.

Yours in hope of Israel's return, and the restoration of the kingdom again to them,

JACOB B. ROHRER.

Beaver Creek, Washington, Maryland,
Feb., 1852.

THE GOSPEL GLORIFIED.

DEAR BROTHER:—By the request of bro. Fisher, I enclose you his subscription fee for the current volume of the Herald, with his best christian regards. He desired me to say to you also, that when you may find a leisure moment he would be glad to see your views of 1 Cor. iii. 15.

Bro. F. is an earnest advocate of "the Gospel of the Kingdom," and is very desirous with myself to form a nucleus around which may be gathered some faithful followers of the Lord. He came to my house in December last, and required immersion at my hands. He seemed to have a clear understanding of the gospel. Cold as was the season, and without a house in which to change our clothes, we repaired to the Rappahannock river, where I immersed him in the presence of some five or six persons who happened to come up at the time. His conscience is now at ease; and though, as he says, he expects that his earthly career will be short, he rejoices in the hope of the reward promised upon the belief and obedience of the gospel, followed by a patient continuance in well-doing. Oh, could the people but be persuaded to learn of Jesus—to understand his gospel! But I am grieved, yea, deeply grieved, when I attempt to "reason out of the scriptures" with my connections in the flesh, with whom I should be so much delighted to be associated as the adopted of the Lord, to see them turn away from the plain declarations of the prophets, of Jesus, and of his apostles, refusing to hear the gospel as proclaimed by Heaven's great apostle, ridiculing our notions, as they call

them, and yet talking so loudly and constantly, and apparently so sympathetically, about the blood of Jesus. Is this not equivalent to saying "Lord, Lord," and yet opposing his word?

I am pleased, yea, delighted, to see from the Herald some signs of encouragement. May they increase in number and magnitude; and may 1853 be a memorable year for the progress of the glorious gospel, that the hearts of the oppressed and depressed children of the Most High may rejoice in the anticipation of soon realizing that "glory, honor, and immortality," which Jesus has promised to the faithful that suffer with him.

Hoping that before very long we may have the pleasure of hearing from you in person. I remain, very sincerely,

Yours in the Blessed Hope,

PETER TRIBLE.

Dunnsville, Essex, Va., Feb. 15, 1853.

POLITICAL RELIGIONISTS—BEING SAVED AS BY FIRE.

We congratulate brethren Fisher and Tribble, and all like them, who have veneration, firmness, and conscientiousness, sufficiently active, to obey the truth of God rather than its void-making traditions, the dogmas and commandments of men. Until comparatively recently they were both members "in good standing" of the Campbellite synagogue called "the Rappahannock"—the one a preacher, and the other a private brother, of the sect. The dissolution of their confraternity is referable to "the gospel of the kingdom;" Mr. Tribble came to perceive, that, as there is but one gospel of God, called the gospel of the kingdom, which kingdom is to be established in the land promised to Abraham; and seeing that both it, and its possession by the resurrected saints "under the whole heaven," were denied and scoffed at by the Campbellites and their clergy;—that one gospel was neither believed, nor preached among them. Believing it, he therefore began to testify in its behalf. But, as its advocacy was primarily associated with my name, which is no strong tower of orthodoxy, he was absurdly, or rather wickedly, charged with "Thomasism;" although he said none other things than what their own eyes could see written in the scriptures of the prophets and apostles, if they would only have opened them to see. But "their heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed," lest they should be converted, and become unpopular. He was at length silenced by authority, such as it is. This gave him time for personal examination, which resulted in the conviction, that

being immersed into baptistism, christ-ianism, or Campbellism, is not obeying the gospel of the kingdom; because the faith professed by the subjects of those denominational immersions, was either non-comprehensive of that gospel from sheer ignorance of it, or positively opposed to it; and consequently the immersion submitted to was not a faithful obedience to the faith. Being honest in his conviction, and self-condemned, he sought justification by faith of the true gospel in the name of Jesus, to which name he was united by immersion, as a believer in the kingdom's gospel can alone be.

Bro. Tribble has effected the circulation of some thirty Elpis Israels in Essex County, Virginia. If they have fallen into the hands of some honest and good hearts, they cannot fail of producing a beneficial result to some of its citizens sooner or later. Bro. Fisher is more or less indebted to it for the liberty he now enjoys. When in those parts we heard an anecdote concerning him, and his other Campbellite brethren, singularly characteristic of their intelligence and doings. It runs somehow thus: One Sunday morning in synagogue assembled, Mr. Fisher (who, by-the-by, is a poor man, and therefore without consideration among them) requested some brother would read to the assembly the last chapter of the Acts. Some one rose and read it. Mr. Fisher then requested that some one would be kind enough to show the meaning of what Paul is reported to have said in the thirtieth verse—"For the Hope of Israel I am bound with this chain." This fell among the leaders like a bomb from Magruder's battery. Not being present, we cannot be graphical. Politicians, lawyers, and doctors, were particularly apprehensive. "The hope of a christian was quite enough for them, without the hope of Israel!" "Mr. Fisher had better ask Dr. Thomas:" others of them advised that "he should go home, and consult Elpis Israel!" The last suggestion seemed the most feasible; and as no satisfaction could be obtained from "the elders," et cetera, he went home, and consorted with them no more.

But what more decent or spiritual can be expected from such religionists. If theirs be a fair type of christian doctrine, then, indeed, the hope of a christian has nothing to do with Israel's Hope. It is clear, that Paul was not in chains for their hope, themselves being judges. No, but he was bound with a chain for the hope of every christian, both Jew and Gentile, who believed the gospel he preached. The political lawyers and doctors who browbeated Mr. Fisher from their synagogue, are too ignorant of the scriptures to know, that when a believer of Paul's gospel, which they reject, becomes

obedient to the faith, he, though a Gentile born, becomes a citizen of the Commonwealth of Israel, and an heir of all the good things promised to that favored nation, which constitute its hope. Israel's hope is the christian's hope, and styled by the apostle "the hope of the gospel, whereof he was made a minister." They believe it not, being the captive perverts of the world, the flesh, and its hurtful lusts. Men who would clamor down one of their poor brethren for asking an explanation of the word of truth, may paint, whitewash, carpet, and transform their synagogue, to suit the eye of wealth and fashion; but they have yet to learn, that it is not the breadth of men's phylacteries, nor the comeliness of the exterior sepulchre, that commends professors and their works to God.

The text referred to in Corinthians reads, "If any man's work be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." The politicals, who worship the people for what they can make by them, know nothing of *salvation so as by fire*. This is known experimentally only to those who confess and teach the truth. Of these it will be said after their resurrection, "These are they that came out of great tribulation. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." Many of them will have been, in the days of their flesh and blood, previously often told by the apostles, that it was "through much tribulation they must enter the kingdom of God." This tribulation was "a fiery trial" which was to try them, that this, "the trial of their faith, being much more precious than of gold which perisheth, though it be tried with fire, might be found unto praise and honor, and glory at the appearing of Jesus Christ."

From this manner of writing it will be seen, that the "fire" connected with salvation is the fire of that tribulation inflicted upon the believer by the adversaries of the faith. The politicals and their satellites have been these adversaries in all ages; and generally professors of religion, too. They are very diligent in kindling and fanning the fire, but they take good care that "the heat" shall not harm them, nor "the sun" either. They used to cast believers into prison,—starve, torture, and kill them there; but their claws have been considerably pared down in non-papal countries; and now they can only lock their door against them, brow-beat and silence them by authority, scoff at the truth, and assassinate the good name of its defenders.

But in the text the apostle is speaking of teachers and their works. He had been speaking figuratively of himself and Apol-

los, two great teachers of the gospel, though really of others who were engaged building on the foundation he had laid, which is that "Jesus is the Christ," whom God raised up to sit on David's throne.* He compares those built upon this foundation to "gold, silver, precious stones, wood, hay, stubble." These materials had all to pass through "a fiery trial" for the proof of their faith. If the persecutions on account of the word were too hot for some of them, those that apostatized were thus proved to be "wood, hay, and stubble," consumed; but if they bravely withstood the adversary, and overcame him by their faith, they were as, gold, silver, and precious stones, purified from dross. Now, if a teacher had built a hundred converts upon Paul's foundation, and seventy-five of them had denied the faith to save their worthless lives and fortunes, he would "suffer loss." When the Lord shall appear, and he should render an account of his stewardship, he would only receive reward for the abiding twenty-five; and no consideration at all for the "washed hogs who had returned to their wallowing in the mire." Still this loss of seventy-five per cent. would not result in his own perdition. He would himself be saved, provided he was on the foundation, and with the twenty-five had kept the faith, however fiery the times had been. This is being saved so as by fire—entering the kingdom of God through much tribulation.

In conclusion I may add, that if *saints* are to enter the kingdom of God through much tribulation, it is clear that they are not already in it. The words were spoken to disciples, not to sinners. Sinners may enter the baptismal grave without any persecution; but after that, tribulation of some sort awaits them if they "contend earnestly for the faith," and respond to the claims the gospel of their salvation has upon their self-denial. None are received into the kingdom who are not first proved. The Lord Jesus himself, though proved and accepted, is not yet in the kingdom. He has gone to receive it, and then to return to set it up; for at present it has no existence save in the promises of the gospel. It is therefore all nonsense to talk about its being set up on the Day of Pentecost. They who affirm that it was, surely do not know what a kingdom is; much less do they comprehend the nature of the kingdom of God.

A VOICE FROM THE WEST.

BELOVED BROTHER:—Your removal to New York city is the best move you have made. The brethren here highly approve

* Acts ii. 30, 32.

of the change. There is no doubt it will be the means of extending your sphere of usefulness. New York is a better point from which to issue your publications, and presents better facilities for the proclamation of the truth, than your former place of abode. I sincerely hope you may be as Paul was, in the cities of Corinth and Ephesus, a bold teacher of the word of God, a cogent reasoner, and a powerful disputant, so that many living in and visiting our metropolis may hear the "word of the Lord," and thus be persuaded concerning the things of the kingdom of God, and the name of Jesus Christ. At the present day, the sower of the good seed of the kingdom requires a large field to operate upon; for the soil has been so long trodden under the feet of the adversary, that there is but little chance for the seed to fall into good ground. Oh! if the seed could but obtain an entrance into a prepared or cultivated soil, how it would grow, and bring forth fruit! But alas! the times of the Gentiles are almost at an end. The long-suffering and forbearance of God are nearly exhausted. The nations have given heed to the seducer and traducer, "whom the Lord shall destroy with the brightness of his coming"—and thus deceiving themselves, they have no love for the truth that they may be saved. Truly what Isaiah, and Jesus, and Paul said of the Jews in their day, is applicable to the Gentiles of this generation—"Go unto this people, and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them—Acts xxviii. 26, 27. Yet, notwithstanding this great defection, there are a few—a small remnant—who will gladly receive the word into good and honest hearts. For the sake of these few, then, let the truth be disseminated far and wide. Let those who can, proclaim the good news by the living voice; and let those who cannot, but yet have the means, employ the hundred-tongued press. Here is a powerful means the brethren of this age can employ, which did not exist in the earlier ages of Christianity; and a means, too, which ought to be improved. This matter, I fear, is not viewed properly by all our friends. Are not the children of this age wiser in this respect than the children of light? They use the press, and that liberally, too, for the accomplishment of their worldly schemes, and success generally rewards their efforts. They perceive that "knowledge is power,"

therefore they spread abroad the light they wish to communicate. And ought not those who are possessed of the "true light" to do likewise? Responsibility and accountability are incurred, and will have to be given in proportion to the value of the talents conferred. We have better facilities now at this day than our forefathers had, for the rapid and extensive diffusion of knowledge,—and thus "knowledge may be increased." Then let those who have obtained the "key of knowledge" willingly impart to others, that they also may obtain a "knowledge of the true God, and of Jesus, the Christ, his apostle," in order to eternal life. "Faith comes by hearing, and hearing by the word of God," yet how few have faith, who both hear and read the Bible! It is because the "key of knowledge" has been lost, and consequently the scriptures of the prophets, which reveal "the substance of the things hoped for," have become a "sealed book," which neither the learned nor the unlearned can read so as to understand.

I am glad that the "Herald" is likely to be better sustained by the brethren and others. I hope its day of prosperity has commenced, and that its course will be onward, until it shall in reality announce that the Son of man has come in his kingdom with power and great glory. I think the readers of the "Herald," and especially those who have been led from "darkness" to "light" through its instrumentality, are bound to sustain it. If gratitude for benefits received will not do it, perhaps the more selfish motive of realizing further good by perusing its valuable pages, will cause them to do so. To suffer such a publication to languish and die, would indeed be a reproach to those who ought to be its supporters. No! it cannot be. There are some, though few in number, who love the truth better than dollars and cents;—who are willing to sacrifice present advantage for future good. May their number be greatly increased!

I perceive by a St. Louis paper that the "Rev. Alexander Campbell" has been lecturing in that city, on behalf of the Christian Church in St. Louis. He delivered four lectures on the "Patriarchal, Jewish, Christian, and Protestant Institutions"—admission \$1.00 the course; 50 cents single. He has been on a lecturing and collecting tour in Missouri. "He visits Missouri for the purpose of raising funds to endow a professorship in Bethany College, and thus far has met with great success;" thus says the *Liberty Tribune*. "How has the mighty fallen, and the fine gold become dim!" It would be no hard task to compile a work from the writings of "this able and distin-

guished divine," entitled "*Campbell against himself.*"

Wishing you prosperity in your new location, and that your means of usefulness may be greatly increased, I subscribe myself

Yours, in the "One Hope,"

BENJAMIN WILSON.

Geneva, Kane, Illinois;

January, 1853.

THE GOSPEL OF THE KINGDOM OBEYED.

DEAR BROTHER THOMAS:—Enclosed you will find two dollars being the amount of subscription for the *Herald* for the current year. Hitherto I have received your periodical through brother George L. Scott of Paris Ca. From him also I received *Elpis Israel*. Need I inform you that I have perused these works with profound and absorbing interest. They have placed the Oracles of God before my mind in a new and imposing aspect—which has led to a revolution in views, belief, position, sentiment, and feeling. Though born and bred in the old Calvinistic "Kirk of Scotland," immersed into the mysteries of the "strictest sect" I mean the Scotch Baptists, and thoroughly initiated into the *sublimities* of Campbellism—I lately came down from my *high horse*, confessed my ignorance of the "things of the kingdom," searched with anxiety, whether what you have affirmed be the TRUTH; was convinced; and lately in a dark and stormy night in November, in company with my beloved brother G. L. Scott, both of us having made the "great and good confession" of our belief, confidence, and hope in Israel's kingdom, and the glorious and ever blessed Messiah, we descended towards the deep flowing stream and there respectively immersed each other, by the authority of the great Teacher, into the name of the Father, the Son, and the Holy Spirit; and thus having *legitimately* "put on Christ" we became the adopted seed of good old Abraham, and heirs to the covenants of promise. And here we are resolved, against all opposition (for in one sense we stand alone in Canada) to "show forth the praises of Him who hath called us out of darkness into his *marvellous light*," and to expound, so far as our humble abilities enable us, with the assistance of our good friend "Elpis," the "things of the kingdom and the name of Jesus Christ" to the honest minded and the morally valiant in Canada. Isolated, we have *commenced* the work and we do not despair of success.

But I have not yet introduced myself to you as an old, but partial acquaintance. Do you remember on the evening of the soirées in the Waterloo Rooms in Edinburgh, when you were called upon to acknowledge the

"good graces" of your friends in the modern Athens, two "chiefs taking notes" on your right hand on the platform? Well, I happened to be one of the pair. But I looked upon you then as a Transatlantic curiosity, possessing an indomitable, but benevolent looking, cranium—with its dark, but graceful, *barbaric* consequence. That was the only occasion I ever saw you; I trust in God it won't be the last.

For many reasons, I am right glad to learn you have made New York your head quarters. In your new and influential position may our gracious Father strengthen you in body and in mind for the arduous and highly responsible duties you are called upon to perform. The "signs of the times" are corroborating with sternful accuracy the "sure word of prophecy." An ominous stillness pervades the European masses. But the under currents of anxious *thoughts* are concentrating with fearful rapidity. At no distant date, I presume they will burst forward with unquenchable action. I suppose however, nothing will be done until the farce of Pio Nono's consecration of the new-fledged French Empire be over. I suppose you have remarked the circumstance, or conditions rather, of the acknowledgments of the new Emperor by the "great powers," that he will *reign* "Napoleon III. by the grace of God and the will of the French people," not as an hereditary sovereign, but after all, simply as the imperial representative and "cat's paw" of the "Frog power"—the *professedly* repudiated democracy. But I must close. Pardon my *scrawl*.

Yours in the hope of the Glorious Everlasting Kingdom,

WALTER M. WILSON.

Toronto, Canada West, Jan., 4, 1853

THE SAME GOSPEL PREACHED.

DEAR BROTHER THOMAS:—The January No. of the *Herald* has come to hand, for which accept of my best thanks. Upon reflection I find the two dollars I last enclosed wo'n't be sufficient for postage and altogether. Hence I enclose an additional dollar. Oh that I had plenty of dollars at my disposal, I would "share and share alike" with you, to carry forward the knowledge of the Glorious Kingdom to many poor honest-minded souls, who are groping in the miserable darkness of modern *isms*. Believe me when I get my debts paid up, and that will be soon, (for I want all claims satisfied before the King comes) I will do — I won't say what I will do. But I argue this way. There can be no such an anomaly as a capitalist and money usurer amongst the expectants of the kingdom. Therefore ye *rich*

believers open your hearts, and strengthen our beloved brother Thomas in a bold and independent proclamation, and exposition, of the "things of the Kingdom."

The great cause goes ahead in Toronto; and the "sure word of prophecy" is beginning to create great sensation amid the old sectarian foggies. But the poor, down-trodden, honest-minded men and women, rejoice in this gospel. I am sanguine of a happy result. I will report progress. Dear Brother, let old Carey's motto be ours, "Do great things, and expect great things." With the Lord and his Truth on our side who's afraid?

Yours in the Glorious Hope,

W. M. WILSON.

Toronto, Canada West, Jan., 23, 1853.

Bro. G. L. Scott of Paris, C. W., writes, "The Gospel of the Kingdom is being preached with success by Bro. Walter Wilson in the 'Disciples' Church' at Toronto under the charge of Mr. Beatty; he writes, 'I have been doing work. There are not a few honest-minded people who listen to me. They have got hold of the truth. Elpis Israel is abroad. Seed is sown, and fruit will appear. This is indeed the Gospel—there is no uncertainty, or humbug, about it. Instant submission or opposition.' Trusting that you will be honored to maintain the warfare until the Bridegroom comes, I remain yours in the Gospel hope—G. L. S.—This news is encouraging. EDITOR.

JEW ON THE HOPE OF ISRAEL.

THE sons of Israel, who are students of the scripture, understand their prophets better than those pretenders to truth and holiness among the Gentiles, called "*Reverend and Learned Divines*." Beyond the acknowledgment that the Messiah was to suffer for sin, and that Jesus is he, they hold very little in common with the prophets and apostles. Of Israel's hope, which is the "one hope of the calling," and the only hope of a bible-made christian, they are as ignorant as puling babes. They have not the remotest idea that the hope of the apostles and the hope of their countrymen, were the same; and that they differed only upon this point—*Is Jesus the Messiah through whom the nation is to realize its hope; or is some other person yet to come?* This was the true issue. The apostles said, "Jesus is He;" their adversaries said, "Jesus is not he; but we look for another." This is still the issue between Jews and Gentiles, who are learned in the prophets; those who are not learned in these are incompetent to deliver a judgment entitled to the least consideration in the case: for they have yet to learn "what be

the first principles of the Oracles of God. But, we do not here intend to dissert of our own mind upon Israel's hope. We only allude to it on the present occasion introductory to the following extract from the pen of Mr. Isaac Leeser, the intelligent editor of the *Occident*, and formerly reader of the *Synagogue* in Richmond. He understands what his nation hopes for; and we who study the prophets are able to say whether or not this hope he says they entertain, be scriptural. In writing concerning the Messiah he says: "It might have been that, had God not promised it, the world would not have needed a special messenger who is to restore the universal peace which was forfeited at the first sinning of man; this assuming it to be the intention of the Most High, might be within the range of possibility by a thousand methods all within the scope of God's power. But the prophets teach us a doctrine different from this. They tell us that a time will come when something wonderful is to happen to the peculiar people who were established many ages before that time, the conservators of the laws and code promulgated through Moses. The establishment of universal peace, in short, is to be accomplished through a peculiar personage descended from the Israelitish Nation, who is to effect for the same a restoration of the ancient commonwealth first established at the going out of the original fathers of this people from Egypt, by means of peculiar laws and statutes embraced within the code called the Law of Moses, and accompanied by certain rites and ceremonies which anciently constituted the public worship of the Most High in the chief city of the Hebrew State. The God who revealed himself to men and made known his will, also made known through his accredited messengers these his intentions; and consequently they have become a matter concerning which no one can consistently entertain any doubt who truly believes in the biblical records transmitted to us through a long line of ancestors. It will not do to assert, that because the Jewish religion might be true without the coming of the Messiah, we will not believe in his coming; for since the promise has been made, it has become an integral portion of the things concerning which we have been instructed, and as such it has become a matter of credence, as being the intention of the Lord, just as the Sabbath and other commandments have become matters of duty from no other reason, than that they have been ordained as the will of God. How would it do for a believing Israelite to criticize the biblical ordinances, and dispute their obligatory force, simply because he could love God and serve his fellow-man without observing them? We would cer-

tainly say, that it is but a poor exhibition of faith to doubt of the positive duties which the Bible enjoins, although they might not have been originally *necessary* truths; and with as much reason must we say, that to *presume even to cast a shadow of doubt upon the Hope of Israel in the ultimate fulfilment of all the good the Lord has promised unto his people through means of the Son of David*, simply because this mission is not an event absolutely necessary to the existence of the divine law, is a refusal to be taught by the Lord, the only Source of all wisdom and truth."

Yes; it is the doctrine of the New Testament as well as of the Old, that the Messiah, and consequently the Lord Jesus, is to restore to the Israelitish Nation their ancient commonwealth, as in the days of old. Thus, "I will not utterly destroy the house of Jacob, saith Jehovah. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, who say, The evil shall not overtake and prevent us. In that day will I raise up the dwelling of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old."—*for what purpose?* "That they may possess the remnant of Edom, and of all the nations by whom my name has been called upon them, saith the Lord that doeth this."* The apostle James in quoting this to show, that the prophets taught that upon the Gentiles would be called the name of the Lord, and thereby arguing that a people would be taken from among them for His name—so applies the quotation as also to show to the minds of all unmythified by the leaven of false teaching that Jesus (*Eth-yehowa-tzidkainu*, THE JEHOVAH OUR RIGHT-eousness) would return to restore the Tabernacle of David, that is, his Kingdom,† and to put Israel in possession of the land of Edom, and the nations, after the work of separating the people from his name was accomplished, that they might then all of them seek the Lord.

This building again of the Tabernacle of David as in the days of old, is the Restoration of all the things spoken by all the prophets since Moses, even the Restoration of the Kingdom again to Israel. This is the work that Messiah has to do. It is a great work and will require almightiness to execute. Just let the reader reflect how utterly confounded and nonplussed would be the

policy of all "the powers that be" in the event of a successful attempt to set up a powerful Kingdom in the Holy Land; and established, too, upon principles at variance with the continued existence of a single other government upon the earth. The fact is that the ambition of Messiah is so great, that were our planet as large as Saturn, Jupiter, or the Sun, it would be too confined for the existence of his Kingdom, and an independent state though not larger than the little republic of San Marino. He is Jehovah's King, and the earth is Jehovah's, and all upon it; therefore everything must be brought into subjection, that in the end there may exist not so much as one living soul that does not reflect his glory. This work is to be begun, carried on, and consummated by the Messiah promised to Israel. Hear what the spirit saith, by the prophet "concerning Jehovah's Servant, who is called by the name of Abraham's grandson, Israel, that is, the Prince of God:" Listen, O Isles, unto Me; and hearken, ye peoples, from far; Jehovah hath called Me from the womb; from the bowels of my mother hath he made mention of my name.* And he hath made my mouth like a sharp sword; † in the shadow of his hand hath he hid me, and made me a polished shaft: in his quiver hath he hid me; and said unto me, Thou art my Servant, O Israel, in whom I will be glorified. And now, saith Jehovah that formed me from the womb to be his Servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of Jehovah, and my God shall be my strength." This is true of him at the present time, though Israel is not yet gathered, and therefore they refuse to recognize him. But let them not expect every thing to be done at once. The mission of the glorified Servant of Jehovah, though delayed with respect to them, will be assuredly accomplished. The testimony adds, "And He said, It is a light thing that thou shouldst be my Servant to raise up the Tribes of Jacob, and to restore the desolation of Israel; I will also give thee for a light to the nations, that thou mayest be my salvation (my Joshua or Jesus) unto the ends of the earth." ‡

Further on the same prophet shows, that this Servant and Holy One of Jehovah, was to be at one period the despised of man, the abhorred of his nation, and a servant of its rulers; but that such a change of fortune should accrue to Him that he should become the honored one of Kings and Princes who should arise in his presence and do him homage. To him thus exalted Jehovah saith, "In an acceptable time have I heard Thee,

* Amos ix. 8—12.

† *Skeneen*, rendered "tabernacle," is a booth or hut, but sometimes a permanent house and figuratively a family; and when applied to a Royal family, it denotes its reign or Kingdom.—Spencer.

* Luke i, 31—33.

† Rev. i. 16.

‡ Isai. xi. ix. 1—6.

and in a day of Salvation have I helped thee : and gave thee for a Covenant of the people, to establish the land, to cause to inherit the desolate heritages ; that *Thou* mayest say to the prisoners, *Go forth* ; to them that are in darkness, *Show yourselves.*" *Isa. 43-8-9*

Now all these things are indisputably affirmed of the Messiah. No man of sound mind would undertake to deny it. Admitted then ; but what, we inquire, say ye to these things who profess to believe that Jesus is the Messiah ? If Jesus be he, as he certainly is, then, as he has not hitherto, he has yet to perform those things we have just read. If you say that Jesus is not to execute them, then you in effect say that he is not the Messiah, for Messiah is Jehovah's Servant for this especial work. But Jesus is the Messiah, and therefore, He must return and build again the Hebrew Commonwealth as in the days of old—He must raise up the Tribes of Jacob, and restore the desolations of Israel, and be the Joshua of Jehovah to the ends of the earth.

Gentile ignorance of the prophets is a great impediment to the conversion of Jews. The Gentiles affirm the suffering of Messiah, but deny his mission and work in regard to Israel, their country and the world ; while the Jews affirm his mission in its glorious relations to them and the nations, but deny his humiliation and sufferings altogether. They are both right in part, and both wrong in part, without right enough between them to do either of them any good. As to the conversion of the Jews by Gentile missionaries ignorant of the prophets, and consequently of Israel's Hope, which is the only hope revealed in the Bible, why reader the idea is preposterous in the extreme. What ! preach to the Jews a Messiah who is to visit earth no more until he comes to burn up the world ; O ye holy prophets and apostles, is it not enough to make your ashes quiver in your graves with restless indignation, at the stupidity and perverseness of mankind ! But the short of the matter is, that the Gentiles do not believe in Jesus as described in the prophets. Their faith is in a theological fiction—in "another Jesus," another Spirit," and "another gospel," than the one Lord, Spirit, faith, hope, of Moses, the prophets, and the apostles of Jehovah's Christ.* If ye know not Moses and the prophets, who testified of Jesus, ye can by no means understand the writings of his ambassadors to the world. Therefore seek to understand the prophets as you value an interest in the Age to Come.

EDITOR.

STATE OF CHRISTENDOM.

"Look abroad on European Christendom. Contemplate the nations that have so long and so desperately rebelled against the Lord and against his Christ,—disowning his blessed gospel, and doing homage, whether in doting superstition or in the hypocrisy of Atheism, to his arch-enemy, the Antichrist, the Man of Sin. Is it not the universal observation concerning the occurrences of the last few years and months, that they bear a most judgment-like aspect and character ? They have got utterly beyond all the ordinary conditions of political calculation. They baffle and defy the profoundest sagacity of political wisdom, alike to anticipate them beforehand, and to account for them or estimate and measure them when they come. Nor is there any feature in the case that more signally and unequivocally marks their judicial import, than the haste and hurry with which crisis after crisis, and stroke after stroke, breathlessly follow one another. The vicissitudes of a century seem to be crowded now into the compass of a decade, nay, almost of a single year. The marvels of all history, ancient and modern, are enacted again before our eyes, with even enhanced elements of surprise, and all in such brief space as may be counted by weeks, and even by days. Is it not the impression of all thoughtful minds that there is an ominous acceleration of the rate of movement in the revolutionary ongoings of Papal Europe ? It is as if the impulse of railway locomotion, and the electric transmission of intelligence from shore to shore, were communicated to the excited minds of men, or exemplified in the angry providence of God. Surely it is a short work that the Lord is making on the earth. At this moment, what a spectacle does this continent present ! And what fear of change is perplexing all hearts ! Peace the princes boast of, and order re-established and restored. Peace and order ! Excellent blessings, truly ;—Heaven's best gifts to weary mortals ! But to be blessings, they must be Heaven's gifts : flowing from the liberty with which Christ makes his people free, founded on just laws and equal rights, and hallowed by the recognition of the true God, and the utter overthrow of every idol ; not bought by a sordid compromise with Rome, and upheld by the suppression of all free opinion, and the sanguinary arm of military power. As it is, who doubts that a new crash is near at hand ? The unholy alliance of Despotism and Popery cannot be long tolerated, either by earth or by heaven. It is filling up the iniquity of the Papacy, and of the powers and principalities that are

giving their influence to the Beast. It is putting the last drop into the cup of bitterness, even now ready to overflow. It is preparing the way for the terrible reaction when the exasperated nations, stung to frenzy by the double oppression of the Pope and Cæsar, shall hate the scarlet mother of abominations, and make her desolate and naked, and eat her flesh, and burn her with fire. (Rev. xvi. 16.) Above all, it is calling aloud for God to come swiftly to the reckoning, and to make short work of his final dealings with the Antichristian powers that have so long made the earth to groan and bleed. We may well be looking out for a rapid development of this new and unheard-of combination against the liberties and hopes of mankind. Already the isolated remnants of the free,—in the Swiss mountains, the valleys of Piedmont, and the plains of Sardinia,—are trembling for their very being. The lowering storm of priestly and despotic vengeance may burst on them at any moment. And the patience of God being exhausted suddenly, the fury of his wrath may come ere we think it possible. 'He will finish the work, and cut it short in righteousness,—a short work will he make upon the earth.'

"In opposition," says the editor of the *Journal of Prophecy*, "to the unhealthy and unscriptural sentimentalism of those who will hear of nothing but peace, who look upon warlike preparations as wholly unchristian, and upon the military profession as unbecoming a saint,* we have the following noble appeal:—"

"At the same time, in the third place, stand prepared and on the watch for these things coming to pass, and 'when they begin to come to pass, then look up, lift up your heads; for your redemption draweth nigh.' (Luke xxi. 28.) Meanwhile, yield not to imaginary visions, and premature dreams of security and repose, as if the world were grown too old and wise for the barbarism of war, and the sword were now everywhere to be sheathed amid the acclamations and congratulations of universal brotherhood. The horrors of war—the benefits of peace—it is impossible to exaggerate. But let us have a care lest we so deal with that great theme as to enervate and paralyse

* Soldiership in the armies of the Gentiles is exceedingly "unbecoming a saint." The saints are the Lord's, and not Cæsar's soldiery; and if they will only have patience, they will have military glory enough in vanquishing Cæsar's armies when their great Captain shall appear to set up the kingdom, which shall "grind to powder and bring to an end all these kingdoms" of the world. Let the potsherds of the earth contend with their fellows. Let the saints abide the time, viewing the strife, and rejoicing in the end.—*Editor Her. of K. & A. to C.*

the hearts and hands of the free, while the military despots that are ready to scourge the earth exult in the spurious sentiment, or false economy, that would disarm the defenders of truth and liberty, left now well-nigh a mere remnant in the Thermopylæ of our Western world. What! When all Europe, under the sway of rampant tyranny and intolerant priestcraft, is bristling with the implements and resounding with the smothered din of battle, is it for the forlorn hope, on which the good cause must mainly depend, to become enamored of repose, and grasp too soon the millennial blessedness of peace? It has been the Lord's will formerly,—and if the Revelation be a true prophecy, it may be the Lord's will again,—to accomplish his great ends of judgment and mercy, through the instrumentality of wars and tumults, and these no child's play. From all unjust and unnecessary recourse to arms—from all unholy violence of speech or action—from all that wrath of man which worketh not the righteousness of God—may the nation and its people be preserved! But for the needful testimony, and the needful conflict,—whether on the field of physical power, or on the ground of faithful witness-bearing, even to persecution and bloody martyrdom, let the champions of independence and the soldiers of the Cross stand prepared. Let them watch in full armour and with unslumbering eye, lest that day of the Lord's short work on the earth should overtake them suddenly as a thief in the night."—*Dr. Candlish's Sermon, "The Lord's short work upon the earth," quoted in the Quarterly Journal of Prophecy.*

"JEW"

He is not the Jew who is one outwardly * * * ; but he is the Jew who is one inwardly.—*PAUL.*

THE Rabbins do not restrict the appellation "Jew" to the natural descendants of Abraham, or Judah, any more than the Apostle to the Gentiles. For it is written in the Talmud, "that whosoever denies idolatry is a Jew." *T. Rab. Megilloth, fol. 13. 1.* Hence, in the same place, "Pharaoh's daughter is called a *Jewess*, because she denied adolatry, and went down to wash herself from the idols of her father's house." And again it is said, that "faith does not depend upon circumcision, but upon the heart: he that believeth not as he should, circumcision does not make him a Jew; and he that believeth as he ought, he indeed is a Jew, though he is not circumcised."—*Sepher Niz. ad. Gen. Apnd. Maji. Theolog. Jnd. p. 252.*

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, 1853.

[VOL. III. No. 4.

THE GOODNESS OF GOD.

"Despise not the riches of his goodness * * * ; not knowing that the goodness of God leadeth thee to repentance?"—PAUL. *Rom. 2. 4*

THE phrase "*the goodness of God*" is found occurrent in various places of the Holy Scriptures. It is not peculiar to the New Testament, but common to it and the Old. It occurs first in the writings of Moses, who, speaking of the effect of his narrative of Jehovah's severity upon Egypt and deliverance of Israel upon the mind of his father-in-law, says: "And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptian." From this the reader will perceive that the Lord's goodness is comprehensive both of good and evil. It is not unmixed good—good, pure, and absolute—but mixed and relative. If his goodness had been pronounced upon by the Egyptians, they would have characterized it as pure evil; because his goodness plagued them with grievous plagues, and destroyed their army with a terrific overthrow. But this pure and absolute evil upon Egypt was unqualified goodness to Israel; for it delivered them from a sore and cruel bondage, and commenced the fulfilment of the "*good thing*"* which Jehovah had promised to Abraham, Isaac, and to Jacob, and their seed. God's goodness, then, is good in act and promise to his people; but only evil to them who afflict them, and blaspheme his name.

God's goodness to his people, and severity upon his enemies, are the necessary result of his peculiar character. Hence his goodness and character are inseparable; so that to declare "**THE NAME**" of the Lord is at once to make known his character and goodness, which stand related as effect and cause.

Because of this, it is written, "I will make all *my goodness* pass before thee, and will proclaim *the name of the Lord* before thee; and I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy." Jehovah, therefore, descended in a cloud, and stood with Moses on Mount Sinai, and proclaimed the attributes which constitute his character, saying, "Jehovah, Jehovah, a God, merciful and gracious, long suffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and destroying not utterly the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."*

Such a God is Jehovah in his character, or relations of goodness to those whom he chooses for his people; but at the same time "a consuming fire" to his enemies.† He is a great and absolute sovereign in all his doings, having mercy upon whom he will, and hardening at his pleasure.‡ He chose Israel for his people, or nation, to whom he granted a constitution, laws, and institutions, burdensome to be borne, § but most agreeable to himself, and promotive of his purpose in the manifestation of his goodness concerning them in the latter days. || All his promises emanate from the essential goodness of his nature, which is favor, forbearance, abounding in truth, faithfulness, pardoning, and corrective but not utterly destroying. His promises are made to Israel, and to Israel alone; nevertheless he has condescended to invite those of all nations who believe his promises to share in them when the time shall arrive to perform them. To Israel he is gracious; to Israel he is

* Jer. xxxiii., 14.

* Exod. xxxiii., 19; xxxiv., 6, 7. † Heb. xii., 29.
§ Rom. ix., 18. ‡ Acts xv., 10.

long-suffering; to Israel he is abundant in goodness and truth; for thousands of Israel he keeps mercy in store; he forgives Israel's iniquity, transgression, and sin; and he corrects Israel, but he does not utterly destroy him, as his history shows even to this day. He hath not dealt so with any other nation. "Jehovah found Israel in a desert land, and in the waste howling wilderness: he led him about, he instructed him, he kept him as the apple of his eye."* There is no nation so dear to him as Israel; for "Israel is beloved for the fathers' sake."† So tenderly compassionate is he of his nation that he saith by his prophet, "He that toucheth you, O Israel, toucheth the apple of Jehovah's eye."‡ And all this mercy to Israel is shared by those Gentiles who believe the promises and obey the law of faith; for believing Jews and Gentiles are all the children of God through the faith (*δια της πιστεως dia tees pisteos*) in Christ Jesus. For as many of these believers as have been baptized into Christ have put him on. They are therefore all one in Christ Jesus; and if Christ's, then Abraham's seed or Israelites, and heirs according to the promise. Being thus adopted, the Gentiles who believe the gospel of the kingdom in the name of Jesus, are no more strangers and foreigners, or aliens from Israel's Commonwealth, and strangers from the covenants of promise, but fellow-citizens with the saints of Israel, and of the household of God, which for about seven years after the resurrection of Jesus consisted only of faithful Israelites.‖

It is an attribute of Jehovah's goodness to "keep mercy for thousands." These thousands for whom mercy is kept are "those who love him, and keep his commandments;"—the Israel of God in the higher import of the phrase. The mercy kept for them is the *chesed* styled the *berith olahm chasdai Dahwid*, or Age-covenant mercies of David, rendered by Lowth "an everlasting covenant, the gracious promise made to David," which shall never fail.** These gracious promises, or loving-kindness, or mercy which Jehovah keeps for thousands, are based upon the *chesed* or mercy to Abraham, to which Mary and Zacharias refer in these words. "He hath holpen his servant Israel, in remembrance of his mercy as he spake to our fathers, to Abraham, and to his seed for ever." "Jehovah hath raised up a horn of salvation for us (Israel) in the House of his servant David; as he spake by the mouth of his holy Prophets, which have been from the beginning of the age: that we

should be saved from our enemies, and from the hand of all that hate us: to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham, that he would grant us (Israel) that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life."* The birth of Jesus was a proof that Jehovah remembered the mercy he had promised to Abraham and David. Jesus, the born king of the Jews, was the Horn or Power by which the nation is to be saved from all its enemies; he is therefore styled "a horn of salvation for Israel." He has not saved them yet. They are still subject to the Horns of the Gentiles, and have no part in their native land. So long as their condition remains as it is, the mercy promised to Abraham and David continues unfulfilled. The resurrection of Jesus, however, is the earnest that it will be accomplished in the appointed time; and that he will certainly deliver them from the tyrants "who destroy the earth." Hear this, ye infidels, who profess to love the Lord, but believe not what he saith, "Behold, saith he, the days come that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem dwell safely: and this (is his name) which shall be proclaimed to her. The Lord our Righteousness—*vezeh asher yiqurah lahh Yehovah Tzidkainu*. For thus saith Jehovah; David shall never want a man to sit upon the throne of the House of Israel: neither shall the Priests the Levites want a man before me to offer burnt offering, and to kindle meat offerings, and to do sacrifice continually."† This "good thing" is the subject-matter of the mercy promised to Abraham and David, which Jehovah, the fulfilter of promises, keepeth for thousands; and which is as certain to be communicated as that he exists, for "he magnifies his word above all his name."‡ That good thing in its details is abundantly spoken of by the mouth of all the Prophets through whom Jehovah hath kept alive the remembrance of it from the foundation of Israel's Commonwealth. It is Israel's Hope, and therefore the hope of the true christian; for "salvation is of the Jews."

Behold, then, the promised goodness of God! An Immortal King shall reign and

* Deut. xxxii. 10. † Rom. xi. 28. ‡ Zech. ii. 8. § Gal. iii. 26. 29. ¶ Eph. ii. 12. 19. ¶ Exod. xx. 6. ** Isai. lv. 3.

* Luke, i. 54. 56. 69-76. † Jer. xxxiii. 14-18; xxxii. 5, 6. ‡ Ps. cxxxviii. 2.

prosper in the land of Israel, and shall execute judgment and justice there over the Twelve Tribes, and the obedient nations of the world for a thousand years. This is the oath which Jehovah swore to Abraham, saying, "In thee and in thy Seed shall all the nations of the earth be blessed,"—a blessedness, in the establishment of which Israel will have been delivered out of the hand of all their enemies, and thenceforth enjoy the privilege of serving Jehovah without fear, in holiness and righteousness before him all the days of their mortal career. The nation of our adoption will then be the chief of all the nations dwelling safely in its own land. Gentiles by birth, but *Jews by regeneration*, the goodness of God promises us resurrection from among the dead, and exaltation to the highest honors of the State; as it is written, "the saints of the Most High shall possess the Kingdom for ever, even for ever and ever."

Such mercy Jehovah keeps for thousands of Israel and adopted Gentiles who believe the promises he has made to the fathers. But his goodness promises even more than eternal life and honor to the just. It promises them wisdom, and knowledge, and physical strength, the possession of the world and the fulness thereof, glory, equality with the angels, and the high favor of God for ever. He keeps this mercy in store for them that love him, and obey his word. Who that believes these things would hesitate to respond, "Jehovah is good, for his mercy endureth for ever?" Yea, it is even so; for "the mercy of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those who remember his commandments to do them." Mark, dear reader, "to such as keep his covenant and obey him." Dost thou know what it is to keep Jehovah's covenant and obey him? Know then that it is to believe the *gospel of the kingdom, and to be baptized, or united to the name of Jesus, and thenceforth to continue patiently in well-doing.* The covenant is the covenant concerning the kingdom of which the gospel treats—the oath of national blessedness through Abraham and his seed, which Jehovah swore to him when he brought him into the territory of the future kingdom. You must believe this same particular gospel or you cannot "keep the covenant," or have any part in the kingdom it proclaims.

Now, beloved reader, "Despisest thou the riches of this goodness of God?" Read, mark, learn, and inwardly digest the good things of his mercy we have brought up herein, and say if they are not of peerless import. Are not endless life and good days,

boundless riches, honor, and eternal glory in a kingdom of God's establishment upon the earth, more to be desired than all the world can give you now? Can you be of sane mind and despise all these riches of goodness? Can you be rational and self-possessed? But if you despise them not, but "*believe on God,*" that is, be fully persuaded that what he has promised he is able to perform, and will do it, will you not likewise be willing to make any sacrifice to obtain them? If you were till a certain time devoted to the world and the enjoyment of the flesh, but came afterwards to believe in these promises with an honest and good heart, or as men say, "sincerely," would not your views of things present and future have undergone a radical change? Would you not cease to set your affections on earthly things; would not your affection rather be transferred to the things contained in that "mercy kept for thousands?" Yea, verily. And would you not have been led to this change of views, affection, and will by the goodness of God exhibited in the testimony of his holy prophets? Even so; and you would then be a practical illustration of the Bible sentiment that "*it is the goodness of God that leadeth to repentance.*"

God's goodness leads to repentance. It leads *believers* to place themselves in such a relation to the truth, that "repentance unto life" may be "*granted* unto them."* The goodness of God is like to choice and goodly wares exhibited in a bazaar for sale. *Their goodness* attracts the attention of passengers, and leads them to desire to possess them. The merchant *grants* their desire on certain conditions. They accept the terms, and *receive* the right of property in them; and he promises to put them in possession of them at an appointed time. The goodness of God which leads to repentance is exhibited in the gospel of the kingdom, and nowhere else; for this gospel is the grand theme of the word of God contained in the scriptures, old and new: and because it is displayed in that royal proclamation, therefore, John the Baptist, Jesus, and the apostles before their Lord's crucifixion, went through the towns and cities, and country parts of Judea, "preaching the gospel of the kingdom of God, saying, Repent; for the Majesty of the heavens is arrived."† The kingdom and arrival of its king were preached to lead those who believed it to repentance. The goodness of God set forth in the doctrine of the kingdom was preached also after the resurrection, to lead men to repentance, that they might be made meet for its

* Acts xi. 18.

† Matt. iii. 2; iv. 17, 23; Mark i. 14, 15; Luke iv. 18, 43; ix. 2, 6.

inheritance; but the motive thereto, founded on the personal presence of the king, was not repeated. It could not be; for "the Majesty of the heavens" had departed into a far country.* The apostles no longer said: "Repent; for the kingdom of heaven is at hand;" but, "Repent; because God hath appointed a day in which he will rule the world in righteousness by that man whom he hath ordained, whereof he hath given assurance to all in that he hath raised him from the dead"†—in other words, "Repent; because the Majesty of the heavens, who hath departed, will come again to rule the world in righteousness." This is now the glad tidings of the kingdom for repentance unto life.

That "the gospel" and "the goodness of God" are phrases importing the same things, is clear, from the use of them by Paul. He says: "the Jews became enemies to the gospel for the sake of the Gentiles." It was no good will to the Gentiles on their part, that they refused to believe; but their refusal was the result of hardness of heart: therefore, as a punishment, God blinded and hardened them still more, so that, instead of filling his house or kingdom with believers who were "Jews by nature," he determined to make up the complement of the redeemed by believers separated from "sinners of the Gentiles," who should become Jews by adoption, through faith in his goodness. Judah, though still beloved for Abraham, Isaac, and Jacob's sake, fell from gospel favor through want of faith; while faithful Gentiles were grafted into the stock of Israel's olive, and recognized as Israelites in every respect, save the accident of birth. This was just severity towards Judah; but gracious goodness towards Gentiles.

Thus it is apparent that the principle according to which the position of Judah and the Gentiles relative to Jehovah and his mercy was changed, was that of faith. To continue in the faith of the gospel was to continue in the goodness of God. Judah did not continue in that goodness, because the Jews did not continue to believe it. They were therefore "cut off." The offer was to be made to them no more. Judah should indeed be grafted in again to the national olive: that is, reorganized with the rest of the tribes as a nation and commonwealth, or kingdom, in their own land, under the sovereignty of "Jesus of Nazareth, the king of the Jews;" but those of them contemporary with the national blindness should have no share in "the joy" of their king—in those good things offered to individuals in the gospel of the kingdom. This gospel announces

that the God of heaven will set up a kingdom and dominion upon earth, under whose righteous administration Israel and the nations will be blessed with all temporal and spiritual blessings for a thousand years; such as, that there shall be war no more; that oppression and injustice shall cease; that the earth shall give her increase; that the earth shall be filled with the knowledge of the Lord's glory; that the poor shall be comforted and protected; that there shall be but one religion, and so forth—these are gospel blessings for the world, when, by conquest, it is brought into subjection to Israel's king; but the gospel promises the glory, honor, power, majesty, and riches of the kingdom and dominion only to those persons who, before the manifestation of them, while they are yet a matter of faith, and not of sight, believe the promised goodness of it, and continue in it.

To Gentile people, the apostle saith: "If ye continue not in the goodness of God, ye also shall be cut off." In the same place, he saith: "Thou, O Gentile, standest by faith." That is, so long as the Gentiles continue to believe the gospel of the kingdom, there shall be scope for repentance unto life, that they may inherit the kingdom; but when they become faithless of the gospel, as Judah was before them, the door of mercy shall with like destructive violence be closed against them. "Be not high-minded, but fear," saith Paul: "for if God spared not the natural branches of the olive tree, beware lest he also spare not thee." In the apostle's day, there was a disposition in the Gentile mind to high-mindedness, and to boast against Judah, who had stumbled at the stone of stumbling, and rock of offence. They do not seem to have entertained the idea of the re-engraftment of the broken-off branches, but concluded that God had cast Israel away as a people for whom he had no further use or affection. This was not the general idea; but some seem to have held it, or the apostle would not have contradicted the supposition. "God forbid," says he, "that such a thing should be; he hath not cast away his people, Israel, whom he knew before he received the Gentiles into favor. But, though the apostles so promptly repudiated the notion, he did not succeed in repressing it. That Israel was finally rejected and cast away, took strong hold of the Gentile professors of christianity, who in after times thought they were doing God service in persecuting the Jews. Even at the present day, after a lapse of eighteen centuries, the receiving of Israel into favor again is regarded as fabulous by "christian professors." Being "wise in their own conceits," they boast themselves against the

* Lu'c. xix. 11, 12.

† Acts xvii. 30, 31.

Jews, and denounce as "carnal Judaizers," those who, with Paul, affirm that "God hath not cast away his people, Israel, whom he foreknew." Hear, O ye smatterers in prophetic lore, what Jehovah saith of Israel: "Thus saith the Lord, 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 Lord of hosts is his name." "If those ordinances depart from before me," saith the Lord, "then the seed of Israel also shall cease from being a nation before me forever." Mark the "if," which is still further emphasized in the next verse, saying: "If the heaven above can be measured, and the foundations of the earth searched out beneath, I will cast off all the seed of Israel for all that they have done," saith the Lord.* This is equivalent to saying, Israel shall never cease from being a nation before me, though they have done grievously in my sight; for the hypotheses upon which their casting away is predicated are absolute impossibilities. It is as impossible for their national existence to cease forever, as it is for feeble-minded man to measure heaven, or to search out the centre of the earth.

We have said, that the non-restoration of Israel was not the general idea entertained by Gentile believers in the apostle's day. To say that it was, would be to affirm that they did not generally believe the gospel; for there can be no kingdom without the restoration of the Jews. There are those in our day who deny their restoration. This is proof-positive that they do not understand the gospel, which is the glad tidings of the restoration of the kingdom *again* to Israel, and the blessedness of all nations through their government; for, we repeat it, "*salvation is of the Jews.*"

The spiritual condition of the Gentiles at the present crisis, in all countries of "Christendom," is the exact counterpart of Judah's at the period of the dissolution of their commonwealth. The Jews were without faith, and so are also the Gentiles of to-day. But thou wilt perhaps say, O reader, *how* can that be? Are there not thousands upon thousands of holy men engaged in preaching Christ in every land; and are not they sustained by millions of faithful men, who contribute immense sums for the propagation of the Christian faith? We admit there are multitudes of preachers, and millions of sincere professors of religious faiths they call Christian; but *where are the preachers and believers of the gospel of the kingdom; and rarer still, where are the believers thereof, who obey it?* "Faith," such as it is, abounds,

but "THE faith" is known to very few, and preached by still fewer. The Jews believed the gospel of the kingdom, but they refused to obey it in the name of Jesus, as king of Israel. They stumbled at him. They did not believe in him as Jehovah's Anointed One; and therefore rejected "the mystery of the gospel" in his name. It is so likewise with the Gentiles at this day. They preach a character they call Jesus, whom Paul did not preach. Compare the popular notions of Jesus Christ with the Christ delineated in the old and new scriptures, and you will be astonished, O reader, at the want of congruity between them! The Gentiles stumble at the character called Christ in the Bible, even as the Jews did at Jesus. These repudiated a suffering Messiah; the Gentiles reject a Christ who shall subdue the nations by the sword; replant Israel's olive in its native soil; restore the kingdom and throne of his father, David; sit upon it for a thousand years, and as sole monarch of the world, rule all nations as Jehovah's vicegerent upon the earth—the Bible is at variance with them both, for it not only reveals a Christ who should be made perfect through sufferings, but one that should do all these things besides.

We repeat it with profound conviction, that the gospel is not preached, it is not believed, nor is it obeyed by the religionists of our day. The exceptions to this statement are so very few that they do not affect the generality of its application. If, as in the days of Elijah, there be seven thousand in Christendom who believe the truth and have obeyed it, our statement is not at all invalidated thereby. They who believe in a gospel of kingdoms beyond the skies to be possessed with a Jesus who is to return to earth only to destroy it, believe a gospel that has no place in the Bible. How high-minded and wise are professors in this day in their own conceit! They plume themselves in their christianity and spiritual intelligence, saying "they are rich and increased in goods, and have need of nothing; but know not that they are wretched, and miserable, and poor, and blind, and naked." So Egyptian is the darkness which beclouds their minds that they discern not the awful crisis which is advancing upon them with gigantic strides. They are sporting themselves with their own deceiving, while destruction is at the door. Faithless of the gospel, high-minded, and wise in their own conceit! This is itself a great sign of the times. By faith we stand; by unbelief we fall. What then remains? Nothing more, but that the Gentiles be cut off, and the process of their engraftment be terminated. Short will be the work when it is once fairly under weigh.

The cutting off accomplished, the gathering in of Israel's tribes will then proceed, and shall not be intermitted until "all Israel shall be saved." Hear, in conclusion, what Jehovah saith by the hand of Moses concerning this time of trouble coming upon the world: "The day of the calamity of Israel's foes is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left. See now that I, even I, am he, and there is no god with me. I kill, and I make whole; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say I live for ever. If I whet my glittering sword, and my hand take hold of judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; with the blood of the slain and of the captives, from the beginning of revenges upon the enemy." When this shall be perfected, then "Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and *will be merciful unto his land, and to his people.*"

EDITOR.

THE PROPHETIC STYLE.

In the prophetic style the figurative and the real are wonderfully intermixed, to the utter confusion of the rules of the technical rhetorician; insomuch that, if I err not, Dr. Blair, the father of our Scottish school of taste, (which, however, has less to do with Scotland than with any land, true indigenous Scottish intellect and deep Scottish feeling having ever rejected it as a miserable and unnatural importation from the cold-hearted and infidel school of France,) could find only one complete and faultless metaphor or figure in the Old Testament which is not mixed with the literal: for nothing do they abhor so much as a mixed metaphor. Poor word-slaves! how unsufferable are ye! What puny minds, bound in fetters of feebleness! Ye should imitate God's word, and not ask God's word to imitate you. If ye had the same free and rich spirit, ye would have the same free and rich language. But, with your miserable canons of taste and criticism, ye have now, these fifty years, been starving the free and deep spirit of the Scottish people with correct and elegant compositions, as ye term them, which have in them no nourishment of truth, and are as little entitled to the name of sermons as my child's toy to the name of that real

thing which she fancies it to be. Oh, I abhor and nauseate, as much as any Scottish peasant who wears the blue bonnet, these empty, heartless, *feckless, foisonless* productions of what is called the moderate school of Scotch preaching, at the head of which stands the Rhetorical Professor referred to above. But, to return from a digression which the bitter memory of many blighted parishes of my native land forced me into. I observe again, that it is the use and wont of the prophetic style to intermingle the figurative and the literal: for this reason—that truth is one, and the creation, in all its parts, an expression of that one truth. The similitudes are therefore not accidental resemblances, but real, though diversified expressions of the same truth. The figures of the Scripture, taken from nature, are the Holy Spirit's expressions of what nature was fashioned and is preserved to body forth, concerning the one purpose of God, which is complete in Christ. For those rhetoricians, who neither know nor believe this, it may be very well to insist that the similitude shall be told out, in order that we may see whether it be a true similitude or not; but for those who understand the deeper secrets of nature, who are nature's true poets and bards, and have in them somewhat of the holiness of the prophet, inasmuch as they are conversant with the realities and not the mere shadows of things, it will ever be the privilege and the inclination to fall in, more or less, with the method of the Prophets: which is, to pass out of one region of creation into another—the elemental, the vegetable, the animal, the intellectual, the spiritual—by means of that clue of Divine discernment with which the spiritual man is gifted, of whom it is said, that "he judgeth all things, but he himself is judged by no one."

The instances of this secret and sudden transfiguration from the figurative to the real are numerous in this very prophecy; indeed, just as numerous as the number of figures employed, for there is not one instance to the contrary. In Isaiah, viii. 6-8, there is a notable example of the mixed metaphor, at which our critics might find great amusement; where the Assyrian is at once a river overflowing, and a bird with wings. In chap. x. 16-19, he is a forest, a herd of fat cattle, a fruitful field, with soul and body, whose destruction is like the fainting of a standard-bearer. In chap. xi. 1, Messiah is a branch; in ver. 2 he is a man full of the spirit: and so forth, in almost every instance of a regularly formed figure. But if we refer to mere similitudes, then they are heaped up one upon another from all regions of nature. This is the manner

of the Prophets, and I take it of uninspired men also, according as they are endued with more and more of the spirit of wisdom and understanding. No objection, therefore, is it, to say of the figurative before us that it passeth likewise into the literal; for the wonder would be that it should not. Now, while we maintain the figurative sense, upon the grounds already set out, we see many indications of the figurative also; as, when it is said, ver. 6, "And a little child shall lead them." This must be understood either as conferring a literal and plain sense upon the wolf, the leopard, the kid, the calf, the young lion, and the falling, or the whole must be taken as an allegorical painting, which we have already rejected. There would be no propriety in making a child to lead the great and mighty men of the earth; but there is a great beauty in a child leading these various beasts in one band of union and peace; it shows, not only the departure of their mutual instincts of destructiveness and fear one toward another, but likewise the return of their common subordination to man; and presents with all creation yielding its neck, not to the wise tamer, or the strong subduer, or the crafty catcher of the creatures, but to the face and image of upright man, stamped upon the weakness, the artlessness, the helplessness of a child.—There seems to me, again, another indication of the plain and literal sense in the words of the 7th verse: "And the lion shall eat straw like the ox." This could not, without great refinement indeed, suggest itself to one who had only the figurative sense in his mind. That the lion should not devour the ox, is of easy and natural application from the figure to the thing set forth by it; but that the lion should eat straw like the ox, is a refinement which I think will hardly be found in the Prophets. But, taking it literally, it doth declare the law of their being to be changed, which at present is universally, and in all conditions, to feed on flesh; not only that they will not destroy and devour one another, which is the very instinct of many wild animals, and of some appears to be the chief end of their being; but, if flesh be presented to them, they will not use it for food, but reject as much as they now reject straw. The next verse, "And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den," can, I think, admit of interpretation only in the literal sense; for as a figure I cannot tell what it means. It means, one may say, that the simplest of mankind may safely entrust himself with men naturally of the most deep and malignant character. But this, methinks, would have been better expressed by taking two animals; and

it hath already been sufficiently expressed by bringing the wolf and the lamb to dwell together. It may be said, moreover, that the figure of general pacification, being once begun, the rich and exuberant spirit of prophecy carries it onward, and finishes with this beautiful climax. I answer, that I find no such playful use or unnecessary expense of words among the Prophets; whom, the more I study, the more I admire, as gaining their end by the most simple, short and exact methods. But being understood literally as it is written, it brings out a most beautiful and appropriate meaning—that the enmity between the serpent's seed and the woman's seed should then be at an end; that the serpent should no longer, as the deodand for the horrid crime of which he had been the tool, be doomed as the most deadly enemy of his master, man; but, the redemption being completed, between the child of woman and the serpent there should be harmony; his subtlety should not betray the child, his venom should not hurt the child: he should be delivered from the sore badge of his having been a party to the great calamity of the Fall.—*Proph. Exp.*

OUR VISIT TO BRITAIN.

In Edinburgh again.—A present to the Editor.—Things as they were in Auld Reekie.—A Biographical Sketch of Pastor Erasmus, whom the gospel embarrasses.—Pietistic sentimentality intensely selfish.—Things as they are in Edinburgh in relation to the Kingdom.

On my second visit to Edinburgh, which preceded that of Dundee, a committee previously appointed, engaged the Wesleyan Chapel in Richmond-street as the place of meeting. The interest in the lectures continued, and resulted in raising the subscription to Elpis Israel from a dozen copies to a hundred and fifty. An incident illustrative of this will more fully mark it than any thing I can say on the subject. After meeting at South Bridge Hall one afternoon, a gold pencil, and pearl-handled, silver-mounted, gold pen, were presented to me with the following note:

"Beloved brother—Will you please accept of the accompanying pen and pencil from a few of your sisters in Edinburgh, and consider that it is not from a desire to pay you wages for your good services in the cause of Christian enlightenment; but as an expression of our gratitude for the instruction and entertainment we have received from your excellent lectures; and as a token of our respect for your disinterested devotion to such a noble work as the unfolding of divine truth, that we take the liberty of presenting you with these mementos. We shall hope nothing else than that their service may aid you in the duty which you have marked out

for yourself: that we shall continue to peruse occasional essays of your pen in the elucidation of prophecy; and enjoy a pleasure almost as great as we have heretofore received from your living voice in your emphatic and concise discourses.

"Pursue that benevolent enterprize, and know that your labor is not in vain in the Lord. Your path is watched over, and your progress observed with intense interest by your affectionate sisters in Edinburgh.

"Farewell; and may the blessing of the Most High always accompany you."

Edinburgh, Aug. 4, 1849.

The wish expressed in the above has been pretty fully responded to; for the original matter of the first and second volumes of this periodical, elucidating "the word of the kingdom," has been mainly written by the pen so kindly and graciously presented. I only regret to add, that its nib is the worse for wear; and likely soon to fail in its co-operation with the hand that holds it, and the brain that gives it inspiration, in the great and important work of stating, illustrating, proving, and defending the truth. If my friends in the modern Athens do not enjoy the "pleasure" of a continued perusal of my expositions of the prophetic word through this jewel of a pen, it is not because I do not work it diligently to the Lord. What they listened to with so much interest as it was extemporized before them, is now more digestedly exhibited in those monthly pages. Why then does not this periodical circulate more extensively in Edinburgh? Is the interest abated; or is the perfection of knowledge there attained, that nothing can be added to edification, exhortation, or comfort? A few extracts from letters will throw some light upon things as they were and as they are, with the reason of their diversity.

First, then, in regard to the things that were before I left Britain. A highly esteemed friend still of Auld Reekie, writes thus:—"We heard of your presence in Dundee through Dr. Dick, who expressed much regret at not having heard your lectures. We hope you excited as much interest there as elsewhere; and shall be glad to hear through any channel of your "work of faith, and labor of love."

"We remain here in most respects as you left us. The ignorant remain ignorant, the prejudiced remain prejudiced; nay, hug their prejudices more closely as they are assailed by the voice of truth, unwilling to give them up."

"Nothing has surprised me more than the complete ignorance respecting you, your faith, and hope; your doings and sayings, that is manifested by those unfriendly to you. The vaguest reports have been received as

solid and substantial truths; and that without the least attempt at investigation! Your maligners have certainly much to answer for: you have, however, overcome a vast amount of prejudice, and will, finally, triumph over all, I have no doubt. Wishing you continued success, and the satisfaction arising from a good conscience, I remain your brother in the gospel hope."

This was written in August 1849. Not long after the Auchtermuchty Covenanters' meeting in Oak Hall, made overtures to the South Bridgians for a reunion. The Oak Hallists were Campbellites of the straitest sect of the profession, taking their cue from their American chief, and the exponents of his will in Nottingham and Auchtermuchty. The following extract from a letter written in November following will shed some light on the spirit that moved them.

"We are still going on," says the writer, "as we did while you were here. The party that had separated from us have made strenuous efforts for a reunion; meetings were held, and questions (supposed to comprehend all that stood in the way) proposed, &c.: but the *price* demanded was no less than to surrender our judgments and consciences into their keeping, and neither receive a Christian brother, nor accept the right hand of fellowship from other churches, but with their consent. How men, not Papists, Prelatists, or Presbyterians, by profession, could make such demands, is a thing I cannot account for. Such is your left-hand friend Dowie of Cupar. But light and liberty must spread, though they may not produce godliness. Yours very truly, in hope of Christ's appearing and kingdom."

Had a reunion been formed, it is probable, that proscription would have become the rule in the South Bridge Hall. Campbell, Wallis, and Dron, would have been the Trinity worshipped there; and of course, in such a temple the kingdom's gospel and its friends could find no place. I hear a rumor, however, that a reunion has ensued; but of the truth of it I cannot speak. I hear that it is so, and that things are now "very peaceable in South Bridge." If true, is it that peaceableness that results from purity of faith and hope, and conduct; or is it the peaceableness of compromise ratified over the suppression of those stirring truths, which created so much interest and attention while our living voice was sounding them in their ears? But it may be all rumor. Being in the dark upon the subject, the question must remain unanswered by me. Whatever may obtain there, I trust that the kingdom's gospel is not forgotten, nor the obedience which it requires.

After the publication of *Elpis Israel* I

made a third visit to Edinburgh, accompanied by my daughter. We were very kindly received and hospitably entertained by Mr. A. M. Bell, of Charlotte Square, Mr. Symonds, and others. This time I addressed the public in the School of Arts Lecture Room, on the things of the kingdom and name of Jesus Christ. Among the audience was a Baptist preacher who had diligently attended all my lectures, and had also read *Elpis Israel*. After he had heard me through, he called to see me at Mr. Bell's. I listened patiently to his story for about two hours. His parents were Episcopalians, and his bias consequently, when young, was in favor of that sect. Some of the church evangelical leaders wanted to make him an out and out parish clergyman; but on conning over the thirty-nine articles he found that he could not conscientiously swear to them. They proposed, then, to train him for a missionary to the heathen, who required no particular oath of qualification to make him orthodox. But a lady acquainted with his case, suggested the expediency of delay; and generously gave him permission to draw upon her to the amount of 500 dollars, to meet his necessities in books, and board for six months. He concluded at length to enter the Church Missionary College. In process of time he fell sick, which the creed he was studying, and could not digest, considerably increased. His conscience was greatly distressed, and could find no relief till he communicated the burden of it to the Principal of the College, who advised him to leave when his health was restored. This he did, and then began to study medicine with a friend. A little bit of romance turned him from physic to school-teaching in France. He remained there some two years, after which he found himself in England, his wife preparing to keep a ladies' boarding school, and himself the pastor of a congregational church. Difficulty or coolness arose between him and his people; so that by the advice of the Rev. Dr. Styles he went to Boulogne to see what opening there might be there for a pastor among the English, intending to return in two weeks at the latest. Instead of the doctor keeping his friend's counsel, he told it to one of his own deacons. This man, who was afflicted with *cacœthes loquendi*, thought if he could get the pastor out he might work himself into the vacant pulpit. He, therefore, told an old gossip, who was a member of the church, that pastor Erasmus had gone to Boulogne, and would never return. Away she went to the pastor's tradespeople to spread the tale. Alarmed for their bills, these "brethren" posted off to Erasmus' wife, told her what they had heard, and pressed an immediate settlement. They

persuaded her to call in an appraiser forthwith, and to divide the spoil with them without delay. Being a woman of no remarkable strength of mind, and knowing nothing of the sinuosities of this naughty world they call "religious," she did the bidding of "the brethren," who would hardly advise her to do the worst, though for their own advantage! The fortnight being ended, and Boulogne offering no inducement to stay, Erasmus returned to England; and on landing, immediately drove off to the home he had left. But, as may be supposed, his amazement was blank and astounding to find the door plate gone, his wife departed, and the house closed against him! Pulpit, wife, and furniture all gone, and he for the time a ruined man. The wife he found at her father's, but all the rest had gone beyond recovery.

The future, whose very light was darkness, was all before him. Congregationalism was his only stock-in-trade, and for that he could find no customer. The home market was overstocked with the wares of more successful competitors. But what Independency would not give down to one of its own children, "the benevolent Mrs. Fry," and another Quaker, a London banker, voluntarily supplied. "If thee will go to Amiens and preach, we will allow thee £70 a-year." This was not to be rejected, so to France Erasmus returned for the third time. How long he remained there I forget; but in process of no very long time he was in London again among the Independents. It was now he ventured to look into the New Testament to see what it said about baptism. "Till now," said he "I always put the question as far from me as possible. I was afraid to read on the subject, apprehensive that I might find myself inconveniently placed. Your remarks I know to be true. The preachers will not investigate, fearing the consequences to which it might lead." He read, examined, rejected infant sprinkling, and was immersed.

He was now a baptist preacher, and soon after his immersion, united to a spouse of that denomination at £60 per year, from which her guardians deducted £10 per annum rent for the parsonage, or manse. This left but a poor pittance for family support. He tried to augment it by laying hold of physic again, which he had long ago thrown to the dogs in a paroxysm of romance. But the dogs began to growl, and show their teeth at him, because he had not been duly attested by the grand council. He found the experiment too hazardous to persist in; and as he could not make both ends meet without a secular vocation, which was denied him, he determined to remove to Edin-

burgh, and try his fortune there. Having arrived in this city he hired a hall for preaching. It was pretty well attended, and yielded enough to pay the rent, and support the family with a little extra effort of their own.

Thus were things with him when he attended my lectures at the School of Arts. "Now," said he, "you are in possession of my story in its general outline, but I have not told you my belief. I believe that immortality is the gift of God to the righteous only; and that "the immortality of the soul" is a mere heathen speculation. I believe that Jesus will return in power and great glory to establish the kingdom and throne of his father David; and sitting upon it in Zion, will rule all nations in righteousness with his saints. I have read Elpis Israel, and believe it sets forth the truth: but here is the extremity to which I am reduced. The support of myself and family depends on my preaching, what is generally approved. Believing what I do, I cannot continue to preach as I have done; and if I preach what I believe, my living is gone! What am I to do?" Preach the gospel of the kingdom, and walk by faith, trusting to God for all the rest. But, as it is the poor to whom it is preached, and who principally embrace it, the living obtained by the gospel from them is neither delicate nor sumptuous; but oftentimes quite scant and self-denying. If the people will not hear you in behalf of the truth, turn to some secular employment and labor in the gospel as you have opportunity. "I cannot," said he, "preach at the Hall any more: but what is to be done doth not evidently appear." Having discussed the question of emigration to America, and presented him with a copy of Elpis Israel, he departed with an expression of good intentions; but whether he carried them out, I have had hitherto no means of arriving at the proof.

The committee which undertook the bringing of the public together to hear me, were two Scotch Baptists, a Morrisonian, and I think, a Campbellite. They were quite zealous until Elpis Israel appeared, when their orthodox feelings experienced great revulsion. The Morrisonian, whose zeal was of a business character, remained firm; while the others became positively incensed. This was between the publication of the book and my last visit. A friend writing previous to this says, "I fell in with one of the committee who agreed with the good (?) folks of Derby, that you were the most dangerous man who had visited them. After half an hour's conversation, I left him in a rather more reasonable frame of mind. Some speak against Elpis Israel who are quite ignorant of its contents; others, because you speak against the clergy, &c. There are not many whose

minds are free from priestcraft. I dont know who in Edinburg: are your friends now. Elpis Israel has repelled some; but has, I hope, attracted others better worth. Mr. Campbell can never succeed in any attempt he may make to neutralize the truths it contains. He might deter, or induce many not to read it; for the very influence of his name has already done so." One of the committee subscribed for four copies. He said two, made a gift of one, and retained the fourth: but when he came to read it, it took all the music out of him, and set him on fire, so that he endeavored to get them back, that he might commit them all to the flames. Such is pietism—unreasoning, sickly sentimentality, turned to rage, when the peace of its morbid conscientiousness is disturbed.

A correspondent writing from Edinburg, well expresses himself, in regard to this pictistic mentality which displayed itself in the case to which he alludes. "Our friend at —," says he, "has again started back, horror-struck at even an inquiry into the matters so interesting to us. How can such ever come to a knowledge of the truth? The so-called "evangelical system" is based on the corrupt, innate selfishness of the human heart. It desires safety, comfort, peace, &c.; but what is for God's honor does not enter into the speculations of its adherents. Hence, talking to them of the necessity of obedience to a command, as necessary for them, is "throwing a wet blanket" on the fire of their zeal, and we get half blinded by the smoke for our pains. The truth you have so well and boldly announced, is spreading in this place; but meets, of course, with the most determined opposition in the shape of ridicule, hard names, and other like harmless things."

In another letter from the same city, the writer remarks, "Few men appear able or willing to look steadily at both sides of the truth, which has two aspects—one, which respects God; the other, as respects man. Paul's desire was that God might be glorified; whether by his life or death, mattered not. If he could live and spread the glory of his name, well; if he must die in attestation of his testimony, also well, or better. Where is this absorption of self into the one desire that God might be glorified, to be found? The "evangelical system," so called, is essentially human—the glorification of man being its real object, barely concealed, indeed, under an appearance of love and zeal for the cause of God. In its more open manifestations, we see it evinced in the craving after magnificent churches, rich paintings, grand musical services, robed priests, and all the machinery and tricks of the stage: less manifestly, in the untiring efforts made by

"churches" to extend their peculiar doctrines. It is shown unconsciously by "Sabbath Alliance" men, whether of the society or not; who, while they profess zeal for God's service, simply confess the real secret. "Their feelings" are shocked by Sabbath desecration, and this same *self*, this intense selfishness, is very evident in almost all the memoirs of excellent and pious people, in which we see that their thoughts are eternally set on their own hearts, thoughts, frames, and feelings. If "out of spirits," then it is "God hiding his face." One would imagine that their God played at hide and seek with them! John Bunyan sends one of his heroes (in the body) to heaven and to hell. He finds his mother in heaven, who has no more any interest in the husband and children left on earth. He goes to hell, and converses with wretches burning in fire, ten thousand times fiercer than earthly flames, who are reposing on beds of burning steel, having, also, streams of burning brimstone poured down their throats, which are to continue pouring throughout eternity. He communes with these, and it is transported directly back to his home, where he appears like an angel of light to his wife and children, so great is the joy depicted on his countenance. Poor Bunyan has formed the minds of a vast number of these "evangelical christians." They see only one side of truth; or rather, have capacity to apprehend only one side. They want "peace," as you say of the world; "they want a respite from the stings and remorse of conscience;" therefore they have no respect for any commandment which does not manifestly bear upon their frame of mind here; and are unmindful of those things which have respect to the glory and authority of "the Great King." This human idol meets me at every turn. It has perverted the ordinances, and rendered the table of the Lord contemptible. How can there be love to God unless the effect of faith be, a simple desire that he may be glorified in us?

"I have not," he continues, "heard the particulars of the conclusion in Dundee. The church there had long ago cut us off from its fellowship; and we had ceased to have much consideration for it. I am glad to hear that some life has been infused into them—that all have not fallen asleep. We behold there and at Nottingham, that one-sided system of which I speak. Man is for ever trying to attain sovereignty, independent of the principles of Christ—the woman would rule if she could. May they learn better. The gospel certainly has the promise of this life; but he is a fool that stops there. Let him remember that "which is to come." The words "to come" do not apply to that happy

state in which the angels are around the throne of God. Next week is to come; and cannot be here or there *now*.

"Do not expect to see the seed you have sown spring up and produce fruit immediately, for it might wither as fast. Slow and sure applies to the growth of truth—to the seeds of real knowledge."

On Sept. 23, 1850, I received a few last words from Edinburgh, which will conclude what I have to present, illustrative of things as they were in that city till I left Britain. The writer says, "I am happy to say we are all well in this quarter. Inquiry is still rife about "the kingdom;" and I perceive no diminution of interest in bible matters amongst those who have formed the society for investigating its contents.

"Mrs. —'s former "episcopal shepherd" came looking after her a short time ago, and discussing the merits of the party she had joined. Some observations were made on our non-payment of our pastor; and the very clear distinction that existed between the office of a pastor, and that of an evangelist. "He could not see it;" and said that "there was nothing he disliked more than these distinctions; that there was none; and that Paul expressly laid down the rule, that the laborer is worthy of his hire;" and so on. By what fatality is it that they have united the pastoral *duty* with the evangelist's maintenance in their own persons, and yet seem to be ignorant of their double-dealing? The greater part seem to be as much victims of the system as the people over whom they rule! Any church with him is a Christian Church, provided they have a *standing ministry*, that is, a paid clergy; so that our little body is not a Christian Church, though the Papist, &c., are! What strange infatuation!

Things as they were give no assurance of the character of things as they will be. "Ye did run well;" says Paul to the Galatians, "who did hinder you that ye should not obey the truth?" They received him as an angel of God, and would have plucked out their eyes to serve him; and afterwards treated him as people bewitched would treat a man who sought to disenchant them of an agreeable delusion. This change in their minds towards him was superinduced by the influence of the zealous advocates of "another gospel," or *faith by which the sinner may be justified*, than that word of faith which he preached. The same cause has operated in Edinburgh. When I arrived in that city it was not perceived what I was driving at. The times were exciting, and my lectures were mainly illustrative of their prophetic character. They attracted thousands, of whom hundreds, by their subscription to

Elpis Israel, afforded me the means, through that work, of re-announcing to this generation Paul's gospel for the obedience of faith. When it was in the hands of the people, and the printer duly paid, I made the gospel of the kingdom a primary subject of my discourses in my third tour. It may be said, that "being crafty I caught them with guile." Be it so. You must angle to catch trout. I was fishing men for the kingdom of God, and baited my hook with its gospel things. Some swallowed the bait, but their struggles not being exhausted, they have not yet come quietly to shore. Hence, one of these who believes, but struggles against obedience to his new faith, writes, "what has tended greatly to deaden the interest felt in the Herald's exposition of the kingdom and age to come in Edinburgh, is, in my opinion, the position you have taken up in respect to the ground of a sinner's justification; the faith by which a sinner may be justified, &c. You will be aware, of course, that secessions have taken place from some of the churches, owing, I believe, to differences on this point; and in some cases, to the unwillingness of the church to hear the expositions of those who had received your views. I hope it may be to their advantage, but I fear not." There is disputation, then, in Edinburgh in regard to what men must believe and do to be saved. This is good. And though the Herald was for some considerable time without a subscriber there, I am happy in knowing that as the controversy goes on, its subscribers are increased. EDITOR.

OBJECTIONS TO THE HERALD'S POSITION.

"Did Philip preach ALL the things of the kingdom? The answer must be, No."—*Edinburgh Correspondent.*

"I have not shunned to declare unto you ALL the counsel of God."—*Paul to the Ephesians.*

DEAR BROTHER THOMAS:—What has tended greatly to deaden the interest felt in the Herald's expositions of the "Kingdom and Age to Come," in Edinburgh, is (in my opinion) the position you have taken up in respect to the ground of a sinner's justification—the faith by which the sinner may be justified, &c. After much examination and mature reflection, I find myself unable to coincide with those views of the matter which you have expressed in the earlier sections of part second of "Elpis Israel." Not being qualified to discuss this matter, I will content myself with noting down such brief reasons as occur to me at the present moment, for not adopting your views.

The Lord Jesus, in his preachings, commonly, if not constantly, proposed himself—the man, the individual, as a guide, a protector, a leader, and a *Saviour!* In short,

and irrespective of what he would do in future—as the object of *faith!* "Come unto me all ye who are weary." "Ye will not come unto me." "I will draw all men unto me." "Believe in me." Thus he showed that faith was a *personal* thing. In order to elicit *this* faith, it was necessary for sinners to know *who* Jesus was, and what was his character, his authority and power. Now, this was what the apostles did. "What we have seen, heard and handled, we declare unto you, that ye may have fellowship with us." Philip truly preached the things concerning the "kingdom of God;" but did he preach ALL the things? The answer must be, No! For primitive Christians of some years standing had something more to learn: (so Paul tells the Ephesians, Corinthians, Hebrews, Galatians, &c.) To my apprehension, the things which concern and regulate the conduct of men and women who have been called out of darkness into God's marvellous light—during their probation, &c.—are as much a part of the "things of the kingdom," as those which concern the future destiny of Israel, of Christ or his saints, or of the political and dominant aspect of that kingdom.

My idea of "faith" in Jesus Christ is then, such, that my *faith* cannot be altered in character by any increase in my knowledge of what Jesus will hereafter do. Having chosen him for my "portion forever," my choice remains unaltered, although his riches were proved to be even greater than they are. The knowledge of his future glory on earth certainly gives me additional motives for faithfulness. The language of *faith* is after this manner: "Though the fields shall yield no meat, and the flock be cut off from the fold, yet will I rejoice in God." "Though all men forsake me, though death stare me in the face—yea! though he slay me, yet will I trust in him."

You will be aware, of course, that secessions have taken place from some of the churches, owing, I believe, to differences on this point, and in some cases, to the unwillingness of the church to hear the "expositions" of those who had received your views. I hope it may be to their advantage; but I fear not. All who love the Lord Jesus in sincerity, ought to keep together, and bear with each other's inequalities of intellectual power. Christianity is an affair more of the *heart* than the head. It seeks to engage the *affections*, and so win souls to Christ. "This is the condemnation, that light is come into the world, and men loved *darkness* rather than light, because their deeds were evil." "Ye will not come to me." Paul says: "they who had been aliens to God, hating him, were reconciled by the death of Christ."

God seeks men's affections, men who will "worship him in spirit and in truth." "We love him, because he first loved us." How did God manifest this love?—Was it by his promises? Nay! but by his *deeds*. "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." "He who hath the son, hath this life." Therefore, in what *has been done*, lies apparently the "converting" power, and in what is *to be done*, the sustaining and strengthening power.

Jesus, "the son of man," a wanderer, with not a place to lay his head; and Jesus, the son of man, seated on the throne of his glory, with all nations gathered before him, are one and the same being; even so, to my apprehension, the "kingdom of God," in its planting, in its forming, in its probation; and the kingdom of God, when it is manifested in its political dominion and glory, are one and the same kingdom. As the "things" connected with Jesus in *humiliation*, differ from the things concerning him when on the throne of his glory, so do the things concerning the *kingdom*, in its separate aspects, differ. The "stone" laid in Zion, the tried, sure foundation-stone, and the same stone, when it has become a great mountain and filled the whole earth, are one and the same "kingdom." It seems to me only a question of development, like the grain of mustard seed, compared to the future tree. The "stone" is, and has been long in preparation.

Such are the ideas which I have obtained from the scriptures; you will see, therefore, how it is, that I am not a subscriber to the Herald.

You will be aware of the cessation of the "Gospel Banner." It lingered on some months after A. Campbell denounced it. This denunciation was its death-blow. We are now (many of us) without a periodical, as the matter in the "Harbinger" is not to the taste of all. I would like a periodical that would take up a middle position between you and A. C. For both have "excellencies," and, as I conceive, defects also.

I must now conclude, by wishing you health and peace from God our father; and I am, dear brother, in the hope of seeing Jesus as he is, and in being *like him*, yours very faithfully,

Edinburgh, Scotland, March 13, 1852.

OUR POSITION, SCRIPTURAL AND TENABLE.

"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness."—*Proverbs*.

THAT men are sinners, by nature and practice, is pretty generally admitted as an

article of faith by all the sects of anti-Christendom. This admission brings the conclusion that they are therefore all under sentence of death; for "the wages of sin is death." Sin reigning in them they are the slaves of sin, because they obey him. This obedience to sin is in consequence of the strong impulses of the flesh, unsubdued and unrestrained by the truth, understood and assuredly believed. Thus the understanding of sinners is darkened, and blindness pervades their hearts; and the consequence is that they "are alienated from the life of God through the ignorance that is in them." Sinner, then, is a term indicative of one who is a transgressor of the law of God; who refuses to submit to his commands, is ignorant of the truth, alienated from his life, and therefore under condemnation of death.

But one may be an enlightened sinner. Such a person is one who knows what is right, and still the wrong pursues. He acknowledges that thus and so is the truth, which enjoins such and such obedience; but he abstains from becoming the subject of it. He invents a refuge in which to hide himself from the necessity of a literal conformity to the word, vainly flattering his conscience that if he abstain from immorality, profess friendship to God and his people, assent to a theory of truth in sincerity of mind, God will not be over-particular in the literal construction of his word. Such an one forgets, if indeed he ever knew it, that "God has magnified his Word above all his name." He will therefore more readily pardon any offence than a slight upon, or want of conformity to, his word. Men think God is such an one as themselves—that he thinks as little of his word as they do of theirs. But no mistake is more fatal than this; "for without faith it is impossible to please God;" and "without holiness no man shall see the Lord;" and there is no holiness attainable except by faith, and through the faith in the obedience which it requires.

But God and men are at variance on that point. Practically, these creatures of his power think he ought to account them holy upon principles approbated by the thinking of their flesh. Philoprogenitiveness attaches them to their offspring, as it does all other animals to theirs. Hence they will believe in no heavenly state hereafter which makes no provision for them. They think sincerity of mind in the belief of error ought to be accepted as an equivalent for the belief of the truth; judging thus because *their feelings* are so shocked at the idea of the few that will be saved by the obedience of faith. In all generations have God and his creatures been at issue on this point. He says, *believe and do the truth*; they say, sincerely, believe

and do *what you think* is true, and though it may not really be so, you shall be saved. Thus, God predicates salvation, justification, holiness, &c., on "*the obedience of faith*;" while men inculcate *sincerity of opinion* as the panacea of their souls.

This diversity between God and man is the source of that distinction that obtains in the world between true religion and superstition, saint and sinner. A saint is one who believes and does the truth with the docility and readiness of an obedient child. He is therefore styled a saint; that is, a separated or holy person. He is separated from sinners in the obedience of the truth, which unites him to the name of the Holy, through which he is sanctified. The saints are God's representatives in this evil world, who having acknowledged God, or rather, being acknowledged by him, are the pillar and support of his truth in his controversy with sinners. God has given them the Scriptures to wield in combat as the two-edged sword of their present warfare against "reasonings and every high thing that exalts itself against the knowledge of God" therein revealed. The odds is, therefore, *the saints against all the world*, which they overcome by their faith, preparatory to its subjection by the sword of judgment, which they lay hold of as a substitute for the spirit's sword, when the time comes for them to possess the kingdom under the whole heaven for evermore. Into their hands God has committed his word, in the absence of his Son, commanding that they "contend earnestly for the faith once for all delivered to the saints." They are to be lovingly intolerant of all principles nullifying the faith; for this faith is for the justification of sinners, and if they be unfaithful to their trust, how shall men attain to the life of God? If the saints make void the word of God by tradition, what scope is there for the transition of sinners from death to life? Can the blind lead the blind and escape the ditch? When sinners undertake to teach sinners the way of salvation, we are reminded of one with a beam in his eye fumbling over his brother's to remove a mote!

But confessedly ignorant though they be of Moses and the prophets, sinners generally are vastly wise in their own conceit. Though knowing little, or perhaps nothing, of the Scriptures, which can alone make wise unto salvation, they turn with contempt from every thing incongruous to the thinking of sinful flesh. Sophistry is the "logic" of the carnal mind, which is always ready with an apology for coming short of the divine law. It is willing to impose upon itself a burdensome ritual, and the necessity of doing some great thing, to recommend itself to the favor of the Most High—it will even be

immersed and believe the Gospel; but no, it will run the risk of eternal reprobation before it will adopt the divine *order* exhibited in the wholesome words of the Lord Jesus, *believe* the gospel and be *baptized*.

Romanism is the mystery of iniquity, the sophistry of sin; and Protestantism in all its forms is that same sophistry attenuated to the rarest subtilities. Though antagonist systems, yet are they essentially one and indivisible in antagonism to the principles of the oracles of God. They are opposed to each other on "the ground of a sinner's justification;" but they agree against God in repudiating "the faith by which the sinner may be justified." When Luther appeared, "the ground of a sinner's justification" was the great question of debate between him and his brother catholics. These contended for justification by works, such works as papists approve; while he advocated justification by faith without such works. Paul taught justification by faith, so that there seemed to be an agreement between him and Luther. The agreement, however, was only in appearance; for the subject matter of justifying faith was known only to Paul. Luther was as ignorant of it as the papists, and as they who glory in his leadership and name. He was neither a believer in the gospel of the kingdom, nor had he ever been baptized; his idea of justification was therefore restricted to faith in what our sky-kingdom friend at Bethany styles "Sacred History"—the history of "the man, Jesus, the individual, as a guide, a protector, a leader, and a Savior." He took no account of *his message*. Like modern Protestants, he would probably have rejected this, while professing faith in the messenger; not knowing that justification from all past sins is predicated on a love-working faith in both.

Yes, as our correspondent says, "faith is a personal thing;" but he errs in avowing only a part of the truth. Paul shows that it is something more. He says, "it is the substance (or full assurance) of *things hoped for*, the conviction of *things not seen*;" and when we inquire what the baptized Samaritans believed before their immersion, Luke replies, "the things of the kingdom of God, and of the name of Jesus the Christ." Our correspondent says Philip did not preach all the things of the kingdom. What did he omit? Certainly nothing that made the doctrine of the kingdom good news or gospel. If he left out any thing he certainly did not omit *the kingdom itself*; for the gospel preached in Jesus' name was the kingdom's gospel—omit the kingdom, and the gospel is no more.

When I went to Edinburgh I found the city asleep, dreaming over justification by

faith in sacred history; and with all its wisdom, no further advanced in divine knowledge than when John Knox fulminated his anathemas against papistry from his domicile in the High Street. If there were any believed in the kingdom and throne of David restored, being the kingdom of God promised to Jesus and the saints, of which the gospel treats, I have yet to learn it. There were doubtless some who believed in the restoration of the Jews, the personal return of Jesus, a millennium, &c.; but no one regarded them as essential. They might be believed or not without periling a justification by faith; for it was not perceived, that to deny the restoration of the twelve tribes, or the personal return of Jesus in power and great glory, was to deny the kingdom of God—it was not seen, that no restoration or return, there could be no kingdom.

It therefore startled many minds in their dreams to show that the gospel was concerning this kingdom, and that justification was predicated on believing that gospel in the name of Jesus as its king. Several who heard me had been immersed in ignorance of the nature, place, attributes and circumstances of that kingdom; and therefore had believed something else for gospel than the kingdom's gospel. This proved, and their supposed justification was shown to be null and void; for being destitute of the "full assurance of things hoped for," their immersion was not obedience to the faith which Paul preached. Nevertheless, they seem zealous to establish their own righteousness. They argue that their faith is as good without the kingdom as with it. They "knew what Jesus was, and what was his character, his authority, and power." But the devils believed this, and trembled; they were not therefore justified. Devils believe it now; and, forming themselves into a "*Society for the Propagation of the Faith*," send their missionaries, under the Pope's patronage, to turn idolators to their belief. This "personal faith," held in common with devils, is the hereditary creed of all anti-Christendom; and by all parties deemed faith enough for justification! It is the faith of the immersed and sprinkled, with more or less pious sentimentality mixed up with it, according to the education, training, or phrenological constitution of the pietist.

True, Jesus said, "Come unto me;" "Believe in me;" "This is the work of God, that ye should believe on him whom he hath sent;" and so forth. But this was not spoken to ignorant, misbelieving or unbelieving Gentiles. It was spoken to Israelites, in whose ears Moses and the Prophets were read every Sabbath day, and whose hope was the promise made of God to their fathers,

Abraham, Isaac and Jacob; to which hope their twelve tribes, constantly serving God day and night, hope to attain. This hope was the nation's hope, and had been planted in the national mind ineradicably by the sure word of the Prophets—it was the hope of national felicity and glory under a son of David reigning forever in Zion and Jerusalem. The hope was the kingdom restored again to Israel, and proclaimed by Jesus, the royal prophet to Israel, as approaching, when he preached "the gospel of the kingdom of God." In announcing this, however, he also advanced his own personal claims to the throne of that kingdom as that Son of David who was to reign over the House of Jacob forever. Thousands of Israel who believed the gospel of the kingdom, did not believe that its majesty was nigh, nor that Jesus was the king who was to bear it; therefore, said he, "Ye will not come unto me that ye may have life."

But the Gentiles were in different case. Paul says, that they had "no hope," and were "atheists"—*ἀθεοί, αἰθεοί*—"in the world." They had no interest or desire for God's Israelitish kingdom, and knew nothing about the "glory, honor and immortality" to be obtained in obtaining it. Jesus never preached to them at all; nor did the apostle ever address them as he did the Jews, who had hope towards God. The "work of God" for Gentiles is that they believe the gospel of the kingdom, and on him whom he hath sent, and will send to sit on its throne to reign over all nations "with a rod of iron," in power and great glory. Israelites, uncontaminated by Gentilism, in ancient and modern times, believe in the kingdom, but deny that Jesus is its Lord and Christ; while the most pious of orthodox Gentiles, "evangelicals," as they style themselves, confess with their mouth that Jesus Christ is Son of God, but at the same time hold in pious contempt "the things of the kingdom" we have expressed. And this is not all. They are not only infidels in regard to the kingdom of God, as set forth in the scriptures of his prophets, but they despise, reject and ridicule things concerning his name. Jesus offers believers in the gospel of the kingdom "repentance, remission of sins, and eternal life" in his name; and commands them to be baptized into the name of the Holy, that by baptismal union to that name, they may receive those necessary prerequisites to the possession of the kingdom. But do the pious infidels of the Gentiles respect this offer and command? Quite the contrary. They have a righteousness of their own, which they compass sea and land to establish in the earth; and therefore, like the Jews of ancient days, they do not submit

themselves to "the righteousness of God." Their ground of justification is not God's. Their faculties, phrenologically styled "conscientiousness," "veneration," "marvelousness," "hope," and "self-esteem," are "full," perhaps "large," compared with the organs they possess in common with the inferior creatures. A spurious theology, the thinking of the flesh on things not spiritually discerned, is sown in their hearts as tares by the pulpit orators they have heaped up to themselves after their own lusting. Having taken root there, it morbidly excites the faculties we have named, and a sickly sentimentality, they call "piety," is the result. Feeling marvelously sentimental, the affliction pervades their self-esteem, and they assume that they are of those elected from the foundation of the world to eternal happiness in sky kingdomia. Had they been born among pagans they would have ranked as brethren of the "*pious Æneas*;" but being born into a system, which acknowledges that a man styled Jesus Christ appeared in Judea in the days of Augustus and Tiberius; that he was the Son of God, crucified, rose again, and ascended to heaven; and that he was in some sense the Savior of the world—they assent to these things; and this assent, sanctified by their pious feelings, becomes for them a righteousness unto life. Having wrought one another up to this complacency, they have "obtained a hope," and their "conscientiousness" is lulled into the tranquility of fleshly repose. These are the Scribes and Pharisees of modern times, who appear unto men to be righteous. They are like sepulchres of polished alabaster, very fair to look upon; but, O reader, if you esteem their praise, peer not into their hearts with the lamp of truth. Call not their righteousness in question. Speak not to them of obedience. Be silent as death on baptism. Breathe no doubt upon the divinity and immortality of their souls. Let no suggestion escape you that it is possible the meek may inherit the earth, rather than the skies. Hint not the spuriousness of a faith that respects not Moses and the Prophets, and that transmutes the kingdom they predict into a receptacle of ghosts beyond the skies. If you value their traditions,

"Shake with them in dog-days,
And in December sweat;"

but have no mind of your own to question their conceits; for if you do, the wet blanket of your presumption would so affect their zeal that the smoke of their indignation would well nigh choke you in its cloud.

But, what is the real worth of a pious assent to a few historical facts concerning Jesus, when people substitute their own

foolishness for the one hope of the calling to God's kingdom and glory? Is such a faith justifying? Nay; rather it is reprobate, and hath this seal, "Ye have made it void by your tradition." When Elpis Israel came into the hands of these pietists in Edinburgh, it filled them with rage, like Naaman the Syrian, and stirred within them a fiery zeal. The truth it set forth antagonized their cherished righteousness; and caused one of them, a dealer in musical instruments there, to decree its consignment to the burning flames! What pleasure the conflagration would afford him! How much more musical would have been its author's groans to such a spirit, than the roar of its flame in the funnel of his stove! This fiery zealot was a baptist of some particular order. Now, if it be granted that Elpis Israel interprets the Scripture correctly, of what worth is this man's piety and belief of the facts concerning Jesus? Was he justified by such a faith?—a faith that confesses the person, and commits the truth he preached to the flames! I cannot admit, that the immersion of such a believer, however pious, was obedience to the faith which justifies—the word of faith which Paul preached.

But there were other immersed people in Edinburgh as unacquainted with the Hope of Israel, before I called attention to it, as my fiery friend. They were pious, and their faith simply historical, which the Bethanian philosophy teaches is the best kind of faith! They differed from him, however, in this: that when they heard and read, they examined in a Berean spirit, and acknowledged that the things presented were the truth. But even these were not all agreed. Some admitted that the kingdom we set forth with its attributes, or things thereunto belonging, were the gospel hope—the one hope of the calling; others, that the things were true, but no part of the gospel, which they regarded as the death, burial and resurrection of Jesus for remission of sins to those who believed this. Practically, however, both classes agree in that they both assume that they were justified by faith before or in their immersion, (they are not agreed in the prepositions,) although that faith did not embrace "the *hypostasis* or full assurance of things hoped for." I say they assume their justification, inferring, as I do, that being honest men, they would not put off reimmersion, if they did not think they were justified by their lame faith about the time they were immersed. Those who admit that "the things of the kingdom of God and of the name of Jesus the Christ," are the subject matter of the gospel; and that when they were immersed they knew not the

kingdom, and but little of the name as they ought; and believing that it is a love-working faith in the gospel that justifies the sinner—they are certainly at fault, and very inconsistent, in delaying their union to the name of the Holy Ones by a second immersion. It is the kind of faith a man has that characterizes his immersion. If he have such a faith as Paul defines, then one immersion is enough, and ought never to be repeated on any pretence; but if he have a lame faith, or “a vain faith,” rather, an immersion, no matter how oft repeated, is not “the obedience of faith,” as preached and ministered by Paul. “According to your faith be it unto you.” This is a rule given by Jesus. If therefore our faith be a belief of truth *made void by human tradition*, it is vain, and we get no good thing as the result; if we believe what is not promised, and cannot, will not exist, we shall get nothing, no matter how pious we may feel, or on what good terms we may be with our own selves; but if our faith embrace the unadulterated truth—“the things hoped for and unseen,” which God hath promised; justification unto life will then “*be unto*” the immersed who have been subjected to an immersion subsequently to their acquisition of such a faith.

They are, indeed, consistent in rejecting reimmersion who, admitting the truth of “the things,” yet say, it is of no consequence whether you believe them or not. They have compressed their faith into a nutshell, although in the scriptures the truth is found pervading the whole Bible. With them this has no significance; for being minute philosophers, their anxiety is to discover how little knowledge is absolutely necessary for getting into heaven with the skin of their teeth! But in this they are not wise. The character of a man’s faith is altered by the quantity and quality of his knowledge. If a man be acquainted only with what is past, his knowledge is small in quantity and not of the right quality for justification by faith. His faith is of an historical character—mere sacred history—and devoid of doctrine. Such a faith is not justifying. If another be acquainted with the past, understand the mystery or doctrine of its incidents, and be familiar with what God has promised concerning his kingdom and the age to come, the quantity and quality of his knowledge is altered, and the character of his faith is relatively changed. It is justifying. The eyes of his understanding are opened, and like Abraham, he can see afar off. We may choose Christ, but he may not choose us. Our election turns not upon our choice, but upon his. We may choose him upon our own principles, while he rejects us upon his. He chooses us

through a belief of the truth, the unadulterated truth; men choose him by believing what suits them, and rejecting the rest. Such may choose Jesus as their “portion forever,” but they will assuredly have no portion in his joy.

It is a mistake to say that “Christianity is an affair *more* of the heart than of the head.” Paul was sent to the Gentiles “to open their blind eyes, to turn them from darkness to light, and from the power of Satan to God.” This was an affair of the head, without which the heart could not be touched. God has ordered his servants to be *sealed in the forehead*, which is the seat of intellect. They who are not sealed there do not belong to him. A pious heart, without due intelligence, is an unrenewed heart, and always ready to apologize for disobedience and ignorance, which Paul says, “alienates from the life of God.” The heart of ignorance, however pious in feeling, is never right with God; because it is not “turned from darkness to light,” and consequently not to him in whom is no darkness at all. When the forehead is sealed, the heart responds, and the man’s faith works by love to the fulfilling of the truth.

From the foregoing letter of my highly esteemed friend, it appears, that if the Herald is to be popular in Edinburgh, it must assume more compromising ground in regard to a sinner’s justification. Suppose it did, would that alter the fact? If the Herald accommodated the truth to the taste of its editor’s personal friends, would that convert their belief of sacred history into justifying faith? It might make them more comfortable when they happened to read it; it would disturb their consciences less; but it would not alter the immutable fiat of heaven. No, when the Herald’s subscription list is reduced to such a few that its existence can only be perpetuated by heralding forth a system in accordance with “the thinking of the flesh,” its editor will lay down his pen, and write no more. Better far break granite on the roadside for a crust of bread, than to garble God’s truth to please one’s friends, or propitiate the foe. The Herald takes its stand on “the wholesome words of the Lord Jesus;” in their letter, spirit and order, that “*he who believes the gospel and is baptized, shall be saved; and he that believes not shall be condemned.*” Mark xvi. 15, 16. When the Samaritans and others believed that gospel, Luke says, “they believed the things concerning the kingdom of God, and the name of Jesus the Christ.” Believing these things, he adds, “they were baptized, both men and women.” Hence, the words of Jesus, historically defined by Luke, read thus: “*He that believes the things of the*

kingdom of God and of my name as the Christ, and is baptized, shall be saved; and he that believes them not*, shall be condemned." This is my position; who is general enough to turn it? The order is, *first*, understand the word of the kingdom and name; *then*, believe it; *next*, obey it in baptism. Who can improve this arrangement? Nay, who has any right to alter it? Or who, but one whose heart is not subdued by the truth, dare dispute against it? People of this class would have it thus: *first*, believe on Jesus; *next*, be immersed; *afterwards*, understand, perhaps, the word of the kingdom. Seek, say they, in effect, righteousness, or remission of sins, first; and then the kingdom of God. But Jesus himself reverses this dictum, and exhorts us to "*seek first the kingdom of God;*" because no man can be the subject of "his righteousness," or justification, who has not found the kingdom: the righteousness being for those who believe what he has promised concerning it. This is the Herald's "*defect*," the head and front of its offending. It is too adherent to the letter, and therefore spirit, of the Bible, to suit the vain philosophy of a sceptical and Laodicean generation. But this we consider as an excellency, which will be duly appreciated by all who prefer honesty of purpose and the simplicity of truth, to the double-minded latitudinarianism of the age. We go for our friends; but also for the truth before them all.

EDITOR.

ASSOCIATION FOR PROMOTING JEWISH SETTLEMENTS IN PALESTINE.

ADDRESS TO THE PUBLIC, BY JEWS.

No country in the universe can prefer claims to the consideration of mankind equal to those of Palestine. It is a land revered alike by Jew and Gentile; its memory is indissolubly associated with what is to them dearest and most sacred; at its name a holy thrill vibrates through the human heart; its very sound strikes a chord which sympathetically re-echoes through the innermost recesses of the soul.

But while Palestine has such high significance in the eyes of the Christian, with how much greater interest must it be regarded by the Jew? If the force of events have thrown him from that country, towards it he gravitates as to his natural centre. If torn from his native soil and planted elsewhere, towards it he yet inclines as to the sun which gives him radiance and vitality.

* He believes them not, whose faith at his immersion is defined by the Bethanian philosophy or popular creed.

Thrice every day he devoutly turns his face to the Holy Land, whilst offering up the most sacred of his prayers; and the service commemorating his deliverance from Egypt he concludes with the fervent wish: "the next celebration at Jerusalem." No wonder, therefore, that numbers of Jews cling with tenacity to a country the memory of which, from the cradle to the grave, is thoroughly interwoven with their holiest feelings and yearnings; that, taking pleasure in her stones, and favoring the dust thereof, they bid defiance to all kinds of misery, hardship, and degradation, and do not consider that price too high for the purchase of the consolation of drawing therein their last breath, if not privileged to inhale in it their first; and of at last yielding themselves up to the beloved ground, if this could not be given to them.

But whilst in his faithful attachment to holy reminiscences,—whilst in his unshakable faith in the promise of God, the Jew heroically resigns his native country with its powerful associations, security, and comforts, and perhaps even affluence, is it just that we, followers of the law,—believers in the prophets, whose light, proceeding from Palestine, illumined our darkness,—is it just that we should look on with indifference at the struggle of the Jews in Palestine, for earning a scanty subsistence; that, at the utmost, we dole them out a miserable pittance, barely enabling them to linger out an existence useless to the rest of the world, and burdensome to themselves? True, there was a time when the intolerant policy of Turkey, joined to unwillingness on the part of the Jewish population to become instrumental in their own support, rendered any other assistance unavailable, save that in the shape of alms. But now that some more enlightened views have removed all legal obstacles to endeavors for self-support on the part of the Jewish population,—nay, when there is reason to hope that the Porte would lend its hearty co-operation to any scheme for that purpose; when that very population earnestly appeals to the world for the means of emancipating itself from the state of degradation entailed by pauperism,—is it just that we should withhold from it a helping hand? Join, therefore, O fellow citizens, join this Association formed for the purpose of lending that helping hand to the Jews in Palestine.

To our brethren in faith we should say: Whatever your views, you cannot but respect the convictions of those who, anxious to fulfil the law of God in all its particulars, feel that this is practicable in the land only to which that law had a primary reference. We should further say: you have no hypo-

thetical case before you, you have to deal with a stern reality. There is a Jewish population extant in Palestine, which for generations has been supported by European charity, and which still looks to the West for assistance. This support was moreover at all times considered as a pious and most meritorious work, habitually and cheerfully bestowed, to which they have almost acquired a right by prescription. Can you allow a system to continue, as degrading and pernicious to the recipient, as unworthy of and useless to the donor; when the alternative offers itself of converting pauperism into productiveness, privation into affluence, and misery into enjoyment? Can you allow it to be said, that they who associate themselves with every philanthropic movement, who assist in relieving every species of misery, among whatever nation and in whatever clime, should be deaf to appeals in behalf of those nearest to them,—should be insensible to misery of their own flesh and blood?

To our Christian brethren we should say: Your ancestors in ages of darkness were instruments in the accomplishment of the denunciations of our prophets against us: be you in these enlightened days as zealous to obtain the blessings promised to the benefactors of Israel. Remember, it was said, "I shall bless them that bless thee, and curse them that curse thee." Co-operate with us, assist us, in ameliorating the state of our brethren in the Holy Land.

Palestine might be still, as of old, "a land flowing with milk and honey; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive and honey." Nor is it less capable of producing silk, cotton, indigo, sugar, coffee, and tobacco. In short, all elements for prosperous agricultural settlements are extant. It is not less the cultivators that call for the land, than the land for the cultivators. All that is necessary for the accomplishment of this object, is capital and security to property. The former, Europe and America in the first instance can supply; the latter must be the result, at first, of protection, and ultimately of a judicious internal government.

The cities of Safed and Tiberias, harboring a numerous Jewish population, are situated in a district in every respect adapted to an agricultural settlement, it may be seen on reference to the subjoined sketch. It is therefore proposed:—

First, To solicit from the Porte a grant of a portion of land between these cities, now totally waste and useless, under conditions mutually advantageous to the government and the landholders.

Secondly, To allow the settlement its internal government. This is a condition which it is not expected would meet with any obstacle, since such is the actual policy of the Porte towards its Rajah subjects, whose respective nationalities and internal institutions it acknowledges.

Thirdly, To take such measures in the infancy of the settlement as would secure the lives and properties of the settlers, the necessary scope for development, and eventual self-protection.

These objects the Association will endeavor to accomplish by some such methods as the following:—

Address to the Sultan, for permission that Jews might occupy and cultivate, or otherwise turn to use, certain tracts of land, and for authority to form settlements, with privileges of internal government.

Addresses to the Queen, and Foreign Governments, for favorable interference with the Porte.

Petitions to the Legislature with the same view.

Subscriptions for supplying Jews in Palestine with cattle, sheep, horses, agricultural implements, boats for the navigation of the lake of Tiberias and nets for fishing, seeds, cuttings of useful trees and shrubs, and building materials.

Plans and means for improving the ports on the coast, and the roads in the interior, so as to give commerce and trade opportunities for development and increase.

In order that such an association should proceed with harmony, energy, prosperity, and effect, it would, of course, be most essential that its great objects should be worked out with honorable singleness of aim and effort on the part of all its members.

Friends to this great cause, and to such a mode of proceeding, are requested to send their names and addresses (post paid) to any of the gentlemen whose names are subjoined, or to the office of the *Jewish Chronicle*, 24, Houndsditch; and to proceed to obtain, in the districts in which they respectively reside, lists of patrons and supporters, and to form auxiliary associations in correspondence with the Parent Institution.

Dr. A. Benisch, 10, South-street, Finsbury; W. H. Black, Esq., Rolls House, Chancery-lane; Alfred Hall, Esq., 7, Bruce-terrace, Tottenham; Montague Levenson, Esq., treasurer, 18, Queen-square, Bloomsbury; Rev. John Mills, 12, King-street, Finsbury; Hugh Owen, Esq., Whitehall; Solomon Sequerra, Esq., Hon. Sec., 9, Bury-street, City.—*English Journal*.

"THE KING OF KINGS."

THE following is a leading article, under the above caption, taken from a British weekly journal of a recent date, named *The Leader*. It speaks, no doubt, truthfully in regard to the present condition of Europe, the platform of the dominions symbolized by the Ten-horned and Two-horned Beasts of the Apocalypse. "As to the greatest powers now triumphing," says the writer, "who of us can pronounce the future?" Who of them, indeed! Not one. No mere politician can do more than guess. All he can do is to tell us what has been, and what exists; but as to "what shall be hereafter," he has no data from which to reason out the truth. The problem is too difficult for the thinking of the flesh, unaided by the light of revelation. Hence *The Leader*, who does not seem to suspect that it could find its solution there, gives it up, and in effect confesses, that the wisdom of the world can divine no plausible conjecture of the future of "the powers that be." But let us hear what he has to say:

"If there is any one thing certain in the future of Europe, it is Revolution. As to the greatest powers now triumphing, who of us can pronounce their future? What insurance office would grant a policy on the life of the Emperor of Russia? What stock-broker of average intelligence and prudence, would give an English price for stock depending on the permanency of the House of Hapsburg? Who would even lay a bet on the position, or even the lodging-place of Louis Napoleon next year? None but a person who would go to a betting office. But that there will be some sweeping change; that these things which are maintained with so much effort, and which rest upon the flesh and bones of great peoples, who are incessantly betraying the torture they endure, must be displaced; that the region of despotism, in short, is only the region of a postponed revolution, such is the one thing certain.

"The outbreak in Milan was not a riot: it was only the irrepressible voice of the Revolution which has lived in Italy for so many years, which the Austrians know to exist among them, but whose whole extent they cannot compass. Like a great phantom, at times they see it in parts, but they cannot discover it. The revolution, indeed, is the only established power in Italy; for it is no construction of ours, but a plain historical fact, that in Absolutist Italy, not one of the Governments has been able to re-establish itself since 1848. They are only defending their possessions by an immense military force; in Rome, by the aid of foreign allies, whose troops remain in position. We have the Pope's formal declaration to the

Austrian minister, so long ago as 1849,—and he would not alter a letter now,—that if the foreign troops were to abandon his capital, he would be at the mercy of the fury of his own people. And we have the vain proclamations of Radetzky and his subordinates, heaping threat upon threat, as a means of frightening the revolution that they cannot extirpate. They cannot command the actions of the Italian people: the Secret Government of Italy *can* so far command it, that even after a popular movement has been prepared, it can be kept back, with the one exception of the rash men in Milan.

"There is the same uncertainty in other countries. Neither Turkey nor Russia, nor Austria, can dictate to the little province of Montenegro. Turkey sends an army against it, and dares not let that army conquer. Austria can only forbid Turkey, and dares not seize it herself. Russia offers to take it for Turkey, or for the Montenegrins themselves, but dares not grasp it on her own account. In Hungary, the people are all on the *qui-vive*, looking out for movements in Italy, and eager for the news that Louis Napoleon has ceased to exist. And in Paris, as we learn by our own correspondent, they are already discussing the next revolution, which is said to be close at hand.

"We do not know whether the immense armies of the despots have not somewhat broken from command. They are becoming too big to be fed according to their appetites; wherefore they are growing dissatisfied; for your strong man with a hearty appetite likes to be full, and if he is not full, he is angry. There is many an officer in the armies of Austria and France, who thinks that he has been passed over; and, in retaliation, *he* is inclined to pass over. Independently of the possibility that Hungarians could not be calculated upon to coerce Italy as of old, and *vice versa*, there are ambitions in the heart of those armies, that may turn them against their own Governments. These are things not to be calculated beforehand; but unquestionably the people do not everywhere regard the armies as their inveterate enemies. They remember the Garde Française, who would not fire upon their countrymen. The latest rebellions of France, of Italy, in short, of Europe, have sickened the people with the 'rose water' style of action; and we might hazard a supposition, that in the next popular effort, the aim will be, not so much to fall indiscriminately upon adverse forces—not so much for the populace to waste its own blood upon a Garde Française that may be arrayed against it, but not move against it,—as to call the ringleaders to account. That is the plan which the Absolutists have followed themselves, as well

as the indiscriminate mode of attack; for they use both modes. So eager have they been for ringleaders, that they have picked out the mildest type for the harshest punishments—a Poerio, a Simoncelli, a Blum, or a Tazzoli. But the next time that the people have power in their hands, they will remember the perjurers who forget the clemency that they abjectly receive, such as the Bourbons, the Bonapartes, and the Hapsburghers. It is not for us to presume the actions of the people when next they rise in power; but that they *will* rise once again, and at a year not very far removed, we are certain. Under the protection of immense armies, the Absolutist Kings enjoy the present day; but they are by their own actions doomed, and they will have their hour. Their victims do but await the rising of the power which shall be greater than the oppressors. The only potentate in certain possession of the future is *Revolution*; that is the King of Kings."

Thus, the future of Europe is all hypothesis! Yet *The Leader* thinks that revolution is a certainty, if in that future certainty hath any place. The student of the prophets knows that the future of Europe is more certain than its present; for there is much reported concerning this of a doubtful character; but of the invisible future there is certainty, and no mistake. *Revolution* is as certain as that the sun shines on a cloudless day. Nothing can stave it off. "The absolutist kings are by their own actions doomed, and they will have their hour." *The Leader* is quite prophetic. They are doomed, and their "hour" is fast approaching: and Revolution is the King of Kings by whom they shall be judged.

But revolution made by whom? Who are the great actors in it that shall bring them to account? I answer, *not the people*. The "Sovereign People" is not the King "to execute upon them the judgment written." No effort devised against them by King People can finally prosper. Reaction will repress all their endeavors, and only rivet their chains the faster. Democratic turbulence will only temporarily embarrass the kings; but at the same time force them into a position already marked out for them of God, and necessary to the full manifestation of his purpose. This is the usefulness of popular outbreaks—they are *the excitants of a new course of policy*, which the governments would never have adopted but for the force of circumstances they did not create, and could not control. Thus the present of Europe is all referable to the events of the 24th February, 1848. It attitudinized the powers towards one another, as we now behold them. That crisis was the ring-staple from

which the chain of subsequent manifestations is suspended. *It has brought out the French empire*; another similar outbreak might convert that dominion into a dissolving view; and mould Europe and Turkey into the ferro-aluminous feet of Nebuchadnezzar's image; but the emancipation of the nations from the kings, who, as Satan's cabinet, rule them with an iron rod, it could never effect. The people! Sin incarnate. A revolution made by this is *The Leader's* "king of kings!" The people is sin; and the oppressors are sin. *Sin, armed to the teeth, destroying sinners*, is the present of Europe and Asia. But earth is not to be always cursed by such a present. The invisible future—the "*Hades*" of the word—is pregnant with a revolution to be made by "the man at Jehovah's right hand, whom he hath made strong for himself." He being King of kings immortal, will make a triumphant revolution, in which his companions in arms and glory shall "bind sin's kings with chains, and its nobles with fetters of iron:" "He doth judge and make war in righteousness," and "overcome them" gloriously. This is the revolution to which they must succumb; this is the convulsion that will deliver Europe from its corruptors and destroyers, and bless all its nations in Abraham and his seed. O that the time were come!

EDITOR.

THE RIVER OF EGYPT.

The promise made to Abraham at Mamre, was in the following terms: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." The question turns on the meaning of the words, "the river of Egypt."

If that river be the same as Sihor, referred to by the prophets Isaiah and Jeremiah, which appears to me almost certain, we are necessarily left to the conclusion that it was a perennial stream passing through a rich agricultural country, and probably navigable.

Isaiah speaks of the "seed of Sihor," and the "harvest of the river," as forming an important part of the revenue of Tyre; and Jeremiah places Sihor, precisely in the same position in reference to Egypt, as the Euphrates in reference to Assyria: treating them both apparently as border streams.

There are three suppositions respecting this river. The first is, that it is the same with the rivulet which runs into the sea near Dair, a few miles to the south of Gaza; the second, that it is the "Torrens Egypti," or torrent of Egypt, which passes about a mile to the north-east of El Arish, and separates the desert from incipient vegetation; the third, that it was the Pelusiac branch of the

Nile. The language of Isaiah certainly seems too magnificent for so small a stream as that of Gaza, though that stream traverses an agricultural region. It is clearly *inapplicable* to the El Arish torrent; while the descriptions of both the prophets correspond most accurately with the Pelusiac branch of the Nile.

In confirmation of this being the intended boundary of Palestine, there is reason to believe that from the earliest times, down to the subversion of the native Egyptian dynasties, Pelusium was the frontier town of Egypt. A few centuries later, it appears that Ptolemy I., carried the Egyptian frontier across the desert, and built Rhinocolura in the vicinity of El Arish. Very soon, however, we find the frontier again receding to its own locality, with the addition only of the Mons Cassius, a little to the eastward, which was occupied by a garrison of Egyptian Jews. And thus the matter seems to have rested in Roman times.

Again, we find from Josephus, that so far back as the time of Nebuchadnezzar, the frontier of Syria, that is of Palestine, was held to extend across the desert to Pelusium. Though, as Pliny fixes the Arabian or Idumean frontier at Ostracina in his time, it may be presumed that Palestine had then receded to Rhinocolura. Now, whatever title belonged to Palestine in the age of Abraham, was certainly transferred to that Patriarch; and as history leads to the probability that the Pelusiac branch of the Nile was the boundary between Palestine and Egypt in his day, this certainly aids the conclusion in favor of that river.

Again, so far as the promise itself can be gathered from the actual extension of the Hebrew Territory, Solomon's conquest of the territory of the Idumeans and Amalekites, tends further to show that the Nile was the boundary line.

On the other hand, the Gaza stream is so nearly parallel with Beersheba, that, taken in connexion with the common scripture expression, from "Dan to Beersheba," we might almost be tempted, except for the flowing language of Isaiah, to fix the Sihor here; though an important objection would still remain, in the fact that a considerable tract of fertile country lies to the south of that rivulet.

It would appear, however, that in different ages the intervening desert was regarded by both parties as disputed and border ground: each nation claiming or abandoning it in turn. And whether the title of Abraham extended to the Nile, which seems to me most probable, or fell somewhere short of it, Palestine must always have been partially held to begin where the desert ended,

and consequently in the neighborhood of El Arish.

The "Torrens Egypti," we may further conclude, came to be considered the boundary of Palestine in Roman times, when the several provinces of the empire were adjusted, and the district beyond that torrent was definitively assigned to the Idumean or Arabian tribes. — *Beldam's Recollections of Italy and the East*, vol. 1. pp. 342—345.

A GLANCE AT THE PAST.

I find the following in the "*Apostolic Advocate*" for October, 1834: "Mr. Isaac Leeser, reader to the Philadelphia Jewish Synagogue, says in his book, '*The Jews and the Mosaic Law*,' pp. 35-6, 'The sacred light of revelation was first lit up in the wilderness of Arabia, and from thence it has commenced spreading all over the globe. In every country some, at least, of the scattered seed of Abraham are to be found; their beautiful code of laws has been partially adopted in many places, and millions of human beings are drinking the waters of revelation, though they derive it from different and polluted channels. Upon the solid rock of our law have the Notzry (Nazarene) and Mohammed built their systems, and though in part erroneous, yet do these systems already acknowledge the true God, his revelation, and his supreme rule. May we not hope that the time will assuredly arrive when not alone the Nazarenes and Mohammedans but all the other families of the earth also will hasten to the Banner raised on the mountains, range themselves behind the ranks of the true believers (Israel) and exclaim 'The Eternal is the God!' The Eternal is the God? O happy time! O blessed hour! when our eyes shall behold the Restoration of Zion, the Rebuilding of Jerusalem, and the Temple on Moriah, and the reassembling of the Tribes of Israel!'"

Affixed to this extract I find also the following remarks: "All these items of Jewish hope do we, the despised Nazarenes of the apostolic order, earnestly and ardently long for. But, O Jews, remember that the Banner will be lifted up, Zion restored, Jerusalem rebuilt, and the Temple reared (see Ezekiel) by the power of Jesus, the Nazarene, our master, whom your fathers crucified, and upon whom you shall hereafter look and mourn."

We penned these remarks about eighteen years ago in that memorable number of the *Advocate* with the publication of which our editorial troubles began. The *Apostolic Advocate*, long since out of print, was the first periodical we ever published in connection with things ecclesiastical and scriptural,

and this was the sixth number of the first volume. We had then been in some sort connected with Campbellism about two years, during which observation and experience convinced us that it needed regeneration in doctrine, spirit and practice. We commenced this unhopeful work by an article on "Anabaptism," in number six; which calling in question the validity of immersion predicated on ignorance of the ancient gospel, stirred up the atrabiliousness of those Campbellites, who had been immersed on what they admitted was not the truth; that is, on the premises of Baptistism. In the next number, we began to advocate the second appearing of Jesus in power and great glory; not, however, upon the unscriptural and untenable principles, which some years after obtained currency under the name of Millerism; but connected with the restoration of the twelve tribes of Israel, and the rebuilding of Jerusalem and the Temple, as above expressed. In about a year after, Dec. 1835, I added to these topics that of immortality, denying the popular dreams, and maintaining that it was the gift of God to those only *who believed and OBEYED the gospel*, and not conferred till the resurrection and appearing of Christ to ascend the throne of his father, David. This was seventeen years ago; and though stated so long since, is a position still in advance of any writer upon the subject of whom I have heard as yet. We hear of some advocating the doctrine of "no immortality out of Christ;" but they fall short of a practical application of this great truth, in not being able to lead their readers "*into Christ*," for want of a scriptural understanding of "the word of the kingdom," and the obedience it requires. *There is no immortality for a son of Adam since the day of Pentecost, without obedience to the gospel of the kingdom; and a walk worthy of that kingdom and glory to which the gospel thereof invites them.* This is my position on the immortality question; and one to which I have been happily led by the oppositions and controversies embattled against me by the advocates of "the immortality of the soul," and the sky-kingdom gospel of the day.

By a review of the past, I perceive I have been steadily advancing towards the ground I now occupy. My writings which remain prove this. Until some seven years ago, I was advocating the gospel of the kingdom, without discovering that the things pleaded for were its constituents. I advocated them as truths, but by no means as truths the belief of which was essential to a justifying faith. I had been immersed upon the Bethanian historical faith, without concerning myself or being directed to the contem-

plation of "the exceeding great and precious promises, given through the knowledge of God, and of Jesus the Lord." When Moses and the prophets with the apostles had opened my blind eyes, I came to discern the barren and unfruitful character of the belief of mere sacred history in relation to justification of life. The past, therefore, I counted as mere dross, and became obedient to the faith, which is "the full assurance of things hoped for, (or promised,) the conviction of things unseen." Thanks be to God for cornering me up to this decision. May *the truth* drive many to the occupation of the same ground. Christ dwells by faith in the hearts of those who are sealed on their foreheads; and becomes to them their life, henceforth briefly hid for a short space in God. Them has the Father sealed, who, like Jesus, are intelligently and faithfully washed bodily in water, and "so put on the holy garment," even "the righteousness of God." They are then, in Christ and *heirs* of immortality, but not before.

Let our respected contemporaries look into this matter, and examine the position above stated. They have been hammering long enough at "no immortality out of Christ." Their readers, doubtless, all admit it. It is time now to show them *how* immortality may be obtained *in him*.

EDITOR.

OAK-GROVE SUPERSTITION.

In mythology, the Oak is sacred to Jupiter, or Baal. The Druids worshipped in groves of oak, and ever held them sacred. To them they were holy temples, in which were their altars and sacrifices. "The shadow of the oaks was good—an agreeable retreat from the sun's heat in a weary land. The idolators assembled under them, after the fashion of a camp-meeting, to "get religion," or conscience-salvos, through the priests of Baal Jupiter, or Jove—various names for the lord of all the gods. Very discreditable practices were indulged in by the devout; too gross, indeed, to be named in print. Besides these orgies, they stormed heaven with vain repetitions and loud cries, which they termed prayers—shouting on the top of their voices for Baal to hear them, as if he were asleep, or were absent from home on a hunting expedition. A scene of the kind alluded to, is well described in the Book of Kings.

The Israelites, contaminated by the abominations of the surrounding nations, introduced this oak-grove superstition among themselves. Having forsaken the Jerusalem-Temple worship of Jehovah for the calves of Bethel, they prepared groves of oaks, pop-

lars, and elms, upon the tops of the hills and mountains, and then offered sacrifice and burned incense to the idol-gods of the nations. Thus, God, by the hand of Hosea, writes an accusation against the ten tribes, saying, "They have gone a whoring from their God. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks, and poplars, and elms, because the shadow is good. Their daughters and spouses are separated with whores, and they sacrifice with harlots; therefore the people that doth not understand, shall fall."

The cruelty, as well as the licentiousness of the Druidical Oak-Grove superstition appears from the inquiry put to Judah through Isaiah:—"Are ye not children of transgression, a seed of falsehood; inflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks? Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice." With their hands dyed in the blood of these murders, they passed from the valleys of slaughter to the temple of Jehovah, presuming he would accept an allegiance divided between him and Baal, and all the abominations of his idolatry. "They have committed adultery," saith Jehovah, "and blood is in their hands, and with their idols have they committed adultery; and have also caused their sons, whom they bare unto me, to pass for them through the fire to devour them. They have defiled my sanctuary in the same day, and have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it."* The most celebrated of these valleys of slaughter was the Vale of Hinnom, southeast of Jerusalem, styled *Gehenna* in the New Testament, where it is translated "hell." There, all these abominations were practiced in the worst days of Jerusalem's apostacy, in all their enormity. All classes of the people flocked thither to witness the horrors of the place, as the vile rabble among the Gentiles hasten in crowds to enjoy the spectacle of an execution, and to crack their ribald jests upon the scene—a scene of corporeal death, with benefit of clergy for the immortal soul!!

The earliest account of Oak-Grove superstition is that of scripture. There can be no doubt it was the same as that described by Julius Cæsar as obtaining among the aborigines of the British Isles, and termed *Druidical*. It was probably introduced there by the Phenicians, or Philistines, neighbors to Israel in Palestine, and traders in the ships of Tarshish to Britannia for lead, iron, and

tin; an island they are supposed to have named so from *Baratanac*, "the Land of Tin." There is a society in Richmond to which several Israelites belong, styling itself that of "The Ancient Order of Druids." One of the Jews was appointed to invite me to deliver the annual oration. Had I accepted the appointment, I must have shown them the origin of Druidism in Oak-Grove superstition, and its discreditableness to Israelites who professed to be zealous of the law, and the unity of their nation's God. But as becoming a Druid myself would have been necessary to my appearance as an orator before them, my popularity with the society was preserved from that ruin which certainly awaits the reputation of those who convict men of wrong in the establishing of the truth.

But the time is fast approaching when Israelites, instead of enrolling themselves in Druidical societies, will be ashamed of all things connected with the rebellion of their fathers against Jehovah. Druidism will fall into contempt when the Mighty One of Israel shall "redeem Zion with judgment, and her returned captives with righteousness. They shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water." Yea, may the time soon arrive when Druidism and all its cognate absurdities and follies, may be abandoned by the Gentiles; and instead thereof, may they rally to Jehovah's ensign, and in the words of his servant Moses, "Rejoice with his people, when he shall be merciful to Israel, and his land.*

EDITOR.

"SOUL IN HELL."

"DAVID being a prophet, in the name of the Messiah, said: 'Thou wilt not leave my soul in hell,' or much rather, 'Thou wilt not leave my body in the grave;'" "nor," or much rather, "for thou wilt not suffer *thine Holy One* to see corruption."† An express promise we have to this purpose in the fifty-third of Isaiah, that he should be taken from prison and from judgment, and should prolong his days. By this, Messiah was to receive a public testimony of his filiation, of his commission, of the earnest perfection and acceptance of his work, and the first fruits of the reward of the travail of his soul."—FREV, author of the *Hebrew Grammar and Lexicon*.

* Ezekiel xxxiii. 37.

* Deut. xxxii. 43. † Psalms xvi. 10.

HERALD

OF THE

KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Ed.]

NEW YORK, MAY, 1853.

[VOL. III. No. 5.

THE BREAKING OF THE RUSSO-ASSYRIAN CLAY THE REDEMPTION OF ZION AND HER SONS.

New translations of Isaiah, xviii., by Lowth, the Bishop of Rochester, and Boothroyd—Their translations, and that of the Common Version rejected—A new translation by the Editor—Annotations establishing its correctness—Britain addressed, and her Steam Marine alluded to by Isaiah—The Lord Jesus in Zion sends forth a proclamation to the nations during a suspension of judgment, and subsequently to the fall of the Russian Gog—Israel, when their work is done, brought back in Britain's ships, and in all sorts of land conveyances, as a present to the King of the Jews in Zion.

Speaking of the prophecy contained in the eighteenth chapter, Dr. Robert Lowth, Bishop of London, at the close of the eighteenth century, who undertook "to give an exact and faithful representation of the words, and of the sense of the prophet," remarks concerning it, "this is one of the most obscure prophecies in the whole book of Isaiah. The subject of it," he continues, "the end and design of it, the people to whom it is addressed, the history to which it belongs, the person who sends the messengers, and the nations to whom the messengers are sent; are all obscure and doubtful." Thus writes the Bishop; and we may add, in vindication of the prophet, "obscure and doubtful," verily to him.

As Mr. Lowth was, perhaps, the most, or one of the most, profound classical scholars of his day, the reader will no doubt be gratified in presenting to him what the doctor considers an exact and faithful representation of the most obscure and doubtful portion of the sure prophetic word. In his work he performs the part of a critical translator, and frequently of an interpreter; by which he reveals how little competent he was, notwithstanding his great attainment in the Hebrew, Greek, and Latin tongues, to give "a close literal version" representative

of the true sense of the prophecy. Yet he was profoundly skilled in "hermeneutics," at least as much so as any "bible unionists" of our time, who are making so broad their phylacteries in new translationism, and the laws of exegesis!* We will, then, look at his translation first, and afterwards hear what he has to say of the subject of the chapter.

LOWTH'S TRANSLATION.

Ho! to the land of the winged cymbal,
Which borders on the rivers of Cush;
Which sendeth ambassadors on the sea,
And in vessels of papyrus on the face of the waters.
Go, ye swift messengers,
To a nation stretched out in length, and smoothed;

* "It is acknowledged by all Protestants," writes the incarnation of the Bethanian divinity, "that in the bible alone we have the whole revelation of God to man, which his present condition requires, both with respect to the world that now is, and also to that which is to come. Its hermeneutics, or laws of interpretation, are now settled by such tribunals of literature and science as have the sanction of the educated world. No special tribunals are claimed—no new lawgivers are needed, to settle a single canon, or law of translation or interpretation. As other writings of the same age, language, and people, are interpreted, so the sacred writings of the Jewish age, and of the Christian age, are to be interpreted and understood. These are the decisions of all the literary tribunals of the age. We ask no more, and will concede no other canons to any one who seeks to unsettle Christian communities by private opinions or special pleadings for favored hypothesis, or long-cherished idealities." *Mill: Harb. Ser. iv. Vol. iii. No. 1.*—Thus decrees our magniloquent friend in the pride of his intellect and high-mindedness. He is of course well-skilled in all the settled canons of translation and interpretation sanctioned by the Protestant educated world. So were Dr. Lowth, Dr. Boothroyd, the Bishop of Rochester, and their Protestant peers. But what has their skill resulted in? Just in leaving the true sense of the prophets and apostles in as much obscurity as before they began to work upon them with their hermeneutics. What feeblest ray of light has the President of Bethany College, shed upon a single obscurity of Moses and the prophets? Nay, what obscurity has he not deepened by his hermeneutics? Pshaw! What are "canons" worth that reduce the prophetic writings to a level with "an old Jewish almanac?" We pause for a reply.

To a people terrible from the first, and hitherto;
 A nation meted out by line, and trodden down;
 Whose land the rivers have nourished.
 Yea, all ye that inhabit the world, and that dwell on the earth,
 When the standard is lifted up on the mountains, behold!
 And when the trumpet is sounded, hear!
 For thus hath Jehovah said unto me:
 I will sit still, and regard my fixed habitation;
 Like the clear heat after rain,
 Like the dewy cloud in the day of harvest.
 Surely before the vintage, when the bud is perfect,
 When the blossom is become a swelling grape;
 He shall cut off the shoots with pruning-hooks,
 And the branches he shall take away, he shall cut down.
 They shall be left together to the rapacious bird of the mountains;
 And to the wild beasts of the earth:
 And the rapacious bird shall summer upon it;
 And every wild beast of the earth shall winter upon it.
 At that time shall a gift be brought to Jehovah, the God of Hosts,
 From a people stretched out in length, and smoothed;
 A nation meted out by line, and trodden down;
 And from a people terrible from the first, and hitherto;
 Whose land the rivers have nourished;
 To the place of the name of Jehovah, God of Hosts, to Mount Zion.

Such is his close adhesion to the letter of the text, which as it stands in his translation is as "obscure and doubtful" as could be wished by any hermeneutist, desirous of showing his skill in resolving doubts by the settled canons of his craft. Dr. Lowth saw that his "close literal version" had not rendered the prophecy so plain as that he who runs may read: he has, therefore, favored us with some notes upon the phrases of his version to help us in their interpretation. We quote the following:

1. THE WINGED CYMBAL—*tziltzal kenah-pahyira*. "I adopt this as the most probable rendering. It is Bochart's. The Egyptian sistrum is expressed by a periphrasis; the Hebrews had no name for it in their language, not having in use the instrument itself. The cymbal they had; an instrument in its use and sound, not much unlike to the sistrum; and to distinguish from it the sistrum, they called it the cymbal with wings.

The cymbal was a round hollow piece of metal, which being struck against another, gave a ringing sound: the sistrum was a round instrument, consisting of a broad rim of metal, through which, from side to side, ran several loose laminae, or small rods of metal, which being shaken, gave a like sound. These projecting on each side had somewhat the appearance of wings; or might be very properly expressed by the same word which the Hebrews used for wings, or for the extremity, or the part of anything projecting. The sistrum is given in a medal of Adrian as the proper attribute of Egypt."

"If, therefore," continues he, "the words are rightly interpreted the *winged cymbal*, meaning the sistrum, Egypt must be the country to which the prophecy is addressed: and upon this hypothesis the version and explanation must proceed. I further suppose, that the prophecy was delivered before Sennacherib's return from his Egyptian expedition, which took up three years; and that it was designed to give to the Jews, and, perhaps, likewise to the Egyptians, an intimation of God's counsels in regard to the destruction of their great and powerful enemy."

From these "hypotheses" and *supposings*, the reader will see that the prophecy is regarded by Dr. Lowth as long ago accomplished, and that consequently it retains no prophetic interest for us—that being fulfilled, it is just a remarkable memorandum of the past, on the old almanac of the Jewish nation. But to this I demur in toto, having satisfied myself that the key to the passage is not contained in the hypothesis out of which Dr. Lowth has extracted such a tinkling sound. We shall see in the sequel, that it is all in the future, and one of the most interesting and important prophecies in the book of God, Egypt being nowhere existent in the premises. But assuming that it is the country addressed, Dr. Lowth indicates the eastern branches of the Nile, the boundary of Egypt towards Arabia, or the parts of the upper Nile, towards the African Ethiopia, as *the rivers of Cush*. He says, it is not easy to determine which.

2. VESSELS OF PAPYRUS, *viklai-gome*. "This circumstance," says he, "agrees perfectly well with Egypt. It is well known that the Egyptians commonly used on the Nile a light sort of ships, or boats, made of the reed papyrus. "Ex ipso quidem papyro navigia textunt"—Plin. xiii. 11.

"Conseritur bibula Memphitis cymba papyro."
 —Luc. iv. 136.

This is very learned; but though they might construct skiffs of porous papyrus reeds, it is a very remote inference that the

land of the winged cymbal sent its ambassadors over the sea in such fragile barks, and that Egypt was that land, because the papyrus grew there.

3. *Go, ye swift messengers.*—"To this nation before mentioned, who, by the Nile, and by their numerous canals, have the means of spreading the report, in the most expeditious manner, through the whole country. By the swift messengers are meant the usual conveyers of news whatsoever, travellers, merchants, and the like, the instruments and agents of common fame: these are ordered to publish the declaration made by the prophet throughout Egypt, and to all the world; and to excite their attention to the promised visible interposition of God."

4. *Stretched out in length.*—"The fruitful part of Egypt, exclusive of the deserts on each side, is one long vale, through the middle of which runs the Nile, bounded on each side to the east and west by a chain of mountains, 750 miles in length; in breadth, from one to two or three day's journey; even at the widest part of the Delta, from Pelusium to Alexandria, not above 250 miles broad."

5. *Smoothed.*—"Either relating to the practice of the Egyptian priests, who made their bodies smooth by shaving off their hair; or rather to the country's being made smooth, perfectly plain and level, by the overflowing of the Nile."

6. *Trodden down.*—"Supposed to allude to a peculiar method of tillage in use among the Egyptians."

7. *The rivers have nourished.*—"A learned friend suggested to Dr. Lowth, "nourished;" which, as it perfectly well suited his Nile theory, he adopted in preference to "spoiled," remarking that "nothing can be more discordant than the idea of spoiling and plundering; for to the inundation of the Nile Egypt owed everything—the fertility of the soil, and the very soil itself. Besides, the overflowing of the Nile came on by gentle degrees, covering without laying waste the country." What he says in this note he terms "hazarding a conjectural interpretation." Conjectural, indeed, and truly ridiculous. The land of the winged cymbal is to send to another people whose land rivers have affected; but Dr. Lowth's interpretation makes Egypt send swift messengers to itself. O, hermeneutics, is it thus thy canons explain the prophets!

8. *A gift.*—"The Egyptians were in alliance with the kingdom of Judah, and were fellow-sufferers with the Jews under the invasion of their common enemy, Senacherib; and so were very nearly interested in the great and miraculous deliverance of that kingdom, by the destruction of the Assyrian army. Upon which wonderful event, it is

said (2 Chron. xxxii. 23), that "many brought gifts unto Jehovah to Jerusalem, and presents to Hezekiah, king of Judah, so that he was magnified of all nations from thenceforth." It is not to be doubted, that among these the Egyptians distinguished themselves in their acknowledgments on this occasion."

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On reading the above, few, I apprehend, will think much of Dr. Lowth as an interpreter of Isaiah. When we consider his pretensions, we are certainly justified in expecting better things. He styled himself (and his pretension to this was admitted by his contemporaries) "an ambassador of Jesus Christ," a "successor of the apostles," and "the right reverend father in God, Robert, Lord Bishop of London," who, if he laid his hands upon the head of a candidate for "Holy Orders," became the medium through which the *Holy Spirit* was transmitted into the aspirant's soul, to qualify him for a priest in the house of God! Now, I say, from such a man we had a right to expect something better than learned nonsense, as the alleged true sense of a prophet. If an apostle were to give us such a specimen of hermeneutics with a grave face, it would be enough to set aside all his claims to infallibility in teaching. No one has any right to claim part in an apostolic successorship, who cannot hermeneuticize better than Dr. Lowth, and those who approve his exegesis. I am certain that Jehovah never would "send" such scholars to interpret his holy prophets. The foolishness of their interpretations is fatal to all their claims.

But here comes before us another of the Episcopal Bench, not so highly salaried, or proximate to the archbishopric of Canterbury as Dr. Lowth, but not behind him in scholarship, and in spiritual assumption in "the church." The bishop of Rochester, who flourished some fifty years ago, did not approve of his learned brother's translation, and therefore favored his contemporaries with one of his own. Thus we have bishop against bishop, professedly working by the hermeneutics settled by the tribunals of literature and science, but bringing out of the original text a different version and interpretation! A talented writer of the period, speaking of the translations, says, "Dr. Lowth has, I think, very much mistaken the general meaning of this prophecy. But it is to the present Bishop of Rochester, that the lovers of biblical studies are indebted for the best translation and interpretation of this interesting chapter which is extant in our language, or perhaps in any other." His translation was published in his *Critical Disquisitions*, addressed to Edward King, Esq., and reproduced from thence in a tract

of the time, from which I now transfer it to these pages.

The bishop sets out with observing, "First, the prophecy indeed predicts some woeful judgment; but the principal matter of the prophecy is not judgment, but mercy; a gracious promise of the final restoration of the Israelites. Secondly, the prophecy has no respect to Egypt, or any of the contiguous countries. What has been applied to Egypt, is a description of some people or another, destined to be the principal instruments in the hand of Providence in the great work of the resettlement of the Jews in the Holy Land—a description of that people, by characters by which they will be evidently known when the time arrives. Thirdly, the time for the completion of the prophecy was very remote when it was delivered, and is yet future; being indeed the season of the Second Advent of the Lord." All this is undoubtedly true; and being so admitted, reduces Dr. Lowth's interpretation to childishness and folly. The following, then, is the

BISHOP OF ROCHESTER'S TRANSLATION.

1. Ho! Land spreading wide the shadow of (thy) wings, which are beyond the rivers of Cush.

2. Accustomed to send messengers by sea, even in bulrush-vessels upon the surface of the waters! Go, swift messengers, unto a nation dragged away and plucked; unto a people wonderful from their beginning hitherto; a nation expecting, expecting, trampled under foot, whose land rivers have spoiled.

3. All the inhabitants of the world, and dwellers upon earth, shall see the lifting up, as it were, of a banner upon the mountains, and shall hear the sounding, as it were, of a trumpet.

4. For thus saith Jehovah unto me: I will sit still (but I will keep my eye upon my prepared habitation). As the parching heat just before lightning, as the dewy cloud in the heat of harvest.

5. For after the harvest, when the bud is coming to perfection, and the blossom is become a juicy berry, he will cut off the useless shoots with pruning-hooks, and the bill shall take away the luxuriant branches.

6. They shall be left together to the bird of prey of the mountains, and to the beasts of the earth. And upon it shall the bird of prey summer, and all the beasts of the earth upon it shall winter.

7. At that season a present shall be led to Jehovah of hosts, a people dragged away and plucked; even of a people wonderful from the beginning hitherto; a na-

tion, expecting, expecting, and trampled under foot, whose land rivers have spoiled, unto the place of Jehovah of hosts, Mount Zion.

This translation is a decided improvement on Dr. Lowth's. "Land spreading wide the shadow of wings, which are beyond the rivers of Cush," is to be preferred to the rendering, "land of the winged cymbal, which borders on the rivers of Cush." Sending "messengers by sea in bulrush-vessels" is, however, no improvement on sending "ambassadors on the sea in vessels of papyrus." Heaven help the messengers and ambassadors in such frail barks as these! The bishops, I apprehend, would have declined missions from their government, with all their honors and emoluments, if it provided them with no more substantial, safe, and swifter contrivances for transportation over the sea.

But the bishop of Rochester rejects the idea of the vessels being literally formed of bulrushes. "Sending by sea in bulrush-vessels," says he, "is a figurative expression, descriptive of skill in navigation, and of the safety and expedition, with which the inhabitants of the land called to, are supposed to perform distant voyages." By what hermeneutic canon a bulrush-vessel is figurative of skill, safety, and expedition in navigation is not so clear to us as to the bishop. He does not, however, appear very sure about this import of the figure; but he says, "navigable vessels are certainly meant; and if it could be proved, that Egypt is the country spoken to, these vessels of bulrushes might be understood literally of the light skiffs, made of that material, and used by the Egyptians upon the Nile. But if the country spoken to be distant from Egypt, "vessels of bulrush" is only used as an apt image, on account of their levity, for quick sailing vessels of any material. The country, therefore, to which the prophet calls, is characterized as one which, in the days of the completion of the prophecy, shall be a great maritime and commercial power, forming remote alliances, making distant voyages to all parts of the world, with expedition and security, and in the habit of affording protection to their friends and allies. Where this country is to be found is not otherwise said, than that it will be remote from Judea, and with respect to that country beyond the Cushæan streams."

Dr. Boothroyd's is the latest translation of this remarkable portion of the word I have seen. He renders the first two verses by "Ho! to the land shadowing with wings, which borders on the rivers of Cush which sendeth ambassadors on the sea, and in

floats of papyrus on the face of the waters. Go, O ye swift messengers, to a nation extended and fierce; to a people terrible from the first and hitherto; a nation that useth the line, and treadeth down, whose land the rivers have spoiled." Though this translation is rather better than Lowth's, he throws no light upon the subject of the prophecy. This is less excusable in him than in Lowth and Rochester, because, living in more recent times he has failed to avail himself of notable facts which are shining upon the prophecy, whose shadows only were preceding them in their day. The following remarks will prove to the reader that hermeneutics are as treacherous in Dr. Boothroyd's case as in Dr. Lowth's. "What land is meant," he observes, "and why it is said to be shadowing with wings, has been much disputed. The chief part consider that the prophet intended to represent Egypt. The Jews fled under the wing of this country for protection. The prophet having predicted the destruction of these enemies, sends the news first to Egypt, and then exhorts the swift messengers of Egypt to send it to Nubia."

Here then we have Dr. Lowth, the Bishop of Rochester, Dr. Boothroyd, and the numerous scholars appointed by King James I. to make our authorized version, who have all tried their hands upon this portion of the prophetic word, but have signally failed in presenting the English reader with a translation capable of being understood. Want of classical competency was not the cause of their failure, for of Roman, Greek, and Oriental literature, they had enough, and to spare. They were great hermeneutical philologists, but they were not "wise;" they erred not understanding the scriptures, which can alone make learned and unlearned men, truly wise in "the things of the Spirit of God." Dr. Johnson gives about seventy meanings to our word "make." A scholar may remember them all, and yet not have wisdom to select aright the meaning suitable to the word in a certain place. "To make" is to do, perform, practice, as well as to create. Suppose the sentence is, "God makes evil." A foreigner examines his lexicon under the word "make," and finds the above to be among the meanings, he understands the idiom and peculiarities of the language but imperfectly, so that being uncertain which is the most appropriate, he guesses that "do, perform, or practice will bring out the idea of the sentence, and he renders it, "God does, performs, or practices, evil," which he supposes comprehends *sin*. Such a translation as this would evince want of wisdom in the use of words, which no her-

meneutics or laws of interpretation could supply. Now the learned translators of the Scriptures have been hitherto very much in this fix. They get hold of a Hebrew word having a plurality of senses, several different meanings, and the question arises among them, which is the right one for the place? This can only be determined by a correct understanding of the context. This is a law, or settled canon, of interpretation, which, however, is of no use to the translator who is ignorant of that context. He may know the canon or rule, but can make no use of it because of his doctrinal ignorance. A man may be profoundly skilled in hermeneutics, and yet profoundly incompetent to translate and interpret the Scriptures correctly. He is like one who can name his tools, but knows not how to use them. The learned men above-mentioned, together with our contemporaries, who are swelling so immensely about conferring upon us Anglo-Saxons a correct version of the Bible, are too ignorant of the doctrine of the prophets and apostles to accomplish the work. They are doctrinally incompetent, being without intelligence in "the word of the kingdom." The Bishop of Rochester's exegesis is the best, because he perceived that Christ Jesus is to reappear in Mount Zion in person, and that the twelve tribes of Israel are at that time to be restored in the midst of judgment: but as for sky kingdoms giving us an improvement of King James's version, we should as soon expect one from old Socrates, or His Roman Holiness of the Papal throne.

This eighteenth chapter of Isaiah is *part of a prophecy* relating to that crisis in Israel's history where "the judgment sits and the books are opened." The beginning of the passage is Isaiah xvii. 12, three verses, which should be included in the eighteenth chapter. It belongs to the time when "the nations are angry, and God's wrath is come," and "the men upon the face of the land slake at his presence,"*—a time of tumult and uproar among the nations rushing against each other to battle; and "Jerusalem becomes a burdensome stone for all people that burden themselves with it,"—a cup of trembling to all the people round about in the siege against Judah and Jerusalem,†—"a day of grief and desperate sorrow—terror's evening time—the darkest hour of Jacob's trouble that ere will be again. The rush of the roaring hosts of the nations is to Jerusalem under the King of the North, who at the time is lord of Syria and Damascus, holding all that country against his enemies. This is the last of the horns of the Gentiles that scatters Israel, and lays

* Dan. vii. 10; Rev. xi. 15; Ezek xxxviii. 20.

† Zech. xii. 2, 3.

their country waste. It is the power styled "the Assyrian," who by the voice of Jehovah shall be beaten down, and be no more; ere the dawn of the millennial day. The Lord of hosts shall rebuke him, and chase his roaring multitude like mountain chaff before the tempest, and stubble swept before its whirl. This is the portion of Gogue, and the destiny of all his host: and thus perishes "a blossom" while a sour grape is ripening on the vine.

This victory accomplished, a signal, or banner, is exalted on the mountains of Israel, and a trumpet proclamation sounded to the world. The root of Jesse then stands for an ensign to the people on Zion's hill, to whom the outcasts of Israel shall be assembled, and the dispersed of Judah gathered. Of him shall "the Assyrian" and his princes be afraid, in his descent as birds flying to fight for Mount Zion and the hill thereof.* Having descended and taken possession of his dwelling-place, anciently known as "the city where David dwelt," breathing time is granted to the world while the trumpet proclamation is sounding abroad among them. They hear and tremble. Jehovah-Jesus—he who bears the name of Jehovah—is in his dwelling-place "secure," and waiting the effect of the trumpet. He awaits the time of action "as dry heat impending lightning, as a dewy cloud in the heat of harvest" soon to pass away.

During the stillness of this awful pause, not a gleam of sunshine for a moment penetrates the impending gloom; not a breath stirs; not a leaf wags; not a blade of grass is shaken; no rippling wave curls upon the sleeping surface of the waters; the black ponderous cloud, covering the whole sky, seems to hang fixed and motionless as an arch of stone. Nature seems benumbed in all her operations. Such is the condition of the torpid atmosphere before the bursting forth of a raging tempest, employed by the spirit to illustrate the trumpet interval before the terrible and sudden irruption of Jehovah's fury against the nations; which, instead of fearing God and giving glory to him, † assemble themselves together, to give battle against his king. ‡

Christ's proclamation from Zion, though general, is also especially addressed to a government, which Dr. Lowth styles, "the land of the winged-symbol;" but the common version more correctly, "the land shadowing with wings." This is a power of widely extended colonial dominion, remarkable for its steam marine. "Go, swiftly, ye fleet messengers!—Convey them in your steam-

ers, O land!" This makes them "fleet messengers." These messengers are of that "third part" of Judah not cut off by the King of the North when he invades the land of Israel. Concerning these Jehovah says, "I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the coasts afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Tarshish, the colonial power, accepts the invitation, and places its steamers at the disposal of Christ's ambassador; as it is written, "the coasts shall wait upon me, and ships of Tarshish among the first, to bring thy sons, O Zion, from far, their silver and their gold with them, unto the Name of Jehovah thy God, even to the Holy One of Israel."* In the words of the eighteenth chapter they are "brought as a present to Jehovah of armies, to the dwelling-place of the Name of Jehovah of armies, Mount Zion."

With respect to the papal governments of Europe, the trumpet proclamation is despised by them, and they prepare for war. These are the powers termed by John, "the Beast and the False Prophet, and the kings of the earth with their armies." Jesus styles them in Matt. xxv., "the Goats," and "the Devil and his angels." The lightning of his wrath, shoots forth, and the thunder of his fury roars from Zion against them. The steamers of Tarshish being at the disposal of Israel's king, they cannot invade his kingdoms; so that as Abraham is supposed to say in the parable of the Rich Man and Lazarus, "between Israel and them there is a great gulph fixed; so that they who would pass from Palestine to Papaldom cannot; neither can the goats and the exiled among them from the presence of the Lord, pass to Palestine that would come from thence." No. They are hemmed in within their own borders. There war, and pestilence, and famine, rage in all their horrors. The saints execute upon them the judgment written under the direction of their king, and in the presence of his messengers. Their country becomes "a Lake of Fire burning with brimstone," which results in the destruction of the papal governments and system for ever.

This being the doctrine of the prophets and the apostles, and reflected from the seventeenth and eighteenth of Isaiah, it is clear that sky-kingdom speculators who believe nothing of the kind, most of necessity be confounded when they encounter such passages as that before us. No skill in herme-

* Isai. xi. 10, 12; xxxi. 4, 5, 8, 9.

† Rev. xiv. 6, 7.

‡ Rev. xix. 19; xvii. 14.

* Isai. lx. 9.

neutics is of any avail to an immortal-soul sky-kingdom-gospeller; and he that understands "the word of the kingdom" may discern the truth though scholastically ignorant of interpretation-laws, as a man may reason correctly though unacquainted with the logician's rules. The learned foolishness published by proficients in hermeneutics is enough to fill all ingenuous minds with contempt at the tools by which they have elaborated their prosy disquisitions. Read Moses Stuart on Daniel if you desire to behold the light of darkness made as darkness itself! Yet this man was "great," "a father in Israel," a college professor, and a transformer of youths into guides of the blind! When we contemplate the universal failure of such people in their attempt to explain prophecy, we are led to inquire if the prophets were given to take the worldly-wise in their own craftiness, and to knock out their brains? For truly they might as well have none as use them to so little purpose. The generality discourage the study of the prophets as dementing. It may be to those who are dyed in the wool of orthodoxy; and this may account for such translations as Lowth, Boothroyd, and Stuart's, with many others of minor note.

Hopeless then of light from that quarter, I have essayed to help myself on the principle that God aids them who help themselves. Far inferior to them as a Hebraist, I freely admit; but this shall not discourage me from invading their province, and trying to perfect that wherein they have failed. David slew Goliath with a sling-stone in the name of Israel's God. This was an earnest of victory to Israel's host, which beholding the stripling's easy conquest of the giant, dismissed their faint-heartedness, and contended earnestly against the foe. Encouraged by this example, I take a pebble from the brook, even this "most obscure of prophecies," and, by an easy demonstration of its import, level the hermeneutists with the dust. May my readers animated by my almost dangerless passage at arms with the Goliaths, learn to feel valiant for the truth, and to contend earnestly for it with a true heart, and full assurance of faith. Let the weak say, "I am strong; I have no fear of the face of clay."

THE EDITOR'S TRANSLATION OF ISAIAH.

FROM CHAPTER XVII. 12, TO XVIII. 7.

Hark! a multitude of many peoples making an uproar as the noise of seas. Hark! a tumult among peoples, roaring as a tumult of mighty waters; they rage against peoples like a roar 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 as stubble before the whirlwind. Behold also at evening time sudden destruction; and before dawn he is not. This is the portion of our spoilers, and a lot for them who scatter us.

Ho! land of widely o'ershadowing wings extending from beyond to rivers of Cush; which sendeth by sea whirling things even upon vessels of fleetness on the surface of waters! Go swiftly, ye fleet messengers, to a nation carried away and oppressed; to a people terrible from this and onward; a nation prostrate and trodden down, whose lands rivers have spoiled.

All the inhabitants of the world, and dwellers of the earth, at the lifting up of an ensign on the mountains, shall tremble, and at the sounding of a trumpet, shall hear. For thus said Jehovah to me, "I will be still (yet in my dwelling place I will be without fear) as dry heat impending lightning, as a cloud of dew in the heat of harvest. For before harvest as the perfecting of fruit when sour grapes are ripening, there shall be a blossom: and He will cut (it) off as vine-shoots by pruning-hooks, and luxuriant twigs are lopped away. They shall be left together for the carrion-bird of the mountains, and the wild beast of the land; and the bird of prey shall destroy upon it, and every wild beast of the land shall ravin upon it.

At that time a present shall be diligently brought to Jehovah of armies, a people carried away and oppressed even of a people terrible from this (time) and onward; a nation prostrate and trodden down, whose land rivers have spoiled; to the dwelling-place of THE NAME of Jehovah of armies, Mount Zion.

ANNOTATIONS.

Hark!—Hui, pronounced Masoretically, *ho*, is the interjection with which Isaiah, xvii. 12 and xviii. 1, begin. It signifies Ho! Hark! Woe! Alas! a word of threatening, of grief, and of exhortation. In the common version it is rendered "woe" in both these texts; but Lowth, Rochester and Boothroyd, adopt "ho" in the same. The prophet's exclamation evidently arises from a different cause in each case. In the first, he is like one who catches the sound of some distant uproar, and that he may discern more perfectly what is to do, exclaims with a listening ear, *Hark! What is that?* Having ascertained the nature of the tumult, he turns to the standers by, and says, "It is the multitude of many peoples making an uproar as the noise of seas." There is great sublimity in this. The prophet in Jerusalem upwards of 2500 years ago, being "in the spirit,"

hears the loud-sounding uproar of nations, rushing from far distant realms to battle in Israel's land, in the eventide of Gentile times. "Hark!" says he, "do you hear that roar of mighty waters?" It is the last conflict of the nations ere the dawn of Israel's glory. I hear them approach the Holy City. Onward, and nearer still they come! The roar is terrible. The flood no barrier heeds: our land is deluged, and the city falls before it. But O, the majesty and power of Israel's King! I see him robed in glory and might, and hurling sudden destruction upon the foe! He pursues the enemy, and overtakes them. They cry, but there's none to save them, even to Jehovah, but he answers them not. How terrible the chace! He beats them small as the dust before the wind, and tramples them in the fury of his power! Thus doth he tread the winepress alone, and bring down the strength of the destroyer to the earth. Compare Ps. xviii. 37—42, with Isai. lxiii. 3—6, and the text before us.

The victory being thus gained by the Name of Jehovah who comes from far (chap. xxx. 27,) he takes up his abode in the City of David on Mount Zion. The din of battle, and the tumult of peoples, is all hushed into the stillness of a sultry atmosphere impending a threatening storm. There is no uproar now to cause the prophet to exclaim "Hark!" The time of proclamation has arrived, especially to a power whose services are in requisition at the crisis. I do not therefore render *hui* in the second place by "hark," but by "Ho!" as calling to the land.—I have repeated "hark" after "seas," as emphatic instead of *wav*, which should otherwise be rendered *and*.

"But He shall rebuke him—*ugar bo*, pronounced *re-gah-ar bo*. The common version reads, "but God shall rebuke them": Dr. Lowth, "but he shall rebuke them"; while Boothroyd agrees with the common version. "God" is not in the Hebrew text. The Holy One of Israel, who bears the name of Jehovah, is doubtless the rebuker, as appears from the Psalm already quoted; and the additional testimony of Micah in chap. iv. 3, and c. v. 2, 5, 6:—"He shall rebuke strong nations afar off." "Out of Bethlehem: Ephratah shall he come forth unto me to be Ruler in Israel. And he shall stand and feed in the strength of Jehovah, in the majesty of the name of the Lord his God: and they (Israel) shall abide: for now shall He be great unto the ends of the earth. And this (Ruler) shall be the peace when the Assyrian shall come into our land." This ruler for Israel is admitted by all professors, except Jews, to be Jesus of Nazareth, who was born at Bethlehem: but while this is conceded, what is here affirmed of him is

rejected. We, however, believe it; and maintain that though Jesus has never encountered the Assyrian in battle, he is yet to do it. Jesu Christ, who is soon to stand in Mount Zion in the majesty of the name of Jehovah, is the rebuker of the uproarious nations, who follow the Assyrian's standard. He is to be the peace when the Assyrian invades the land of Israel. The testimony of Micah shows that it is the Assyrian which is the power to be rebuked in Judea at the second appearing of the Lord Jesus—the Assyrian styled "the King of the north" by Daniel; "Gog" by Ezekiel; and "the Autocrat of all the Russias" by the moderns.

The translators referred to, not understanding the teaching of the prophets concerning the Assyrian of the latter days, could not discern the propriety of *bo* in the text, as no single individual had been mentioned, or alluded to, in the context. Instead, therefore, of rendering the words *gahar bo*, rebuke him, they nullified the prophet's significant allusion to Israel's enemy of the latter days, and converted *bo* into "them." In my rendering, I have restored the idea they suppressed. Jesus, the stone the builders refused, shall rebuke the Russo-Assyrian Head of the Serpent, and he shall flee afar off: Jesus shall chase him as stubble, and destroy him suddenly.

"At evening time * * * and before the dawn." This interval between the evening and dawn is styled in Daniel, "the time of the end." We are now in the evening time of the day of salvation—the "to-day" of the times of the Gentiles. About half an hour of the period remains ere the Assyrian obtains Jerusalem and is suddenly destroyed. The evening time before the dawn is the "time of trouble" foretold by Daniel, when Jehovah shall come with his holy ones. "But," saith Zechariah, "light shall not be, the splendid ones draw themselves in. But it shall be one day, this is known to Jehovah, not day nor night, but it shall be at evening time there shall be light." This is a remarkable passage. *Yiquahroth yiquiphaphon*, the splendid ones draw themselves in. Though they that be wise are to shine as the sun, as the brightness of the firmament, and as the stars, in the kingdom, we learn from this text in Zechariah, that when they appear with Jesus "before the dawn," before the kingdom is set up, that they restrain their splendor, as it may be supposed Christ did during his forty days sojournings with his disciples after his resurrection and before his ascension. This leads to the conclusion that while Christ and the saints are carrying on the war of Armageddon against "the Beast, the False Prophet, and the kings of the earth and their armies," during the evening

time, they will appear like other men. They will draw themselves in, restraining the manifestation of their brightness until they have fully executed the judgment given them to do.

At evening time brightness shall shine forth. That is, at the close of it. When the light shines, the dawn has passed, and the darkness chased away. The day of glory shines upon the world, and the earth becomes full of the knowledge of it. The interval between the rebuke of the Assyrian by Christ Jesus, and the shining forth of His day, will be, I take it, about forty years. This will be the most extraordinary period of the world's history. The reappearance of Christ, the resurrection of the saints, the dashing in pieces of the goat-governments as a potter's vessel, the restoration of Israel, the manifestation of Paradise in the Holy Land, and the regeneration of the nations, are the events characteristic of the period. Who would not pray, "Thy kingdom come?"

"Before the dawn he is not," *beterem boquer ainnenu*. Boothroyd has it, "they are no more;" Dr. Lowth, "he is no more;" but the common version correctly, "he is not." In answer to the question, "Who is not?" we have, "he whom the Ruler of Israel rebukes, and chases like chaff before the wind." The fate of this Assyrian awaits all the powers that oppress Israel.

"Land of widely o'ershadowing wings," *eretz tziltzal kenaphahyim*. These are the words rendered by Dr. Lowth "land of the winged cymbal." He says *tziltzal* is never used to signify *shadow*. This may be granted, without admitting that it has no relation to shadow at all. The Robinson-Gesenius Lexicon translates the phrase "land of the whizzing of wings"; that is, land of the clangor of armies; full of armies (wings) clanging their arms, viz., Ethiopia!" This is unadulterated nonsense. Parkhurst is more rational. He derives it from the root *tzahlal*, to be overshadowed. By inserting the letter *tzadé* between the lameds, thus, *tzahl-tz-al*, the verb is intensified, and made to signify "to overshadow exceedingly, or very much." As a noun, *tzltzl* is applied to the locust, from their sometimes flying in such swarms as to obscure the sun, or darken the air. Though Gesenius does not perceive the meaning of *tzltzl* in our text, he rejects Dr. Lowth's "cymbal" for "whizzing or whistling." It is true that cymbals, and whizzing, are found in connection with this family of words, as *mtzlthin*, pronounced *metzailthaim*; and *tzltzlim*, pronounced *tzeltzelim*, because of some resemblance between the sound of *tziltzailh*, when spoken sibilantly and broadly, and the *cling clang*, or clangor of the cymbal plates when

struck together, and waved with a tremulous motion through the air. But there is nothing in the primitive idea of the root of the word connected with sound. The verb *tzahlal* comes from *tzl*, pronounced *tzail*, which signifies shade, shadow; and concretely, these as affording shelter, or protection, by supreme power, the figure being preserved: as *betzail kenaphkehah*, "under the shadow of thy wings" hide me; that is, under the protection of Jehovah's power. *Tzail* is intensified by the doubling of its lamed: as *tzll*, as if it were written *tzail*. But to distinguish the latter from the former, the Masorites have pointed it so as to sound *tzahlal*, instead of *tzail*, which could only be distinguished from *tzail* by the eye. The genealogy of our *tziltzal* is obvious. Its grandfather is *tzl*, a shadow; and its father, *tzll*, overshadow; while the grandson is *tzltzl*, to overshadow exceedingly, or very much; that is, *widely o'ershadowing*, as I have rendered it in the text.

Eretz and *tziltzal*, are both in regimen, and should therefore be literally rendered, *land of the widely o'ershadowing of wings*. This seems to bring out more forcibly the wings as the overshadowing agents. The proclamation is to a *land of wings*, not folded up as a bird at rest; but spread out, or extended widely, and therefore capable of affording protection to peoples inhabiting countries far distant from the throne of its power. "A land of wings" is a figurative expression, like that of "wings of the God of Israel." Isaiah, predicting the invasion of the Holy Land by the king of Assyria, says, "The stretching out of his wings shall fill the breadth of thy land, O Immanuel!" That is, his dominion shall overshadow it from the Mediterranean to the Euphrates. This is a beautiful allusion to the eagle-winged lions of Nineveh, the capital of the Assyrian power. A winged lion is used in Daniel as the symbol of Assyria under its Ninevite dynasty. When the sovereignty was transferred from Nineveh to Babylon, the prophet represents the wings as being plucked. Nineveh lost its wings, and could, therefore, overshadow no more. It was once a City of Wings, and Assyria a *land of wings*; so that if the prophet had any message to proclaim to it from afar, he might have exclaimed, "Ho, land of the overshadowing of wings!" A city or land of wings, then, is a city or land having dominion; and if the wings are wide-spreading, which is indicated by a widely extended shadow, the dominion is extensive, perhaps very extensive, if an intensive word be used to express the idea of shadowing. But all lands have not wings, because all lands have not dominion. Canada and the West

Indies, Hungary and Lombardy, have no wings. The wings of the mighty overshadow them all. They have no dominion over their own lands, even; hence none dwell under their shadow. Austria, on the other hand, is a land of overshadowing wings. So are Russia, Turkey, France and Britain. Belgium is a lion without wings. Its dominion is restricted to its home-land—a land which overshadows none but its own people. But we need add no more under this head; for by this time, the reader will certainly perceive what is meant by the figurative expression, "land of widely overshadowing wings."

"Extending from beyond to"—*ashr maivr le*, pronounced *asher mai-aver le*. ASHER is the relative pronoun *who, which, that*, singular and plural, masculine and feminine; and agrees with its antecedent *kenahpahyim*, wings. Hence, literally, *wings that from beyond to*, that is "wings extending from beyond to," as I have given it in the text.

Maivr comes from the root *ahvar*; without the points *our*, pronounced *over*; from which originates our English word *over*. Hence, as a verb, "over with you," that is, *pass over* or *beyond*, which is the import of the root *ahvar*. With the prefix *m*, from, it becomes a preposition, as *m-ovr*, masoretically *mai-aver*, and signifies *from over* or *from beyond*, and followed by *le* meaning *to*.

"Extending from beyond to," is a geographical phrase. To understand it aright, we must remember that it was not penned by one in London, Constantinople, or New York; but by the prophet in Jerusalem. "From beyond" is used in Scripture in reference to east and west from Jerusalem; or in reference to the Euphrates alone, if the writer were sojourning on the east of that river. The phrase *aver hyyardain*, "beyond Jordan," signifies the country east of that river: *be-aver hyyom*, literally, *in beyond the sea*, that is, "in the country beyond the Mediterranean," or west from Judea. In the text before us, it is not "from beyond to the Sihor." If it were, we might look for the wing dominion as extending from, perhaps, the Atlantic coast of Africa to the Nile. "From beyond" leaves the *how far beyond* undefined. It may be one degree beyond the "to," or forty. The *how far beyond* is not important to the understanding of the prophecy.

"Rivers of Cush," *nhri kush*, pronounced *naharai koosh*. Cush is the name of a grandson of Noah in the line of Ham, and the brother of Mitzraim, Phut, and Canaan. These all began their migrations from Ararat. Cush and his brethren journeyed southward, towards the Persian Gulph, Indian Ocean, and countries of the Nile. Japheth's

descendants spread themselves over the north and west; while Shem's branched off towards the east. Cush's brother Mitzraim settled Egypt; and Canaan, another, a cursed race, the land afterwards possessed by the Israelites, descended from Shem. The sons of Cush descended the Tigris and Euphrates, and from thence, spread around the waters of the Persian Gulph, to Muscat, and thence to Aden, the regions of his sons Sheba and Dedan. They diffused themselves along the southeastern coast of the Red Sea; while some of them crossed it, and extended their settlements to the region of the Upper Nile.

"Cush begat Nimrod." Nimrod founded the first kingdom that existed after the flood. It commenced with four cities in the land of Shinar, the principal of which was Babel, afterwards styled Babylon. "Out of that land went forth Asshur, and builded Nineveh," on the Tigris or Hiddekel: "the same," says Moses, "is a great city." The land of Shinar thus became the land of Cush; whose original stock ruled the countries afterwards styled Mesopotamia and Babylonia. Cushan-rishathaim was the Cushite sovereign who first subjected Israel after the death of Joshua. "The tents of Cushan" thus extended from beyond Nineveh to Midian on the Red Sea; but Cush proper, as pertaining to the kingdom of Nimrod, is the country between Persia, Arabia, and the Holy Land.

The rivers of Cush are those enumerated by Moses in Gen. ii. 11—the Pishon winding through the whole land of Havilah, a son of Cush; the Gihon through Cush's land more specially; the Hiddekel or Tigris, which flows before Assyria; and the Euphrates. The Tigris and Euphrates are Cush's rivers, as is clearly seen by his people founding a kingdom on their course, with its capital near the junction of the two.

To return then to the text. The dominion-wings extend from beyond to the Tigris and Euphrates, at the time that the proclamation is made to the land to which the wings belong. As I have said, how far from beyond the Euphrates and Tigris the dominion-wings stretch—whether from the Indus, the Ganges, Irrawaddy, or Canton rivers—is not indicated in this prophesy. If we suppose it begins at Hindostan, east of the rivers of Cush, it will certainly extend "to" the Tigris and Euphrates; for the words are *l-nhri Cush*, *le-naharai coosh*, "to rivers of Cush." Dr. Lowth makes the *land* "border on the rivers of Cush." Rochester renders it, "wings which are beyond the rivers of Cush." Boothroyd copies Lowth; while the king's version is, "land beyond the rivers of Ethiopia." Hence, none of them, it will

be seen, have paid any regard to the prepositions *m*, *from*, and *l*, *to*, which are essential to the sense.

"Which sendeth by sea," *hshlch byym*, pronounced *hassholaiach byyom*. The wing of the land, or its dominion, being so wide-spreading from tip to tip, it is obliged to communicate with its possessions under their shadow, "by sea." This character in the text shows that the overshadowing land is a *maritime power*. It is neither Austria, Russia, nor Turkey; because they do not correspond with their possessions by sea; neither is it France, or the United States; because their wings do not stretch from beyond the Tigris and Euphrates. *It can be no other than the British power*, whose wings stretch from Burmah to the land of Sheba, and west of the Indus; and will advance to Cushistan from the Persian Gulph, as soon as it perceives it necessary for the protection and promotion of its commercial interests. The movements of the Russo-Assyrian autocrat in regard to Turkey, will cause Britain to extend the shadow of her wings to the rivers of Cush. These waters are the borders beyond which her wings will spread no further westward. *Britain on the Euphrates, and the Assyrian as a cloud to cover Israel's land*, will bring face to face, in the heart of Asia, the friend and foe of God's oppressed, dispersed, and captive nation. Policy and interest will identify Britain with the Jews, while many of its people will sympathize with them on religious principles. But the Jews are enemies to Jesus; and the British government, while they profess to venerate him, pay no respect to his teaching or commands. Their pride must therefore be humbled before either of them can be employed as allies in the work of the evening time. Hence, "two-third parts" of Judah in the land are cut off by the Assyrian, leaving the other third for the purposes of the Deliverer: while the powerful fleet of the overshadowing power, co-operating in the war against the Russo-Assyrian, is broken and dispersed. The testimony in support of this is found in the forty-eighth psalm, which contains a prophesy parallel with this of Isaiah. "As we have heard so have we now seen concerning the city of Jehovah of hosts, concerning the city of our Elohim—the Elohim will establish it throughout the age." It refers, then, to the time when Zion exists as "the city of the great King," with the "Elohim manifested in its palaces for protection." But before this manifestation "the kings were assembled (against her;) they rushed along together; but when they saw, they were in great consternation; they were confounded; they fled in terror. Trembling seized upon

them there, a pang as of travail." After predicting this headlong flight of the Assyrian's kings, he goes on to say, "by an east wind thou wilt break in pieces the ships of Tarshish"—of that Tarshish which, having partaken of the general dismay, shall be among the first to place its ships at the victor's disposal, to bring Zion's sons from far to their fatherland. Thus will Britain, and the Jews already in Judea, be prepared for co-operation in the work of the evening time.

BRITAIN'S STEAM MARINE FORETOLD BY ISAAIAH.

"Which sendeth by sea whirling things even upon vessels of fleetness on the surface of waters." *Tzirim uvkli-gma ol-pni-mim*, pronounced *tzirim uvklat gome al-penaimayim*.—This is the original which I have rendered "whirling things even upon vessels of fleetness on the surface of waters." Could any thing be more descriptive of steamers as they appear to a spectator when gliding over the water? He sees a vessel moving with rapidity, and observes something on its sides whirling with remarkable velocity. After beholding such a vessel for the first time in motion from a position exterior to it, its *fleetness* and *whirling things* would be the two characteristics by which he would describe it to others. I do not doubt that the prophet understood that in the evening time there would be a great maritime power sending swift vessels by sea to its possessions in India, propelled by whirling things instead of by sails. It is a fact, that such a power exists, and navigates the waters of the Red Sea with fleet vessels without sails; which before his day hore on their surface the sluggish craft of Solomon and his Tyrian ally in their voyages to the Indian Tarshish. This fact is foretold in the prophet's description of the shadowing land. It is remarkable, exceedingly so; and therefore to attract attention more certainly to it, I have placed this annotation under a distinct and conspicuous title. Let it be read in connection with what has gone before, and with what is yet to come.

These whirling things on vessels of fleetness, Dr. Lowth styles "ambassadors on the sea in vessels of papyrus!" The bishop of Rochester calls them, "messengers by sea in bulrush-vessels!" Boothroyd has it, "ambassadors on the sea in floats of papyrus!" And the king's version, "ambassadors by sea in vessels of bulrushes!" Strange they did not suspect the propriety of "ambassadors" as the translation of *tzirim*. Perhaps they did; for instead of saying Go, ye swift ambassadors, they have it, "Go ye swift messengers." They saw that two entirely different

words were used in the Hebrew; but not knowing wherein the difference lay, they selected two distinct orthographies, with but little real difference of signification between them. Ambassadors and messengers are persons sent. The shadowing land's ambassadors are supposed by the learned to be the messengers ordered to go swiftly.

The word *tzirim* is a noun masculine plural from *tzir*, "to go in a circle, to revolve." It has probably some affinity to the obsolete root *tznr*, pronounced *tzahnar*, to whirl, or whizz, especially expressive of the rushing sound of water falling from a wheel in rapid motion. Revolvers, or whirling things, *tzirim*, is the Spirit's word for what we term *paddle-wheels*, which are things going in a circle. *Tzir* is indeed properly rendered ambassador or messenger in Jer. 49, 14, and Obad. 1; but still the radical idea is retained of one going in a circle, or making a circuit of the nations. The *tzirim* of our text, however, cannot be things going in a circle in an ambassadorial circuit; for they are *tzirim-viklai-gome* "on vessels of fleetness," performing their circuits on their sides. The translators referred to, did not perceive the application of *tzirim* to the paddle-wheels of vessels; for, with the exception of Dr. Boothroyd, there were no such things in the range of their observation or knowledge.

"Fleetness," *gome*.—This is rendered by the hermeneutists, "papyrus," "bulrush," and "bulrushes." Moses was exposed on the margin of Sihor in *tarath gome*, an ark, or water-tight basket, of bulrush, or papyrus reed. The word is indeed applied to the bulrush, or papyrus reed; but then it is a question, why it is so applied? If we can ascertain this, we may find that it has a more appropriate signification for Isa. xviii. 2.

The word *gimai* is both a noun and a verb. The Masorites, whose points are convenient, but without authority, distinguish the noun from the verb by their punctuation, which expresses their opinion of what the word ought to be in certain places. They call the verb *gahmah*, and the noun *gome*; but on the Hebrew text they are written both the same. It is the infinitive of Piayl in construction, in the text before us, placed there to give prominence to the idea contained in the finite verb. Its punctuation should therefore be *gimai* and not *gome*. It stands as a verbal substantive in the construct case.

The word signifies "to absorb, to drink up, to swallow." Now, the Egyptian *papyrus nilotica*, and the bulrush, especially the former, are of a very porous nature, absorbing or drinking up moisture copiously. Hence the papyrus is styled bibulous, *bibula papyrus* by Lucan, and *gma* by the Hebrew. The Egyptians made from it garments,

shoes, baskets, vessels of various kinds, skiffs, &c.—articles of the water-drinking reed.

The word in the Piayl conjugation is used poetically of the horse *swallowing*, as it were, the ground, in his eagerness and fleetness; as in Job xxxix. 24, *igm artz*, masoretically, *yegamme-ahretz*, "he swalloweth diligently of the ground," as much as to say, he runs away with it, so great is his fleetness. When a traveller by rail looks at the ground in advance of the train, as it rushes along, he sees the idea represented by the phrase, "swallowing diligently of the ground." By the same metaphor, and with equal propriety, a ship may be said to drink up of the water diligently, as for a horse, or train to swallow diligently of the ground. They are both poetical expressions for a fleet horse, a rapid train, and a fast ship. Hence, as the papyrus literally absorbs copiously of moisture, so poetically or figuratively, a fast vessel drinks rapidly of the water, and a fleet horse diligitly of the ground; therefore, the papyrus, the ship, and the horse, are all subjects of one common idea, and that is expressed by the word *gma*. The phrase *kli-gma*, pronounced *kelai-gome*, is then literally translatable, vessels of to drink up diligently; but this very literal rendering is itself metaphorical: diligent drinking up is quick, or rapid drinking; ships rapidly drinking up of the surface of waters, are vessels rapidly diminishing distance: they are fleet vessels, or "vessels of fleetness," *kelai-gome*, but of no matter-like affinity to the bulrushes of the Nile.

The Bishop of Rochester had some idea that there was something figurative connected with his "bulrush-vessels," expressive of the fleetness of the shadowing lands' marine; but as he had never seen a steamship, the fleetness of his bulrush-vessels was confined to their fast sailing. "If the country spoken to," says he, "be distant from Egypt, vessels of bulrush are only used as an apt image, on account of their levity, for quick sailing vessels of any material. The country, therefore, to which the prophet calls, is characterized as one which, in the days of the completion of this prophecy, shall be a great maritime and commercial power, forming remote alliances, making distant voyages to all parts of the world, with expedition and security, and in the habit of affording protection to their friends and allies." Thus much the bishop saw even from erroneous premises. He rightly conjectured from the prophet's reference to the sea and surface of waters, that he was addressing a maritime, and not a continental, power; and as it is to bring a people to Mount Zion as a present to the Name-

bearer of Jehovah enthroned there, which no maritime power hath ever done yet, he concluded that the call was to a preëminent naval power of the latter days. Providence hath established Britain's strength to this end. She is exalted among the nations for the work of the time of the end. God hath given her power, skill, gold, and a multitude of large and powerful ships, to be used against the Assyrian, and in the service of Israel and their protectors—Jesus and the Saints. What Hiran was to Solomon, Britain will be to Him who is greater than he. The steam-marine of the latter-day Tyrians trading to Tarshish is the navy prepared of Jehovah for his King. The twelve tribes are his land forces; the ships of Tarshish his marine.

"Swiftly." The verb *leku* is used intensively, as, "to go swiftly, to rush;" and comports well with the sort of vessels commonly sent "express" by the overshadowing land.

"Fleet messengers"—*mlakim klím*, pronounced *malakim kallim*. The word *malak* signifies "one sent" from *lahak*, he sent; therefore, a messenger; and in Greek, an *angelos*, a word transferred into English with the loss of the last syllable. The word is in the plural in the text. "Fleet," *kallim*, from *kahlal*, to be swift. The rapidity of the vessels is affirmed of the messengers sent by them. They are to go express, or without unnecessary delay, as the crisis demands energy, promptness, and dispatch.

"To a nation carried away and oppressed," *el goi memushshahk umorat*. Boothroyd renders this, "to a nation extended and fierce." Dr. Lowth has it, "to a nation stretched out in length and smoothed." The Bishop of Rochester renders it, "unto a nation dragged away and plucked." James's translators do better than any of these in the sentence, "to a nation scattered and peeled;" but then they were not satisfied with it, but tried to amend it on the margin by "outspread and polished." In Robinson's Gesenius the lexicographer renders *goi mmskh umorat*, "a people drawn out, or extended, i. e., tall of stature and naked!" They all agree that a drawing out is the radical idea of *memushshahk*; but what sort of a drawing out it is, they are not agreed. As we have seen, Dr. Lowth explains it of the stretching out of Egypt along the Nile. He assumed that Egypt was "the land of the winged-cymbal," exhorted to send the messengers; and by making Egypt also the "nation stretched out"—he makes Egypt send the messengers to itself! Lowth, Boothroyd, Rochester, and the King's, drawing out or extension, is horizontal; but Gesenius' is a perpendicular extension, a drawing up instead of a drawing out!

The word is used in several places intensively for *taking away, removing*, by violence, destroying. "Dragged away" is the sense of the word in the text, as given by Rochester. I have rendered it, *carried away*, as more in keeping with the scriptural expression relative to the same nation, "carried away captive" into "their enemies' lands."

A smoothed, plucked, or peeled, nation, to say the least of it, is not euphonious. Dr. Lowth styles his stretched-out nation, "smoothed" in the sense of being clean shaven or made smooth by mud-sediment! But whether smoothed by mud or lather he cannot tell! If the nation were alluded to under the figure of a bird, "plucked," would very well express the idea of its being stripped of all its glory and left naked. Without hair, beard, or feathers, the nation would doubtless have become as "polished" as shaving and plucking could make it! The King's translators do not tell us in what other sense it was "polished," but leave us to our own inferences. I do not see in what sense a nation skinned or peeled can be "polished." It would certainly not improve its manners. But we must turn from these awkward words, so expressive of the uncertainty of the hermeneutists, and find one more in harmony with the text.

Morat is participle of Pual from *mrt*, pronounced *mahrat*, to polish, to sharpen, and to make smooth. It is used in the sense of making the head smooth, or bald, by tearing out the hair in chastisement; or to cause a peeling of the shoulder by bearing heavy burdens. The oppressing of the shoulder results in the peeling off of the skin. Hence a peeled shoulder, and a smoothed and polished head, becomes an oppressed shoulder, and a plucked head. A nation peeled and smoothed, plucked and polished, or *moratized*, is a torn and oppressed people. The effect of an action is put for the cause of it, so that the figurative sense of *morat* is really the most literal in regard to the text in hand. I have therefore rendered it by "oppressed," which accords exactly with the condition of the nation to which the messengers are sent.

"Terrible from this and onward," *al om nora mn-hua uhlah*, pronounced *el-am norah min-hu wahhahleah*. "Terrible from their beginning hitherto;" "terrible from the first and hitherto;" "wonderful from their beginning hitherto"—are the renderings of the several translations before us. These versions affirm the terribleness or wonderfulness of the nation during the whole of its existence. This, however, cannot be predicated of Israel. These tribes were indeed terrible and wonderful in their national beginning, but very far from being so from

that epoch "hitherto;" that is, till the express messengers visit them in Britain's steamers. Ten of the tribes have failed to strike terror into their enemies for upwards of twenty-five hundred years; and the other two have been a despised people four hundred and thirty years after their Chaldean overthrow and nearly eighteen hundred years since Rome's eagles devoured their carcase under Titus. Lowth and company's version cannot, therefore, be admitted, seeing it does not state the truth.

Gesenius renders the text, "a people terrible and farther off than he." In this he renders "wahhahleah," and farther off, or beyond, as of space; and *min-hu*, by "than he." But in this he entirely mistakes the whole matter. The construction is well-illustrated by the phrase *mhikom hhua wlah*, pronounced, *mathyyom hahu wahhahleah*, "from that day forward." The radical idea of *hahleah* is "to a distance, thither-away," and may be applied to either time or space. But from what point of time doth the *to* or *thither*, the onward, commence? The answer is *min-hu*—"min" being the preposition from; and "hu," the demonstrative this. "Hu" points out a definite person or thing already mentioned, or well-known from the context. We may then inquire "from this" what? From the evening-tide destruction of Israel's Assyrian spoiler by their King; when under his banner "Judah fights at Jerusalem," and "their governors become like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about on the right hand and on the left."* From this onward, shall Israel be a terror to all their foes; and a protection to all who come under the shadow of His wings, who gives them exaltation over all the nations of the world.

"A nation prostrate and trodden down," *goi kav-kahv umvusahh*. The renderings of these words are also various. "A nation meted out and trodden down;" "a nation that meteth out and treadeth down;" "a nation of line, line, and treading under foot;" "a nation meted out by line, and trodden down;" "a nation expecting, expecting, trampled under feet;" "a nation that useth the line, and treadeth down;" and "a nation most mighty." Surely here are diversities enough to make darkness visible! What a nation this is made to be! Dr. Robinson of New York, the editor of Gesenius, and Professor of Biblical Literature, endorses the idea of its superlative mightiness, while others of equal authority pronounce it to be the weakest of all nations, as meted out and trampled under foot! Who can but laugh, and hold such hermeneutics in derision?

Kav is a noun, and signifies a measuring line. The repetition of the word thus, *kav kahv*, is intensive, and imports a continued stretching of the measuring line over any thing. "Jehovah hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying." Thus, to stretch out a line upon a wall indicates its overthrow, that the measuring line may be extended over the levelled site. If the line be employed with reference to a nation, it imports the levelling of that nation, that it may be trampled under foot. A nation intensely lined is one long prostrate, the idea of prostration being necessary to a being trodden under foot. Jerusalem, said the King of Israel, shall be trodden under foot of the nations until their times be fulfilled. She was first levelled; she was then *kav-kahved*, or lined intensely; and so long as that line is stretched out, she remains prostrate and trodden down. The fortunes of Israel and their city are the same. Facts in relation to both establish the translation I have given.

"Whose land rivers have spoiled." Rivers overflowing their banks represent invading armies. Speaking of the ten tribes in hostility against Jerusalem and the house of David, Isaiah saith, "Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Retzin and Remaliah's son; now therefore, behold, Jehovah bringeth up upon them the waters of the river (Euphrates) strong and many, even 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 even to the neck," Jerusalem alone of all the land being the head out of the water. Israel's land has been laid waste by such rivers as these. Daniel predicted a similar inundation which was to overflow the land subsequently to the destruction of the city and temple of Jerusalem that was to happen after the cutting off of the Messiah the prince, and at the Roman invasion: "the end thereof shall be with a flood," which he explains of the inundation of war; for he says, "and until the end of the war desolations are decreed." He also styles the future invasion of the Holy Land by the Russo-Assyrian king of the north an overflowing. There is nothing nourishing in the overflowing of such rivers; but Dr. Lowth's "learned friend" suggested "nourish" as the meaning of *bahzeu*, which, as it suited his theory of the land being Egypt or Ethiopia which are fertilized by the Nile, he readily adopted, rendering the sentence "whose land the rivers have nourished." Gesenius translates the words *asher bahzeu nehahrim arctzu*, by

* Zech. xii. 5, 6; xiv. 14.

“whose land rivers rend, i. e., break up into parts, or divide up. The allusion is to Ethiopia.” This is an error; there is no such allusion in the case. The land is Israel’s, not Ethiopia; rent, spoiled, or laid waste by the horns of the Gentiles, whose armies have swept over it like floods of mighty streams.

“I will be still (yet in my dwelling-place I will be without fear.)” In the common version it reads “I will take my rest, and I will consider in my dwelling-place,” or marginally, “regard my set dwelling.” The text places the considering person in the dwelling, and at rest there; the margin, makes him exterior to it, and looking at it. A very important difference this, when we come to understand the locality of the dwelling-place. “I will sit still and regard my own abode; *I will be to it as the clear heat after rain.*” This is Dr. Boothroyd’s rendering of the words, *ashkuth uabith bmkuni kkhm tzk olaur*, pronounced *eshkautah veavbitah vimkont kekhom tzach alai-or*. “I will be to it” are his own words to make what he supposes is the sense. All the translations I have seen make the considerant sitting, not in, but off at a distance, from the dwelling-place; consequently, “the dry heat impending lightning” is made a state of things preceding Jehovah’s entrance into his dwelling-place, instead of, as it really is, a state of the political atmosphere immediately following his entrance, and, for a short time, continuous with his residence there. The atmospheric condition portends a storm about to burst upon “the blossom” and “vine of the earth,” not upon the Lord’s dwelling-place, as Dr. Boothroyd represents.

“I will be still as dry heat impending lightning, as a cloud of dew in the heat of harvest.” This is the quiescence of Jehovah’s Name-bearer, after beating down the Assyrian at eventide, by which he obtains forcible possession of Jerusalem. It is absolute quietude, or cessation from all hostilities, an armistice, as it were, obtaining from the descent to the Mount of Olives, and the commencement of the war between the King of Israel and the papal powers of the Roman West. The words “yet in my dwelling place I will be without fear,” are parenthetic and descriptive of the great King’s perfect security and fearlessness, in the midst of fierce and warlike nations, among whom he has introduced himself “as a thief,” with the intention of spoiling their governments of all their glory, honor, dominion, and wealth. As if he had said, “Though I forbear immediately to follow up the victory I have gained in delivering Jerusalem from the Russo-Assyrian Gog, the enemy will be too confounded to rally his forces and lay siege

to the city, for its recovery out of my hand. I shall be in it, and hold it without any ground of fear from a threatened renewal of the siege.”

The “dwelling-place” of the fourth verse, is declared in the seventh verse to be “MOUNT ZION, the dwelling-place of the Name of Jehovah of armies.” This mount on which “the city where David dwelt” formerly stood, was selected by Jehovah himself, as the place of residence for his Name in all the Age to Come, termed “for ever.” The few testimonies following will prove this. “The city of David, which is Zion.” Zion, then is not in Sky-Kingdomia, but in Palestine. “Jehovah loveth the gates of Zion more than all the dwellings of Jacob.” “When the Lord shall build up Zion, he shall appear in his glory.” All people pretending to sanity admit that the Lord has not yet appeared in his glory since this prophecy was written. It is manifest, therefore, that Zion is in an unbuilded condition, that is, in ruins; and seeing that there are no ruins in Sky-Kingdomia, it follows again that the Zion in which the Lord delights, is not there. “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. *There will I make the horn (power) of David to bud.*” “Zion shall be redeemed (from the power of the enemy) with judgment:” “and the redeemed shall come to Zion”—come, not go, to Zion. “Our heart is faint, and our eyes dim, because of the mountain of Zion which is desolate.” “The Lord shall yet comfort Zion.” “I set my King on Zion my holy hill,” “*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.*” “Then the moon shall be confounded and the sun ashamed, when Jehovah of armies shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.” In view of these testimonies, how forcible and appropriate the exhortation to Israel, “O house of Jacob, come ye, and let us walk in the light of the Lord!”

Jesus of Nazareth, King of the Jews, at Zion, “still as dry heat impending lightning, as a cloud of dew in the heat of harvest,” is represented in the Apocalypse as “one like the Son of Man sitting upon a white cloud, having on his head a golden crown, and in his hand a sharp sickle”* or pruning-hook. In this cloud-scene he has but one crown. It pertains therefore to a time anterior to that in which, in chapter nineteen, he is seen “with many crowns upon his head.” The one crown is David’s, which he wears by inheritance; the “many,” are those

* Rev. xiv. 14.

he wins from the Beast and kings of the earth whom he overcomes in battle, when he "gathers the clusters of the vine of the earth," and casts its grapes, fully ripe, "into the great wine-press of the wrath of God." Jesus, the Redeemer, comes to Zion; at that crisis, "reaps the earth," in the overthrow of Gog: then, as a dew-cloud, he rests in Zion, awaiting the full ripening of the vine clusters in the Roman West. This "perfecting of the fruit" is accomplished when the acceptance, or rejection, of the trumpet-proclamation to the land of overshadowing of wings, and to other lands, has divided them into adverse and friendly nations. As hostile, they are "the Goats;" as friendly, they are "the Sheep" of the Imperial Fold. This division effected, and the Royal Reaper, no longer still as dry heat and a cloud of dew, thrusts in his pruning-hook again, and having reaped the grape-clusters, treads them in the wine-press without the city, that is, beyond the limits of the land.

"Before harvest there shall be a blossom," *lipnai kahtzir yihyeh nitzzah*. This blossom is Gog, who aims at establishing a permanent dominion over the east and west. He obtains preadventual possession of Jerusalem, but is unable to retain it in subjection. His ambition blossoms forth with great promise, but he proves eventually unable to bring his schemes of conquest and dominion to perfection. Though laden with thick clay, his blossom will not become even a sour grape; for scarcely doth he appear as a flower in Jehovah's vineyard, but he is cut off, and blown away like chaff before the wind. The ten-horn or toe-kingdoms are not so. They continue to flourish on the earth's vine, first as blossoms, then as sour grapes, and lastly, as grapes fully ripe, and fit for the wine-press without the city. They are trodden at vintage-time; but the preëminent blossom is cut off "before harvest" as vine-shoots by pruning-hooks, and luxuriant twigs are lopped away.

"At that time."—At evening time, and subsequently to the King of Israel's victory over Gog, and over "the Beast, False Prophet, and Kings of the earth, and their armies." The nations in arms being subdued under Israel,* their hosts will no longer need to be detained in foreign parts. The time will have therefore come to give them rest from war; and to transport their victorious armies into their native land, that they may be disbanded there, and "settled after their old estates."† The steamships of the land of overshadowing of wings will be in great request for this service, which will be willingly and joyfully rendered. Hence, Is-

rael's eventide return to their fatherland, by this agency, is termed the diligent conveyance of "a present to Jehovah of armies." Those of the scattered nation that are inaccessible to ships, will be brought home by the usual means of transportation by land. This present brought by sea and land to Mount Zion is termed by the prophet "an offering unto Jehovah out of all nations." His words are, "They shall bring all your brethren, an offering unto Jehovah out of all nations upon horses, and chariots, and litter vehicles, and upon mules, and dromedaries, to my holy mountain Jerusalem, as the children of Israel bring the offering in a clean vessel to the house of Jehovah."^{*}

This "present" is not brought before the return of Jesus, the bearer of Jehovah's name, from the right hand of power. It cannot be brought until he becomes "Jehovah of armies," and is enthroned in Zion; for it is brought by strong nations as an offering to him dwelling in Zion. Were all Israel now sent back to Palestine by existing powers, their restoration would be no offering present to the Jehovah-name, because Zion is not yet the actual abode of Jehovah-Jesus. The "present" will be freely offered, because the offerers will have come to the recognition of the true nature of things. Jesus, whose prophetic name is "JEHOVAH our righteousness,"† will have convinced them of his power, and right to the world's allegiance, by his skill and prowess in arms. The south will no longer keep back, nor the north refuse to give up; for the Dragon, and the Beast, the False Prophet, and the Kings, with all the armies that now give effect to their wickedness, will have been destroyed; and all obstacles to the full return of Israel from the four winds of heaven, completely removed. "They shall bring my sons from far, saith God, and my daughters from the ends of the earth; every one that is called by my name: for I have created Israel for my glory."[‡]

But before the free-will offering of this present of Israel to their King by the nations no longer hostile, and before Zion is delivered of the man-child, Palestine will be occupied by a Jewish population, respectable for numbers, industry, and wealth. This is evident from the following testimony: "In the latter years, O Gog, thou shalt come into the land brought back from the sword and gathered out of many people, against the mountains of Israel, which were (*asher-hahyu*) for desolation continually: but is brought forth out of the nations, and they dwell safely all of them." "Thou shalt come up against my people of Israel as a cloud to cover the land;

* Ps. xlviii. 3.

† Ezek. xxxvi. 11.

* Isai. lxvi. 20. † Jer. xxiii. 6. ‡ Isai. xliiii. 1, 6, 7.

it shall be in the latter days, and I will bring thee against my land, that the nations may know me, when I shall be glorified in thee, O Gog, before their eyes." This proves a partial return before Gog's invasion. The following text shows their prosperity in their land before he disturbs their peace. Jehovah addressing himself to Gog says, "Thou shalt think an evil thought; and shall say, I will go up to the land of unwall'd villages; I will go to them that are at rest, that dwell safely all of them dwelling without walls, and having neither bars nor gates, to take a spoil and to take a prey; to turn thine hand upon the desolate places now inhabited, and upon the people gathered out of the nations, who have gotten cattle and goods, that dwell in the midst of the land." He accordingly invades Palestine with a mighty army; and that this invasion, precedes the appearing of Jesus in Zion is clear from the consideration, that the invasion of God's unoffending people is made the occasion of that appearing: as it is written, "And it shall be at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face * * * and there shall be a great shaking in the land of Israel * * * and all the men that are upon the face of the land, shall shake at my presence, and the mountains shall be hurled over, and the towers shall fall * * * and I will call for a sword against him throughout all my mountains; and I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many peoples that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I Jehovah* am Jesus, bearing the name. "And I will turn thee back, and leave but the sixth part of thee. Thou shalt fall on the mountains of Israel, and upon the open field: and I will give thee to the ravenous birds of every sort, and to the beasts of the field to be devoured"— "a great sacrifice upon the mountains of Israel, that they may eat flesh and drink blood." Thus falls the blossom from the vine. Sudden destruction at evening-tide descends in storm and tempest, and sweeps him as mountain-chaff or stubble before the blast. Thus Zion is redeemed with judgment. Prostrate under the heel of the Autocrat; and none of all her children to draw a sword for her deliverance; her voice is stifled by the throat-grip of the destroyer. She hath no strength to give birth to a deliverer; and nought

seems to impend but the final extinction of all her hopes! But what doth the prophet hear at this crisis of her fate? "A voice of noise from the city, a voice from the temple, a voice of Jehovah that rendereth recompense to his enemies!" "Jehovah roaring out of Zion, and uttering his voice from Jerusalem. And the heavens and the earth shall shake; but he will be the hope of his people, and the strength of the children of Israel. So shall ye know that I Jehovah your God am dwelling in Zion, my holy mountain: then shall Jerusalem be holy; and there shall no strangers pass through her any more."* Thus, "before Zion travailed she brought forth; before her pain came, she produced a male," even a man of renown.

Much more might be added upon the things brought out in this article, but we must forbear for the present. If the reader will make himself acquainted with what has been exhibited, it will help him considerably to the understanding of a class of prophecies pertaining to the epoch of the Kingdom's establishment whose import does not appear as yet to those even who are supposed to be considerably advanced in prophetic lore. New-translationists and hermeneutists will of course be grateful to us for the labor we have bestowed upon their particular branches; so that we may reasonably expect that when they favor the public with their forthcoming "improved version" our translation of this remarkable and interesting prophesy will figure upon the pages of their edition! Be this as it may, I have the satisfaction of knowing that I have given an intelligible and scriptural exposition of a prophesy which has confessedly completely foiled the wisest, best, and learnedest of their scribes. This may be considered "ostentatiousness" by those who have too little assurance of faith to speak with certainty upon anything. Never mind. Paul gloried in his weakness; and so do we. If one so weak as our stupid self can make "the most difficult passage of Isaiah" so intelligible and plain, how blind must they be, who with all their classical, theological, hermeneutic, erudition, and "logic," can give no better sense to this portion of the word than the translators so often named in this! So true is it, that "God hath chosen the foolish things of the world to confound the wise." This is his wisdom; and "wisdom is justified of all her children," when the wisdom of the world's wise ones, shall be shown to all nations to have been nothing more than "vanity and vexation of spirit." EDITOR.

* Ezek. xxxviii.

* Joel iii. 16.

THE MOSLEM EMPIRE.

THE Euphrates is the name of the river indicated as the eastern boundary of the land promised to Abraham and *his seed*, i. e., to the Christ and all, individually and nationally, constitutionally "one in him." It is termed by eminence "*The River*," being the most conspicuous, politically, of all the Bible rivers, not excepting the Jordan. It was the eastern boundary of the Roman Empire, and for a considerable period before the fate of its Greek Dynasty, the dividing line between it and the Turks. During this time the Catholics, subject to Constantinople and Rome, were in an excessively corrupt state, "worshipping demons, and idols of gold and silver, and brass, and stone, and of wood: which can neither see, nor hear, nor walk." This is the language of Scripture as descriptive of the Catholic adoration of saints and images west of the Euphrates. The Turks despised it, and rightly designated the Greeks and Italians as "idolators." The Turks were ferocious, but more rational in their creed, adopting the one article of the unity of God, and the divine mission of Mahomet. There can be no doubt that both they and their predecessors, the Saracens, were the sword of God upon the idolators of the eastern Roman empire. The Saracens "*tormented*" its citizens; while the Turks extinguished their independence and abolished their sovereignty, or, in Scripture style, "*slew the third part of men.*" Beyond the limits of this third part they were never able permanently to establish their dominion. They made inroads upon their Popish neighbors, even to the gates of Vienna, and inflicted upon them terrible vengeance; but, saith the Scripture, "They repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." The Papists still continued to murder the saints, slaying, with indiscriminate massacre, men and women, and their unoffending offspring. The incantations, adultery, and thievery of the priests were unmitigated. The judgment of God made no salutary impression upon them, so that what they were at the fall of Constantinople they continue at this day. "They repented not of their works."

The Turks were a much more honest, dignified, and spiritual people than the Catholics, Greek or Latin; for it is more, far more, spiritual to believe in only one God, than to adore thousands of dead men and women, and to receive with implicit faith the absurd fables of the Romish priesthood. The Turks were ignorant and barbarous; but the Catholics were ignorant and excessively vicious: hence God appointed the barbarous to chastise the criminal. The Turks

were, therefore, his messengers, or "*angels*"—*αγγελοι*—apocalyptically; whom he sent against the Greco-Roman empire to extinguish it in a third of its extent. There were "*four*" sultanies of them, whose people for an appointed time were limited to the east bank of the Euphrates. This is expressed by the words, "the four angels confined by the great river Euphrates." * It was the western confine of the Moslem empire, whose capital was at Bagdad, where Togrul Beg was inaugurated its secular chief Dzonlcad 10th, A. H., 448, corresponding to Jan. 18, 1057. The forces of the empire, which were chiefly cavalry, continued within their bounds till April 29, 1063, when Alp Arslan, "the Valiant Lion," with a great army crossed the Euphrates, and invaded the Roman empire. This was the commencement of the sounding of the sixth trumpet, or that of the Second Woe; and is signalized in the prophecy by the command, "*Loose the Four Angels which are confined by the great river Euphrates.*"

Prophetic arithmetic is corrected by time and its peculiar events. The loosing of the Turks against the object of their vengeance, has generally been fixed at the taking of Constantinople, May 29, 1453: and their preparation consequently as expiring with the recovery of that city out of their hands, "an hour, a day, a month, and a year" afterwards. Upon this hypothesis, Constantinople ought to have fallen on June 29, 1844. But it did not: therefore the preparation cannot have referred to the interval between May 29, 1453 and June 29, 1844; consequently the *loosing* must have belonged to a former epoch. It is remarkable, however, that Moslem religious despotism was enthroned in Constantinople May 29, 1453, and in 391 years and 30 days after, or June 29, 1844, religious liberty was restored there, at the instance of England, France, and Russia. This was a shadow of coming events; but not the loosing of the text.

On reference to the original, I perceive that the loosing, and not the preparation, was for 391 years and 30 days. The words are *ελυθησαν οι τεσσαρες αγγελοι οι ητοιμασμενοι εις την ωραν, &c.*—*elutheesan hoi tessares angeloi hoi etoimasmenoi eis teen hooran, &c.*—that is, "the four prepared angels were loosed for an hour," &c. The preparation of the "angels" preceded their loosing; and consisted in the organization of the Moslem empire under Togrul Beg. Six years afterwards the loosing was decreed by a successor, Alp Arslan, the re-

* Revelation, ix., 14.

nowned. The binding of the Turks or Moslems being the restriction of their empire to the Euphrates; the loosing of them for a period consisted in their advancing their dominion westward until the time indicated should expire, when they would be confined, bound, or restricted, to a new western frontier. They may, therefore, be said to be bound at this time by the Danube and the Save, beyond which their dominion does not extend; but not by the Euphrates, because it stretches beyond.

The period of their advance into the Roman empire was "for an hour, a day, a month, and a time." At the end of this the extinction of the third part of that dominion would be effected. This implied the capture of Constantinople, because until that was accomplished the third part was not slain; for that city is the throne of the third part. I see no reason to question the accuracy of the conclusion arrived at respecting the above symbol being equal to 391 years and 30 days. An *ενιαυτός* is that which returns upon itself; *ετος* is a year. I have rendered the former *entautos*, by "a time," or revolution. A month of this revolution of time would be a *twelfth part*; a day, a *three hundred and sixtieth part*; and an hour, the *twelfth part* of this. Now, the career of the Moslems shows that the revolution, or "time," could not have been less than 360 years, because their empire continued to advance. This being the greatest whole number, the month, day, and hour, are fractions of it; so that the statement will stand thus:

A Time,	360 years.
A Month, or twelfth of a Time,	30 "
A Day, or a three hundred and sixtieth of a Time,	1 "
An Hour, or a twelfth of a day	0 " 30 days.
	391 years 30 days.

History confirms the accuracy of this computation. Alp Arslan, as I have said, invaded the Catholic empire A.D. 1063. He and his successors continued their encroachments during 391 years and 30 days, which bring us to the complete overthrow of the third part dominion, in 1453-4, which includes the capture of Constantinople, by Mahmoud II. With the fall of the Greek empire the progress of the Moslems was stayed, and their loosing accomplished. They were a river overflowing its banks, and sweeping everything before it, until it attained its highest level. What name, then, could more fitly designate this Moslem inundation than "Euphrates," the former boundary of their empire, and arising in the territory they now possess? None. Their power and dominion are therefore styled "*the great river Euphrates*," whose subsidence within its

banks is the result of the outpouring of the sixth vial.

The second woe-trumpet period ended with the ascription of "glory to the God of heaven," by the French nation, which abolished the Catholic superstition, Nov. 10, 1793; proclaimed justice and integrity the order of the day, March 22, 1794; acknowledged the existence of the Supreme Being, May 7; and celebrated a festival to his honor and glory, June 8th, of the same year: so that the conquest of the Eastern empire by the monotheist Moslems, and their wars upon "*the Holy Roman Empire*" of the West, together with the terrible, but righteous, severity of the Robespierrians upon the king, nobles, and priests of France, the murderers of God's saints by thousands, were judgments upon the paganized Catholics, of the Beast and Dragon territories, that extorted glory to the God of heaven in the very temples of the guardian demons themselves. The churches, dedicated to dead men's ghosts, were converted into Mosques, and a rational recognition of the one God; for the Moslems and Republicans of France were, in fact, brethren in respect of the unity of God, and a hatred of the Catholic idolatry of Rome.

The Holy Roman or Papal Empire was then between two destroyers, or swords of God; the Moslems on the southeast, and the French Republicans on the north and west. Belgium, Catholic Germany, Italy, and the Spanish peninsula, "repented not of their deeds." Vengeance, therefore, having been duly executed on the incorrigible in France, the lower orders, or mob, in fact, being raised to power, became the messengers or apocalyptic "angels" of the first, third, fourth, and fifth vials, to slay multitudes of the blasphemous of the Beast's kingdom. Napoleon, a man of the people, a mere upstart, or *parvenu*, without any sovereign or aristocratic alliances, became the military chief of the republicans—a tyrant, indeed, but necessarily so, considering the work of death it was his mission to execute. He gave the slayers of God's saints and prophets "blood to drink;" he scorched them with fire; and filled their kingdom with darkness. Still "they blasphemed the name of God which had power over the plagues; and repented not to give him glory." This was the moral condition in which the cessation of war left the Beast territory in 1815. France had returned to its old idolatry, whose catholicism seemed to be more firmly established than ever, the sword of Russia being thrown into the scale on the side of *the devils and the idols*.*

* Revelation, ix. 20.

But "judgment" is to be "given to the Saints;" who shall not only "punish the goats," but make all nations repent of their deeds, and give glory to the God of heaven. To bring about this crisis, which involves the annihilation of Greek and Italian Catholic idolatry, it is necessary to "dry up the water of the great river Euphrates"—that is, to abolish the Moslem empire. So long as this continues to occupy the throne and territory of the Dragon, the Gentiles cannot assemble themselves, and come up to the Valley of Jehoshaphat, to encounter Jehovah's Mighty Ones, that these may plead with them there for His people; and his heritage Israel, whom they have scattered among the nations, and parted His land.* So long as the Moslem rules in Constantinople, and his rights of conquest over Palestine are respected by powers stronger than he, "the hour of judgment" cannot be struck. It is the end, therefore, of the sixth vial, to open the way for the nations of the sea and land Beast dominions, to go up to Jerusalem, to encounter—*they* know not what—a terrible overthrow by the King of Israel entering upon the possession of his Holy City.

But there must be something in connection with that city to allure them on against her. This something is at this very time in its formative state. The absurd superstition of the Greeks and Latins in respect to the Holy Places at Jerusalem, is the embryo being developed by France and Russia into the giant Nebuchadnezzar saw in his dream. France championizes the Latin idolatry of the West; and Russia, the Greek idolatry of the East. In this question, France appears to supplant Austria, the confidential and intimate ally of Rome. But Austria is too near a neighbor, and too dependent upon Russia, to antagonize Russia on "the Eastern question." Providence has, therefore, raised up a horn in Paris, whose policy shall accomplish that which the neutralizing influence of Russia prevents Austria from undertaking in favor of its own idolatry. Austria can leave the championship of Papal interests in Jerusalem to Napoleon III. without jealousy, being promised important acquisitions of Moslem territory, and being pretty sure that when the time comes, the combined forces of Russia, Austria, and the kingdoms of the West, will be able and willing to destroy the French empire, and to reduce France again to the state of a Bourbon monarchy.

The policy of France—the *Frog-Power*—has created the embarrassment about the Holy Places in Jerusalem. It has obtained a

decree for the Latin idolatry, which gives great offence to Nicholas of Russia, the Head of the Greek superstition; and has caused him to send a very threatening and imposing embassy to Constantinople, in behalf of the interests of his Church. The poor Sultan is thus placed in the utmost perplexity. If he yield to the imperiousness of Russia, he will offend France; and if he remain firm to the Latin interests, he will offend Russia, and Austria, its ally, between whom all rivalry is abandoned. But as these two powers are known to covet possession of Turkey itself, this may determine the Sultan to throw himself upon the protection of France and England, and so bring on war, unless it can be staved off for the present by these powers abandoning Turkey to its fate, and agreeing with Russia and Austria to divide the spoil; England taking Egypt, Syria and Palestine; France, Morocco; Russia, Moldavia, Wallachia, Bulgaria, Thrace, Constantinople, and Asia Minor; and Austria, Bosnia, Servia, Albania, and Macedonia. This arrangement would open the way for a more active settlement of Palestine by Jews under British protection, with some provisional arrangement respecting the Holy Places; for *whatever is done can only be provisional*. The Eastern Question cannot be settled by the powers of the world. None can solve it but "the Man at Jehovah's right hand, whom he hath made strong for himself." It will, therefore, always be a cause of embarrassment, and, at length, of ruin, to the powers that burden themselves with it. But, it is hardly probable that this provisional arrangement can be effected without war. The Moslem will scarcely surrender his throne and territory without a struggle; and in that event, France and England will certainly not be inactive spectators of the drying up of the dominion of the Ottoman over the territories I have named.

The mission of the sixth angel to the accomplishment of these events is thus expressed: "And he poured out his vial upon the great river Euphrates; and the water thereof was dried up, to the end that the way of the kings of the risings of the sun might be prepared." The agency in the preparation of this way, now manifestly at work, is then described in the next verse in the following words: "And I saw three unclean spirits, resembling frogs, issuing from the mouth of the Dragon, and from the mouth of the Beast, and from the mouth of the False Prophet: for they are the spirits of demons, manifesting signs, which go forth to the kings of the earth, and of the whole habitable to assemble them to the war of that great day of God the almighty." It is easily discerned by those who observe

* Joel, iii. 11, 12, 2.

the course of events, that the present situation of affairs is referable to French policy at Constantinople. It has involved the Moslem government in a dilemma from which it does not know how to deliver itself. The Moslem policy is therefore the creation of the French power, and hence resembling or bearing the impression of, the frog-spirit. As I have often said before, the mission of the Frog-power is to create an *imbroglio*, which shall necessitate the unsheathing of the sword by way of preparation for the end. That end is declared in the reason assigned for the drying up of the Euphratean dominion—that the way of the kings of the risings of the sun may be prepared; that is, that the crisis may be formed in which Christ and his saints shall appear as unexpectedly as a thief in the night: for in the next verse he says, “Behold I come as a thief;” that is, to take part with my associate kings in the war of that great day of God the almighty. The signs being manifested by the Frog-generated policy of Austria, Turkey, and the Pope, in its bearing upon Russia, England, Prussia, &c., are the signs of the times manifesting for the benefit of those who understand and believe the word of the kingdom. “The wise shall understand, but none of the wicked shall.” Let the faithful then “watch;” for when the war against the Moslem breaks forth to the complete evaporation of his dominion, it comes as a storm from the north, sounding in the expectant’s ear, “Behold, I come as a thief! Blessed is he that watches, and keeps his garments.” Russia’s mission is to subvert the Ottoman dominion; and to lead the Catholic idolators of the East and West, who repent not of their deeds, against Jerusalem; that they may there receive an overthrow from “the kings of the east,” which shall inaugurate that judgment which shall sit when the books shall be opened, and the time comes for the saints to possess themselves of the kingdom under the whole heaven. For “the king of the north shall come against him (the Moslem) like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow, and pass over. He shall enter also into the glorious land (Palestine), and many countries shall be overthrown; and the land of Egypt shall not escape.”* Such is the crisis the Frogs are creating for the world; and such is the beginning of the solution of the vexed question of the East.

This, then, being our views of things, we are not surprised at the announcement contained in an article which has recently ap-

peared in an English weekly journal. We have been long anxiously desiring the partition of Turkey, as a sure indication of the appearance of the Lord in Zion soon. It is evidently approaching, as the following leading article from the aforesaid paper goes to show.

PROPOSED PARTITION OF TURKEY.

“It is now admitted as a settled fact, that Turkey is to fall, sooner or later; and the question, how will the territory be disposed of, becomes a subject of anxiety for the statesmen of most countries. Our own statesmen do not appear at all provided for the contingency, though it is not unforeseen. Lord John Russell speaks of the event as calculated to occasion ‘a war in Europe,’ through the pretensions which a certain potentate will put forth, and which would be incompatible with the interests of the other states, or with ‘the balance of power’ in Europe. It is understood that this apprehension points at Russia. The *Journal des Débats* speaks of the same event as certain, and draws attention to a very curious memoir recently published in the *Augsburg Gazette*, although written so long ago as February, 1850, three years back. Whatever may be the authorship of the paper, it evidently speaks Austrian sentiments, and, as our French contemporary remarks, it casts no untimely light on the recent movements of Francis Joseph in Turkey.

“The memoir represents that the circumstances have changed with Turkey since 1815, and even since 1840-1, when it was the joint resolution of Europe that Turkey should be maintained. The victory of Austrian and Russian arms in Hungary has altered the relations of races, and has established the predominancy of the Slaves. The revolutionists in 1848 contemplated a federation, under German and Magyar influences, which should open the path of commerce to the Black Sea; but the same end can now be better attained by a readjustment which shall elevate the Slaves of Turkey to their true position. The population of Turkey comprises 11,500,000 Christians (with a very slight admixture of Jews), and 2,900,000 Mussulmans. The *status quo* is no longer maintainable. Of the Christian territory Austria and Russia are the ‘heirs;’ and while Servia and Macedonia may go to Austria, with Salonica, the rest may fall to Russia, with Constantinople and the Dardanelles. Such are the views put forth in the Austrian Memoir; and a magnificent scheme of railways and colonization is sketched out, which shall render this region a mine of wealth for Austria

* Daniel xi, 40-42,

and Russia, and for commerce in general. The coincidence of this Memoir with the actual proceedings of Turkey, its publication in the *Augsburg Gazette*, and the suggestion that Austria and Russia, ceasing their rivalry, should divide that which each can prevent the other from taking to itself entirely, impart to this Note a special interest at the present day.

"The *Journal des Débats* remarks the air of 'discouragement' which characterized Lord John Russell's speech last week in reply to Lord Dudley Stuart's question. In 1840 England took arms to reduce Mohammed Ali, in order to sustain the Porte, and was all fire to defend 'the integrity of the Ottoman Empire;' even in 1850, when the Sultan was menaced by Austria and Russia, an English fleet advanced into the Dardanelles to defend him, violating a treaty for the purpose; but now, says our Parisian contemporary, that article of faith has become no more than a question of time, and Lord John Russell guarantees the duration of peace only for a little while.

"Thus in Vienna, in Paris, and in London, the extinction of the Ottoman Empire is set down as an event to be anticipated at no distant date; but as the Parisian writer says, the 'annexation' of Constantinople is an European question, and all precedents since 1815—Greece, Belgium, the Danish succession, &c.—dictate the rule, that such new dispositions must be effected by the joint consent of all Europe.

"In form this last aversion is correct; in spirit and true force it presents but half the truth. It is true, as the Note represents, that 20,000 men stationed at the Bosphorus could better sustain the power of Russia in Southern Europe than 100,000 on the mouth of the Danube; it is not less true that the same effective guard could close the Dardanelles against European trade, cut off England and her 3,000,000*l.* of commerce from Trebisond, and destroy the commerce that a million of pushing Greeks are carrying on as our middlemen—taking our goods and supplying us with grain. Austria, who must play second to Russia, may find it compatible with her judgment to give the South-eastern gate of Europe to Russia, who already possesses the North-eastern; but how would Western Europe consent? Already Russia is intriguing to 'annex' Sweden and Norway, and to reduce Denmark to the position of a vassal, thus gaining the North-western gate; her next step would be to aim at the Pillars of Hercules, and to strive for possession of the fourth gate. But even short of that, she would, not long hence, have it in her power to give or to withhold from Western Europe, the trade of the Baltic and

of the Euxine, making the ports of Northern Germany await her pleasure, and holding the keys of the great granaries of Europe, from Dantzic to Odessa.

"All these ulterior consequences are involved, and not remotely; in the proposal of the Memoir to recognise Austria and Russia as the 'heirs' of Turkey; and it is for Englishmen to say whether they will passively witness a progressive assault, not only upon the liberties, but upon the commerce of the West. We do not perceive in Lord John Russell's language that air of 'discouragement' which the French writer imagines—rather the reverse. We suppose that the leader of the House of Commons spoke under a perhaps overweening sense of the unpopularity which has clung amid our trading classes to the bare idea of 'a war in Europe;' but even the utterance of the words is an advance in the direction of boldness; and now that trade itself is manifestly at stake, the timidity of the trading spirit may be overcome; for the timidest of creatures will be bold in defence of that which it loves.

"The one doubtful point to us in Lord John Russell's suggestive fragment of an explanation, is the apparent reliance on 'France,' meaning Napoleon the Third. Most assuredly, in the event of an European war, that personage would take the side that appeared most likely to win; and as England is so hesitating in the approach to war, at the commencement he might be most attracted by boastful offers of alliance from Austria and Russia.

"If England possess a man equal to her fame and to the juncture, she will find a bold position the easiest and the safest. There are other parties to be consulted besides the two great Emperors, who profess to be the 'heirs' of the monarch they are going to destroy. If England perseveres as she has done, in sticking to red tape and treaties, while negotiating with powers that uphold red tape and treaties for their own ends, and use arms and force to break these treaties when they please, she will merely give up Turkey to the 'heirs' who seek to consummate their inheritance *à la* Macbeth. But if she desires to keep open the South-eastern gate of Europe, there is still a way, though there is no time to be lost. Russia and Austria have been busy in cajoling the Serbians and Montenegrins, the Bosniacs and Wallacs; and England seems to have retreated from communication with those peoples; while France is attitudinizing at Constantinople, or turning her attention, for her own ends, towards the southern shores of the Euxine. But the Slaves of Turkey still have a will of their own; and if a pow-

erful voice asked them, 'Will you be free and independent?' we believe that they would rise up, in valley and mountain, and would be a federal nation, as bold to assert their independence as the Circassians. The Federation of the Danube has all but existed: if it did, the question of the Dardanelles would be solved, and the path of English commerce would be free to Northern Asia and to India."—*The Leader*.

FOUNDATION OF THE WORLD'S RELIGION.

THE editor of the *Richmond Times* discourses to his readers, concerning a certain English historian in the following terms:—

"It is generally believed that the celebrated David Hume, not only disbelieved the truth of Christian Revelation, but likewise the existence of the soul after death, or of any living and intelligent principle independent of the body. There are many portions of his writings which justify this opinion; but yet the following beautiful extract from the conclusion of one of his Essays, would lead us to believe that, however blind he might have been to the divine claims of the bible, he was not without the elevating belief in the *immortality of the soul, without which all religion would disappear from the earth* :

"Art copies only the outside of nature, despairing to reach that grandeur and magnificence which are so astonishing in the masterly works of her original. Can we then be so blind as not to discover an intelligence and a design in the exquisite and most stupendous contrivance of the universe? Can we then be so stupid as not to feel the warmest raptures of worship and adoration upon the contemplation of that intelligent Being, so infinitely good and wise? The most perfect happiness surely must arise from the contemplation of the most perfect object. But what more perfect than beauty and virtue? And where is beauty to be found equal to that of the universe, or virtue which can be compared to the veneration and justice of the Deity? If aught can diminish the pleasures of this contemplation, it must be either the narrowness of our faculties, which conceals from us the greatest part of those beauties and perfections, or the shortness of our lives, which allows not time sufficient to instruct us in them. But it is our comfort that if we employ worthily the faculties here assigned us, they will be enlarged in another state of existence, so as to render us more suitable worshippers of our Maker; and that the task, which can never be finished in time, will be the business of an eternity."

As far as we are concerned it is a matter of no importance whether David Hume believed the Immortality of the Soul, or not: he did not believe the gospel, and therefore cannot be saved. We notice the above only because of the editor's observation that "He was not without the elevating belief in the immortality of the soul, without which *all religion* would disappear from the earth." If he had said *all superstition* instead of "all religion" we could have heartily assented to the proposition; for the "religion" of the world begins and ends in that absurd and ridiculous dogma of pagan philosophy. As to its being an elevating belief we by no means discern the proof of it in the conduct and conversation of those who profess it. Pagans, Mahomedans, Papists and Protestants all believe it; but it fails to elevate them above "the wisdom from beneath—which is earthly, sensual, and devilish," as the apostle saith.

EDITOR.

WHY ISRAELITES WERE FORBIDDEN TO SHAVE.

"From the singular account Herodotus gives of the worship and costume of the Arabians of Jenysus, it seems they must have been an isolated remnant of the Emim.* They worshipped Dionysus (Osiris) under the name of Orotal, and Urania (Astarte under the name of Alilat; and "cut away their hair all round, shaving it off the temples;" assigning as a reason for this practice, that their god was so shaved.

Now it is a peculiarity of national costume, which I have found without an exception, characteristic of all those monumental people whom I have been able to trace to the Rephaim by means of their cities and names—that they all shave some part of the head, or beard, or both; and though each tribe does this after a fashion of its own, yet, in one particular, they all agree; *they all shave the temples and side of the beard*. Their Aramean and Horite-Edomite dependants, and their Amorite neighbors, on the contrary, always appear with their beard entire, and their hair long and carefully trimmed.

We further learn from the Egyptian sculptures, that the particular practice of "cutting away the hair all round, and shav-

* "The Emim—"the terrible people!" Such is the name by which the descendants of Lot designated the powerful, hospitable, and brave, but Efiar, omnivorous nation, in whose land their father had taken up his abode. But they called themselves "the children of Sheth," or, according to the Hebrew form that designates their land, Shittim; and from the perfect correspondence of this form with the *Shetta* of Egyptian monuments proved to be identical with the tribe of Rephaim, known in Scripture as the Bible."

ing it off the temples," was characteristic of the SHET-TA. Among the chiefs represented as hastening in magnificently accoutred war-chariots, to aid the city ATESH against Rameses II., some are conspicuous by a coiffure corresponding with remarkable exactitude to the above description. None of their hair is left but a round patch on the top of the skull; and that is tied up into a tuft, like the scalp-lock of an American Indian, or twisted into a long plaited braid, like a Chinese pigtail. If this be the way the god Orotal used to shave for a pattern, we cannot commend his taste; but the pious reverence of the Amalekites for the divine origin of this hideous fashion probably led them to think it very becoming.

The head attire of the SHET-TA of ATESH in the battle-scene of Seti-Menephtah, at Harnak, and that of the captive chief in the symbolical group of that king devoting his enemies to destruction, presents a striking contrast to the one described above; and there, the intention of imitating the coiffure of their god is manifest, by comparing it with the effigies of Astarte on some of their sacred utensils. They wore a long thick braid of hair, on each side of the face, behind the ear; and the back hair is long, hanging down like that of a woman; it may perhaps be, to follow up this strange religious manifestation, that they shaved their beards, or clipped it exceedingly short. While other branches of the Rapha nation proclaimed their allegiance to the tutelary god of their land, by the crest of their helmets, the SHET-TA carried out the same idea by their mode of tonsure, as they wore no helmets.

If we now bear in mind that it was in the land of this people that the children of Israel spent thirty-eight years of probation, in the great and terrible wilderness of Paran and Seir, in constant communication with the Edomite and Midianite tribes domesticated among them, we shall then apprehend the full significance of the prohibition given in Lev. xix. 27, in terms precisely equivalent to those by which Herodotus describes the practice of their descendants, the Jenysite Arabians. "Ye shall not round off the corners of your heads, neither shall ye destroy the corners of your beards." Since this practice, as explained by Herodotus, and confirmed by the religious badges and emblems depicted on the Egyptian sculptures, was a distinctive outward token of this idolatrous people's worship and nationality, its adoption, by an Israelite, would of course be regarded as equivalent to an open declaration of religious and national apostasy."—*Journal of Sacred Literature*, pp. 65, 66.

PAMPHLETS RECEIVED.

POPERY AS IT WAS IN THE MIDDLE AGES; AND AS IT IS IN THE NINETEENTH CENTURY. By JOHN THOMAS, SENR., *Dubuque, Iowa*.—This is a pamphlet of 44 pages, published by my father as his protest against the "Mystery of Iniquity" in the Valley of the Mississippi. Popery assumes an impudent bearing in Dubuque, where the craven-hearted Protestants are perfectly crest-fallen in its accursed presence. Nearly, if not quite all, of their "helps" are Papists; so that the evil eyes of the priests, through them, spy out all their domestic affairs, and familiarize their children with the idolatry of the Queen of Heaven. It is to be hoped that this pamphlet will arouse some of them from their slumbers, and cause them to free themselves from the espionage of the confessional which is evil, and tends only to evil, and that continually. The author, who has passed his three-score years and ten, has written well, and produced a pamphlet that will doubtless add much to the information of those among whom the viper is warming into life.

THE COMING STRUGGLE AMONG THE NATIONS OF THE EARTH: or the Political Events of the next fifteen years described in accordance with prophecies in Ezekiel, Daniel, and the Apocalypse: showing, also, the important position Britain will occupy during and at the end of the awful conflict. ANONYMOUS. 32 pages.—This is published in London. Fifty five thousand have been sold. On the fifth page the author says, "Dr. Thomas, of America, was the first to find the key, and they who have read his book, (Elpis Israel,) will at once be able to understand the following description of the period given. For the sake, however, of those who have not seen Dr. Thomas's work—and we believe this applies to the majority of general readers—it will be necessary to give a rapid and connected sketch of the prophecy on which the whole hangs, and point out the errors into which former interpreters have fallen." The substance of the pamphlet may be found spread out on the pages of the third part of *Elpis Israel*.

THE REFLECTOR OF DIVINE TRUTH.—A Monthly Periodical, 12mo., pp. 14. Numbers 1, 2, 3 have been received from Edinburgh, where it is issued by the friends of the Kingdom and its Gospel. Success to it, and to all efforts diffusive of the knowledge of the truth.

THE SOUL: or the Hebrew word NE-PHESH, and the Greek word PSYCHE. By William Glen Moncrieff. Edinburgh: 12mo. 22 pp. 1852.

HERALD

OF THE

KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Ed.]

NEW YORK, JUNE, 1853.

[VOL. III. No. 6.

THE NEW JERUSALEM EXPLAINED.

"I will write upon him that overcomes the name of New Jerusalem, the city of my God."—JESUS.

Referring to Rev. xxii. 2, 15, a correspondent inquires, "Now, provided the Sin-power be destroyed, and we have all the blessings described in the fourth verse of the chapter before, why do we need the Tree of Life; and why are dogs, sorcerers, &c., said to be without?"

The direct answer to this is, that we have no need; and that dogs, and sorcerers, do not then exist without. This answer, however, is on the hypothesis that "the Sin-power is destroyed," and that "the blessings" indicated in Rev. xxi. 4, are possessed by all the dwellers upon earth, when "the throne of God and of the Lamb" exists in the Age to Come.

But, this hypothesis cannot be sustained. The Sin-power is not destroyed until a thousand years after the appearing of the Son of Man in power. It is bruised and chained at his appearing, but not destroyed; as is evident from the prediction that, "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, the Gog and the Magog, to gather them together for war; the number being as the sand of the sea."

"The blessings" referred to are post-millennial. It is true, however, that the saints who possess the kingdom will enjoy those blessings during the thousand years. But then Rev. xxi. 4, is not the passage that predicts their consolation. The prophecy relating to them reads thus—"I beheld," says John, "and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice saying, 'The salvation (be ascribed) to him who sits

upon the throne of our God, even to the Lamb!' These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."* This multitude, whose representative number is 144,000, and their representative measure 12,000 furlongs square about, 12,000 furlongs high, and walled in by an altitude of 144 cubits, are the gold, and silver, and precious stones, tried in the fire, of whom Paul speaks in part in 1 Cor. iii. 12, as "built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner"†—"a living stone, chosen of God, and precious"‡ to them that believe. § These are the Lord's in that day when he makes up his jewels—the sapphires, agates, carbuncles, and pleasant stones—the children of Jerusalem in her exaltation,|| who is the mother of them all. ¶

These sons and daughters of faith and tribulation are those, who, in the days of their probation, love Jerusalem, and believe the "glorious things God has spoken" concerning her. Believing these promises, they become "the children of the promise who are counted for the seed," who are to inherit the Gentiles. They therefore stand related to the metropolis, or mother city of their kingdom, as mother and offspring—all of whose children shall be taught of God, and great shall be their peace.

† Eph. ii. 20. * Rev. vii. 9-17.
‡ 1 Pet. ii. 4, 7. § Mal. iii. 17.
|| Isai. liv. 11-13. ¶ Gal. iv. 26.

This great multitude has a twofold existence—first, as flesh and blood suffering tribulation; and secondly, as palm trees flourishing in possession of the kingdom of God. In the former state their fortunes, or rather misfortunes, are concurrent with those of Jerusalem as “a woman forsaken and grieved in spirit.” Hence they are described in the Book of Symbols as “the Holy City trodden under foot of the Gentiles forty-two months.”* But, when Jerusalem becomes “free,” and she who now “drinks the dregs of the cup of trembling, and wrings them out,” shall awake and put on her strength, and be endued with her beautiful garments, and the uncircumcised and the unclean come into her no more†—then will the great multitude John beheld awake also, and put on their strength, and beauty, and rejoice in the prosperity of the Holy City, for her glory will be also theirs. Jerusalem is then exalted, and become “the joy of the whole earth.” Well may the poet say on view if this, “If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.”‡

“Jerusalem a rejoicing and her people a joy,” compared with anything pertaining to her on former days, is a new Jerusalem—*ἡ ἄνω Ἱερουσαλήμ*, *he ano Hierusalem*, “the higher, or more exalted, Jerusalem;” and by virtue of her being the theatre of divine manifestations, and “the throne of the Lord,” she is styled, “the city of the living God, the heavenly Jerusalem,” to which even now all believers come by faith, and rejoice in hope of her glory, of which they are joint-heirs with her “Great King.” This being their relation to her, every one that inherits the glorious things spoken of her, is inscribed with her name; as saith the Lord Jesus in these words, “Upon him that overcomes I will write the name of the city of my God, the New Jerusalem, which descends out of the heaven from my God.” Each of this great multitude, then, is named after the Free Woman subsequently to his resurrection; for it is not till then that their acceptance as those who have by their faith overcome the world’s enticements, is declared. Now Paul teaches that this multitude of resurrected and glorified saints will be caught up to meet the Lord in the air § John saw them there in vision, and represents them as those who had gained a victory, standing on a sea of crystal, mingled with fire, and rejoicing.¶ But these citizens of the New Jerusalem do not always remain “in the air;” for in another

vision John saw them as “the holy city, new Jerusalem, coming down from God out of the heaven, prepared as a bride adorned for her husband.” But before he saw this, an angel said to him, “Come hither, I will show thee the Bride, the Lamb’s wife.” So “he showed me,” says John, “that great city, the holy Jerusalem, descending out of the heaven from God.” It is clear from this, that the New Jerusalem John saw was not a city of architecture, but a *polity made up of glorified saints*. The phrase “the Bride, the Lamb’s wife,” applied to the descending city, proves this. In the nineteenth chapter and eighth verse, she is represented as being “arrayed in fine linen, clean and white; which white raiment is said to be representative of “the righteousness of the saints;” which is equivalent to saying that *the Bride is the aggregate of the saints*. They are collectively the Lamb’s wife, according to the teaching of Paul, who says that they are “members of his body, of his flesh, and of his bones;” which was Eve’s relation to the first man.

This city, or body corporate, of Jehovah’s glorified sons and daughters, is representatively exhibited and described in Rev. xxi. 11, to xxii. 5. It is set forth as a city having a great and high wall of Jasper, in which are twelve gates of as many pearls, with wall-foundations of choice stones, each one of the twelve being decorated with all manner of precious stones. These rare and brilliant insets, which highly adorn the State, are worked into pure crystal-like gold, by which the city-multitude of its street, or roadway—*ἡ πλατεια της πολεως*, *hee plateia tees poleoos*, is represented. In the midst of this polity is the throne of God and of the Lamb, from which issues a life-inspiring stream that flows along the plateia, refreshing and invigorating all the members of the State. There also stands “the Tree of Life in the midst of the Paradise of God,” nourished by the river which streams amid its roots; “bearing twelve fruits, through one month yielding its separate fruit, and its leaves for the healing of the nations.”

THE NEW JERUSALEM WALL.

Such is the municipality of the Kingdom represented by most expressive symbols, which I shall now briefly explain. First, then, of the “great and high wall of Jasper.” The wall is representative of a *federal person*; and the material, of that person’s *preciousness*. That “wall” is used of person in Scripture is evident from these texts—“What shall we do for our sister in the day when she shall be spoken for? *If she be a wall*, we will build upon her a palace of sil-

* Rev. xi. 2. † Isai. li. 17-23; lii. i. ‡ Ps. cxxxvii. 5. § 1 Thess. iv. 17; 2 Epist. i. 8. ¶ Rev. xv. 2.

ver. *I am a wall, and my breasts like towers: then was I in his eyes as one that found favor.*" This is a Bride that has found favor; and she is styled *a wall*. The Lord said to Jeremiah, "I will make thee unto this people *a fenced brazen wall, and they shall fight against thee, but they shall not prevail.*" Speaking of Jerusalem delivered from her desolators, Jehovah says, "I will be unto her *a wall of fire* round about, and will be *the glory* in the midst of her." "Sing and rejoice, O daughter of Zion; for lo, I come, and *I will dwell in the midst of thee, saith the Lord.*" The Bride, then, is a wall, and the Lord is a wall to her likewise; for being a wall of fire to the city standing on Mount Zion, he is also a wall to that glorious city's corporation. The Lord as the wall of the Kingdom's municipality encloses all its members, who, having been "baptized *into* the name of the Father, Son, and Holy Spirit," are "*in God the Father and in the Lord Jesus*"—walled or enclosed in him, which is the idea represented by the symbol.

The enclosure of the New Jerusalem community—the wall; and their "light"—the glory of God—are both represented by transparent jasper stone. "I will be *the glory* in the midst of her, saith the Lord;" that is, "I will be a stone most precious, even like a jasper stone, clear as crystal unto her." And this interpretation of the jasper-light of the commonwealth, is sustained by the words of the angel, who says, "And the city had no need of the sun, neither of the moon, to shine in it; for *the glory of God* lightens it, and *the Lamb is the light thereof.*" This is taught without symbol in the prophets. "The man whose name is the Branch," says Zechariah, "shall bear the glory, and sit and rule upon his throne."—"Then," says Isaiah, "the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign on Mount Zion, and in Jerusalem, and before his ancients gloriously." These "ancients" are "the City or State, that hath foundations, whose builder and maker is God," and whose Prince is Christ the Lord, its everlasting light and glory.

The relationship of the Lamb and the Bride in regard to the City Wall, will exemplify the idea of "no temple being there." The wall of a house or temple is the building itself; for no wall, no building. Believers in Christ in the present evil world are styled in scripture, "the house of God," and "the temple of God." "Know ye not," says Paul to the Corinthians in Christ, "that ye are the temple of God, and that the Spirit of God dwelleth in you?" "Ye are God's building;" but without the Lamb, that is, not being *built into him*, they were neither house, temple, nor builded wall. Individually, they were

separate and distinct elements, like unconteinated stones accumulated for building purposes. While thus, they were neither wall nor temple. But when cut and polished, and built in by the Spirit, through Paul as "a wise masterbuilder;" that is, "constituted the righteousness of God in Christ Jesus," who became to them "wisdom, and righteousness, and sanctification, and redemption," they became "One Body;" having him for their head; and therefore, one wall, one temple, and one building with, and inseparable from, him. This being so, such a society needs no temple, being its own temple. This is not to say, that there is no temple in Jerusalem at the time. John's instructor is not speaking of things unsymbolical pertaining to men in mortal flesh; but to Saints immortalized. Ezekiel treats of the unfigurative, which become symbols in the construction of the Apocalypse. The temple he treats of is the house of prayer for Israel and the nations; but the temple constituted of the Lamb and his Bride both *in God*, is for them who are "pillars in it, and shall no more go out."

THE PEARL-GATES.

The Twelve Gates of pearls in the wall represent the relationship subsisting between the New Jerusalem Municipality and the Twelve Tribes of Israel. The names inscribed on the gates show that they are representatives of the tribes; and that, consequently, the members of the New Jerusalem community became such by adoption into the Commonwealth of Israel, on an angel-principle, and so "entered in through the gates into the city." The twelve angels stationed at the gates represent twelve messengers, by whose message, believed and obeyed, the gold and precious stones of the polity came to "enter in through the gates." The names of these angels or messengers are inscribed upon the twelve foundations of the wall, being "the names of the twelve apostles of the Lamb." These are the angels of the pearly gates of this glorious city, sent by the jasper-light of it to turn men from darkness to light, and to invite them to God's kingdom of glory. This they did by preaching the gospel of the kingdom for "the obedience of faith;" by which obedience a people were separated from "all nations, and kindreds, and people, and tongues;" and adopted as citizens of the Commonwealth of Israel, in the hope of that remarkable and favored nation. They thus became a part of Israel, and therefore styled by Paul "the Israel of God;" which, in its glorified state, with Israel's God and King in the midst of them, was displayed in vision descending

from the air to Mount Zion, before the mind of the apostle John.

The organization of the Israel of God has relation, therefore, to the foundation of the Hebrew Commonwealth in the twelve sons of Israel, and their own engraftment into Israel's Olive, through the ministration of the twelve apostles, who issued from the tribes. Hence, in other parts of the apocalypse, they are represented by *twenty-four elders wearing crowns of gold*, who, with the *four living creatures full of eyes*, explain their own representation in the songs ascribed to them. When exhibited as a city, the twenty-four are divided into twelves, whose names are inscribed on the gates and foundations of the wall; and the eyes of the living creatures become the *garnishing precious stones* of each apostle-foundation. They are "the servants of God sealed in their foreheads"—the "144,000 of all the tribes of the children of Israel," become "Israelites indeed" by that which is sealed upon them: for in relation to the glorified inheritors of Israel's kingdom, "the flesh profiteth nothing."

THE FOUNDATION-STONES.

Each foundation-stone of the city wall is a great precious stone, "a living stone"—and represents an apostle. Each polished gem would be beautiful alone; but how much more beautiful when decorated by all manner of precious stones beside! The meaning of this symbol is expressed in Paul's words to those whom he had "sealed on their foreheads," and brought into fellow-citizenship with the Saints of Israel. "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? Ye are our "glory and joy." They were not "wood, hay, and stubble," but gold, and silver, and precious stones. There is no use for destructible materials, such as wood, hay, and stubble, in God's municipality; it is only those who stand the fire can be admitted there. Such were many of the apostles' converts to the faith. They will rejoice together in the presence of the Lord; and those who have been brought to the obedience of the faith by an apostle, will be to him the garnishment of precious stones in the holy city.

The elements of the wall and the precious stones, are built upon the foundation stones. The idea incorporated into this symbol is found in the words—"Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner; in whom all the building fitly framed together groweth into a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit;"

which in the New Jerusalem association, issues from his throne, and flows through every member of it, as "a pure river of water of life, clear as crystal."

THE MAGNITUDE OF THE CITY.

The idea of "a great multitude which no man can number" constituting the New Jerusalem society, is represented by the symbolical magnitude of the city. Twelve is the radical number, and multiplies by twelve. Twelve thousand were representatively sealed, and identified as a tribe of the Israel of God. Twelve times twelve thousand give the 144,000 on Mount Zion with the Lamb. Each 12,000 occupies a definite space, which is 4000 furlongs square; and for all the thousands representatively stated as 12,000 furlongs square for the whole city, or 48,000 furlongs the four square; giving 144,000 furlongs for its sectional contents. The symbolical height of the city is equal to its length and breadth. The height of the wall is twelve times twelve cubits; sufficiently high to indicate the impossibility of "any thing entering into it to defile it," or that is "not written in the Lamb's book of life." Here is multitude innumerable symbolically represented, by 1500 miles length and breadth, and altitude besides; showing, doubtless, that this glorious polity is the medium of connection between the nations of the earth and heaven.

NEW JERUSALEM THE MILLENNIAL GOVERNMENT OF THE WORLD.

Such a community as this can need no lamp, or sunlight, to enlighten it; for "there shall be no night there." Every individual of it will "shine as the brightness of the firmament; and those of it who have turned many to righteousness as the stars for ever and ever." Being righteous, they shine as the sun; for "the Lord God giveth them light; and they shall reign for ever and ever."

This saying proves that the New Jerusalem is a community of kings—"they shall reign for ever and ever"—*εις τους αιωνας των αιωνων*, eis tous aionas ton aionon, *to ages of the ages*. Over whom shall they reign, and where? "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:"—"He shall sit with me on my throne, even as I overcome and sit with my Father in his throne." In view of these promises the heirs of the kingdom sing in their new song, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto

our God kings and priests; and *we shall reign on the earth.*" And when the time comes for this to be fulfilled, John sees "thrones," and he says, "They sat upon them, and judgment was given unto them—and they lived and reigned with Christ a thousand years." "And the nations of them that are saved (survive the judgment of the saints) shall walk in the light of it (the New Jerusalem government), and the kings of the earth (the victorious saints) bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and the honor of the nations into it."

"And judgment was given unto them;" that is, says Daniel, "to the saints." This is their honor. "Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the people: to bind their kings with chains, and their nobles with fetters of iron: to execute upon them the judgment written: this honor have all his saints."* But the sword only prepares the way for the world's regeneration. It hews down embattled hindrances to the improvement of mankind; but it adds nothing to the spirituality and intelligence of them that escape. The mission of Christ and his brethren, the saints, is to regenerate the world, as well as to "break in pieces the oppressor"—to heal the nations of all their maladies of soul, spirit, and estate.

The agency by which this great work is to be accomplished is the Spirit of God operating through Christ, the Apostles, and the rest of the Saints—the New Jerusalem association of God's kings and priests. This idea is represented by the pure river of living water, the Tree of Life, the twelve fruits, through one month yielding its separate fruit; and the Leaves of the Tree for the healing of the nations. That "a pure river of water of life, clear as crystal, issuing from the throne of God and the Lamb," is the symbol of the Holy Spirit, may be perceived from these words:—"I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses." "If thou knewest the gift of God, thou wouldest have asked of him, and he would have given thee living water." "He that believeth on me, as the Scripture hath said, out of him shall flow rivers of living water. This spake he of the Spirit, which they that believed on him should receive."

THE TREE OF THE KINGDOM.

What the Tree of Life represents may be learned from the following texts. "Wisdom is a tree of life to them that lay hold upon her." "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, which spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." "What is the vine tree more than any tree?" This text from Ezekiel shows that in the scripture style, the vine is regarded as a tree. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. I am the Vine," continued Jesus to his apostles, "ye are the Branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for severed from me ye can do nothing."

"In the Word was life; and the life was the light of men." That Word was made flesh, and named Jesus, who proclaimed himself the resurrection and the life. Hence, as the true vine, he is the Tree of Life, watered by the Spirit, which he received without measure. He is "a tree of life to them who lay hold upon him;" for he is "the power and wisdom of God unto them which are called." In the book of symbols, Christ on the throne of his kingdom, and encompassed by the 144,000, is represented as "the Tree of Life in the midst of the Paradise of God." "I am," said Jesus, "the bread of life which cometh down from heaven, and giveth life unto the world. If any man eat of this bread he shall live—*εις τον αιωνα εις τον αιωνα, in the age.*" Hence, one of the inducements set before the faithful to overcome, is, in the words of Jesus, "I will give him to eat of the Tree of Life, which is in the midst of the Paradise of God;" and "Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city."

To eat of this tree is to become one of the leaves of it; and to partake, consequently, of that nourishment which rises from the root through the stem and branches thereof. This life-sustaining and invigorating principle, is that "pure water of life" which issues forth from the throne, and maintains the tree in everlasting freshness and beauty. It is the Tree of the Kingdom to which Jesus referred when he said, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed

* Ps. clix.

in his field; which indeed is the least of all seeds: but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." The birds of the air are the chiefs of the nations, which saved-nations seek its fruit from one new moon to another ministered to them by its healing leaves.

THE HEALING-LEAVES.

The Leaves of the Tree for the healing of the nations. That is, the water of life is health-imparting to the saved-nations through the Leaves of the Tree of Life. The apostles being the branches of the true vine-tree, those who are ingrafted into that vine by the obedience of faith through their testimony, are the leaves, or breathing organs, of the tree. The Spirit that issues from the throne of God and the Lamb will breathe upon the conquered nations through the Saints, who then "possess the kingdom, and dominion, and the greatness of the kingdom under the whole heaven." He breathed upon the 3000 Pentecostians through the Apostles; and the result was, their acceptance of Jesus as King of the Jews, raised up from the dead to sit on David's throne; and obedience to the kingdom's gospel in his name. "He breathes where he pleases." He breathed in Jerusalem of old; he will breathe thence anew; not upon a few thousand Jews only, and through twelve men of Israel; but through "a great multitude which no man can number," upon all the millennial nations of the earth; so that as a consequence, "the knowledge of the glory of Jehovah shall fill the earth, as the waters cover the sea." Then "shall the Gentiles come unto Him from the ends of the earth, and shall say, 'Surely our fathers have inherited lies, vanity, and things wherein there is no profit.'"

That "a leaf," or leaves, when used metaphorically in Scripture signifies a person, will appear from the following texts. Job, in his reasoning with God concerning his hapless condition, says, "Wherefore holdest thou me for thine enemy? Wilt thou break a leaf driven to and fro?" That is, "I am a leaf, as it were, driven to and fro, wilt thou break me?" as it were, that is, metaphorically. Isaiah addressing the transgressors in Israel, who practiced idolatrous rites in gardens and under oak trees there, says to them collectively, "Ye shall be ashamed of the oaks ye have desired, and ye shall be confounded for the gardens ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water." In this, apostate Israel in church and state is likened to a withered oak, and a parched-up garden, the very opposite similitude to that in the

apocalypse, where the government of their nation is likened to a tree of life; that is, to one whose leaf shall not fade; and to a well-watered garden, "the Paradise of God." The dried leaves of Israel's withered oak have done nothing for the nations, which are unhealed to this day; and will so remain for ever, unless their olive tree do "blossom and bud, and fill the face of the world with fruit." But, let the reader mark the figure, how that trees are used in Scripture sometimes as representative of *polities*, good or bad according to the nature and condition of the trees.

There is a notable instance of this in Daniel. Nebuchadnezzar in a dream that he had, describes a tree he saw, saying, "I saw, and behold, a tree in the midst of the earth, and the altitude thereof was great. The tree grew, and was strong, and the height thereof reached unto the heaven, and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and on it meat for all; the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it." This tree was representative of "the kingdom of men," on whose Chaldean throne Nebuchadnezzar reigned as king. Hence, Daniel said, in showing the significancy of the tree, "It is thou (or thy kingdom), O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth." The stump of the tree when felled, banded with brass and iron, was the kingdom of Babylon during the seven years of its king's dethronement, made sure to him on the recovery of his reason. The fair leaves of this tree which were shaken off, were the nobles and dignitaries of the kingdom detached from all connexion with Nebuchadnezzar during the days of his calamity.

The passage already quoted from Jeremiah shows that a person is likened to a tree as well as a kingdom; and that his excellency is manifested in the condition of its leaf, and fruit-bearing quality. When a tree represents a body corporate, its foliage is generally expressed by the plural "leaves," but when only one person is meant, the singular is used, as "leaf." Thus, it is written in David, speaking of the man who is blessed, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not fade: and whatsoever he doeth shall prosper." This is predicable of the blessed man when he is a leaf among the leaves of the tree of life—whatsoever he doeth then shall prosper. By synecdoche, a leaf for a tree represents a man; as an eye in the apocalyptic living

creatures symbolizes an individual; the rule being, *a part for the whole for the decorum of the symbol*. A multitude of eyes, and a multitude of leaves, are a multitude of people, constituting a community, incorporated into a divine polity in that represented by the tree-stock, and the cherubic creatures—fire, light, and spirit, the symbols of the God-head in manifestation through body, styled “God manifest in the flesh.”

I trust that the reader will now be able to answer the question scripturally and rationally, “What is represented by the apocalyptic city of gold and precious stones? And what by the throne, the river, and the tree of life?” They are all things representative of Christ and his breastplate-Saints* in their governmental relations to the millennial nations. There is one point, however, I have only hinted at in my exposition, which I will briefly notice here. The common version reads, “the tree of life which bare twelve manner of fruits, and yielded her fruit every month.” The words italicized were inserted by the translators to make out what they conceived to be the sense. Their rendering, however, is not satisfactory. The words are *ξύλον ζωής, ποιούν καρπούς δωδεκα, κατά μήνα ένα, ἕκαστον ἀποδίδουν τον καρπον αὐτοῦ, a tree of life, producing twelve fruits, through one month yielding its separate fruit*. In this rendering no supplemental words are introduced. But what is the meaning of it? I believe that it is symbolical of something already declared by the prophets; for the whole book of the apocalypse is a symbolical representation of “the mystery of God as he hath declared to his servants the prophets.” In these writings he has promised blessedness and saving health to all nations; and we read of them saying in their convalescence, “Come and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways.” Who will teach them? He who is the tree of life in the Paradise, or Garden of God. He will then produce, or reveal knowledge, pertaining to “his ways,” which knowledge is contained in “the Law” and in “the Word,” which are to go forth from Zion and Jerusalem. The law and the word of God will issue from his throne through his king, *through stated times*, or “from one new

* Aaron under his foursquare breastplate of judgment, the Urim and Thummim, the ephod, gold, blue, purple, scarlet, and fine twined linen in the most holy place, was a type of the New Jerusalem; that is, of Christ and his Saints in glory. Compare Aaron’s four-square with the foursquare of the Apocalypse, Exod. xxviii. Concerning Christ as the precious seven-eyed stone “like a jasper and sardius to look upon,” Jehovah says, “I will engrave the graving thereof,” which graving is represented in the workmanship and names engraved on the gates and foundations of the city.

moon to another.” The “twelve fruits of the tree of life,” are the knowledge of good tending to life, being made known in all the year. *Fruit* is anything produced. It is not produced to all the world at once; that is, in a single month: but at every new moon of the year’s twelve shall strangers present themselves in Jerusalem for instruction, “and from one sabbath to another.” The tree produces the knowledge, the leaves yield it to the nations, according to the administrative institutions of the new constitution and order of things; which I understand to be represented in the text before us.

It will hardly be necessary, I think, after this exposition, to say much about the “dogs and sorcerers without”—the Gentiles and teachers which they have heaped up to themselves after their own lusts. It must be obvious to every one that there can be none such within: but that the words are strictly true in the very nature of things, that “there can in no wise enter into it anything that defileth; but only those written in the book of the Lamb’s life.” The Lamb’s life-community is the world’s unchangeable government for a thousand years. Flesh and blood cannot be a constituent of that government. It is “without;” and until that government is triumphantly established, it is in open rebellion, cursing, and wailing, and gnashing its teeth. But of this hereafter at a more convenient opportunity.

EDITOR.

LETTER TO ALESSANDRO GAVAZZI.

Modern Protestantism an interest, not a principle—Adverse Politicals advocate it, and flatter its enemies, for the sake of their votes—Lying the order of the day—The oldest Church of Christ in Rome, Jewish and not Italian—“Catholic,” a name of fact—No “Catholicism” in Peter’s day—The Church of Christ in Rome not the “Church of Rome”—The Catholic faction Paganized into the Catholic Church of Rome under Constantine—This Emperor Pagan, Pontif, and Catholic Hierophant—Christianity defined—not intended for a political constitution—The Nations and their Governments the enemies of God—Popery cannot be annihilated till Christ comes—Signor Gavazzi and the mark of the Beast—The good news of the Gospel indicated—The Israelitish kingdom and empire of the future—Christ and his brethren to subdue the nations and enlighten the world.

DEAR SIR:—Though neither papist, protestant, nor “Roman Catholic of Peter’s time,” I have not been altogether an unconcerned observer of your endeavors in this great Babel of the West. I sympathise with the efforts of all, of whatever race or nation, who seek to emancipate the human mind from the bondage and tyranny of sin, superstition, and unbelief. For this reason I sympathise with you, and wish you God speed, and great success.

In reading a brief report of your speeches, I perceived that some things had fallen from your lips which evinced that you were considerably in advance of the current protestantism of this cloudy and dark day. This discovery afforded me real gratification. The protestantism of this country is but a fashion-

able Demas, competing with popery for the votes of the Democracy, which at heart they both cordially despise. Soul-saving is the pretext; the loaves and fishes of the state, daily sumptuousness, and power, the real end of the enlargement of their phylacteries before the people. The protestantism of Luther, Calvin and Wesley, has doctrinally accomplished all it is capable of against Romanism in its papal manifestation. "The Reformers" all erred in supposing that popery could be reformed; and in admitting that the Roman Catholic church was ever a true church. You admit this in part. In so far then we are agreed. No independent mind enlightened by Moses and the prophets, Christ and the apostles, thinks of paying any regard to an Episcopalian, Presbyterian, or Methodist protest against popery; for if the papal church be the "Mother of harlots" as they say, they are unquestionably "the daughters"—the "women" of Rev. xiv. 4. As you truly remark, therefore, "to protest against popery is very little:" hence the position you have assumed is great and impregnable, to protest against all sects, and to "preach christianity as it was in the early church." This is what few can do. I have heard of no man in this city competent to the task. There are many pretenders; but "a workman that needeth not to be ashamed, rightly dividing the word of truth," is yet a desideratum for this corrupt, blind, and demoralized community. The gospel preached by the apostles is unknown, and supplanted by "philosophy and vain deceit" for the entertainment of the "itching ears" which have heaped up to themselves pulpit orators after their own lusts. Antique spiritual bazaars, luxuriously embellished, whose pews are auctioned off to the highest bidder, are the places of resort they call "churches"—places of spiritual merchandise, where papist and protestant priests make long prayers, and wrest the scriptures to please the taste of the sinners who hire them to cure their souls. This is the "religion" of the world here—a religion of fashion, lust, and intense selfishness, which leaves the people to "perish for lack of knowledge." It circulates the Bible indeed; but at the same time pronounces Moses and the prophets unintelligible, and represses with bitterness all truth not represented in their miserable sectarian creeds, and confessions of faith. From such a system, gospel-liberty and enlightenment are not to be expected. Fostered by such protestantism as this, popery is a deadly viper warming into virulence destructive of every good. Italy and Hungary have nothing to hope for from its sympathies, unless indeed, gold and diamonds may be extracted from their soil in more than Californian or

Australian superfluity. In that event, protestantism would evince all due alacrity in filibustering against Austria for the annexation of those countries to the land of liberty and the model Republic of the world.

Your case, Signor Caro, would have been a dead failure, if in the opening of your brief you had proclaimed yourself the champion of protestantism. If you had assumed this position you would have been vulnerable at all sides, and could only have defended yourself, as protestants do, by proving that of two blacks popery is the blacker most intensely. So long as you advocate that christianity found in the Bible without regard to popery and protestantism, Archbishop Hughes, the representative of the Beast's Image in this city, will take special care how he troubles himself with so inconvenient an antagonist. If I mistake not the man, he has assailed protestantism in newspaper controversy with a Presbyterian champion named Breckenridge, whom he gained a decided advantage over on the question of baby-rhantism, or sprinkling. This you know, Signor, is not taught in the Bible, but is a dogma of the Apostacy established by papal authority. Hughes maintained this, and urged truly that the protestant "baptism" was a popish institution; and that if popery were proved to be a lie, baby-sprinkling was a part of that lie; and as protestant creeds made it essential to salvation, as proved by John iii. 5, no protestant could enter the kingdom of God; in which conclusion more truth than fiction is contained. Hughes has the soul of a Jesuit, and consequently all the serpent-cunning of that creature, but with none of the harmlessness of the dove, where he can bite without being bitten. He fears you doubtless as you now stand. Beware, however, of the protestant Jesuitism of the political press. If dagger "† John" of New York, Cardinal expectant, make any move against you, it will probably be by setting his underlings to work upon the fears of the editors, who, instead of being the enlightened leaders of the people in the way of truth and righteousness, are the mere breath of political factions, whose "principles" are summarily expressed in the proverb "to the victor belong the spoils." The popish vote in this city is very great, and can be controlled here as in other parts of papal-dom, by a corrupt and vicious priesthood. In view of this influence the party editors are cap in hand to the priests especially, whose motto is that also of the clergy of all sects, "disturb not that which is quiet." Hence they are very sensitive on the subject of religious controversy. They readily endorse that maxim of a rotten cause so ardently cherished by all who live by it, that "econ-

troversy is dangerous to religion." The political editors know how repugnant it is to the priests or clergy of the Old Mother and her Daughters to have their creeds and confessions unceremoniously scrutinized and tested by scripture; they therefore repress all such investigation with the understanding that they will direct their pious influence in the true channel of political orthodoxy. Do you think that a Whig editor's sympathy for human liberty and detestation of Austrian and papal cruelty is so hearty and disinterested that he would do and say in New York what he would in London? By no means. He might be very eloquent upon the platform at Exeter Hall in behalf of liberty and the Bible; and even threaten the tyrant with America's frowns and indignant sympathy with the oppressed; but come you, il Signor Gavazzi, to this Babel of the West, and deliver the same sentiments, and speak for God as well as for man, and denounce that Roman Mountebank, the ninth of his official name—expose the demoniac hypocrisy and impiety of him, his system and his priests—show up the imposture naked before the public, and demonstrate "the mystery of iniquity" they incarnate—and that same hypocritical politician will denounce you for a sower of discord among brethren: for if he were to stand by his transatlantic eloquence, he would offend the priests, and they might alienate the votes of papists from Whiggery to its rivals. I speak this not alone of Whig editors, but of Democratic and other faction writers, also—*ex uno disce omnes*.

This is the philosophy of that denunciation you recently experienced from these same editorial partisans for stripping off the veil from the hideous idol to which they burn incense for the votes of its besotted worshippers, but whose idolatry they neither love nor venerate. You say truly that "popery is essentially against all freedom, and therefore against all republics." I endeavored to convince the citizens of Louisville, Ky., of this truth while incognito editor of a daily paper in that city in 1843, at the time of the popish excitement in Philadelphia. The paper was denounced by Whigs and Democrats, and the Jesuits at Bardstown. The Whigs proscribed it for a Democratic paper, and the Democrats for a Whig; and the Jesuits for a piratical craft. The Whig Presidential electioneering procession halted opposite the office, and yelled forth groans and hisses against the Louisville Tribune, a paper advocating the election of their candidate, Henry Clay; and some proposed the demolishing of the press and types, because this same paper, in showing the essential and historical hostility of popery to liberty, and the well-being of society, it was apprehended

would alienate some Romish votes from their political idol. About the same time the elections for the State Legislature were coming on. The Louisville Tribune created quite a panic in this direction also. One of the candidates visited the office under great excitement, demanding what they were all doing there, and exclaiming that he had lost two hundred votes by the articles on popery in the Tribune. He was given to understand that they were "publishing the truth as nearly as could be ascertained." "Yes," said he, "but the truth must not be told." He was, however, informed, that so long as the Tribune was published there, there was no help for it; it must and would be told. He asked permission to publish a card. It was granted. It was a laudation of the Romish priesthood, telling what fine fellows they were, and how intimate he had been with several of them for years, &c.; but apprehending he might be taken for a papist, and so lose more protestant votes than he would gain, recover, or retain by flattering the priests, he abruptly concluded his "card" by saying, "I am a protestant." This anecdote, now first reduced to writing, may illustrate to you the relations of politics in this country to its multifarious and multitudinous sectarianism. Mormonism, a mushroom imposture of the baldest character, is flattered and fawned upon by editors who despise it, for the sake of its votes. This was notorious in the election of Governor Ford, of Illinois, under whose administration they were afterwards expelled from Nauvoo by force of arms. God's unadulterated truth, then, need expect no quarters from protestant political editors and partisans; therefore, Signor, give none. Tell the truth as fully, and as fast as you learn it, and put them all to shame. Annihilate popery if you can. There is no harm in trying; though you are certain not to succeed: for in the providence of God both popery and protestantism have a mission to perform. Their natural antagonism in the old world is bringing on a crisis which will be the ruin of them both. But their destruction is neither in your power nor mine, nor in that of all the disaffected throughout antichrist's dominion. If you have the ear of the Italians, show them what the truth is as preached by the Apostles, and leave the death and damnation of the apostacy unto God.

You are reported to have said, that you are "not a protestant in any sectarian sense, and wish to be called rather by the name of *Roman Catholic*." But why by this? "Because," say you, "the Roman Catholic church is the most ancient church in Europe, and you wish to be considered a Roman Catholic of Peter's time, before the

church had become vitiated and corrupt." But, Signor Gavazzi, why not be satisfied with a scripture designation? Where in all the Bible you advocate, do you find any mention of Roman Catholics, or a Roman Catholic Church? We find there a letter from Paul to all that be in Rome, beloved of God, called saints, "whose faith was celebrated among the faithful throughout the whole empire of that city." Now for several years after the ascension of Jesus, even until Peter visited the house of Cornelius in Cæsarea, the only Christians in Rome were converted Israelites, and not Italians. The gospel of the kingdom was introduced to Rome by neither Peter nor Paul, but by "Roman strangers, being Jews and proselytes"—οἱ ἐπιθήμενοι τῶν Ῥωμαίων Ἰουδαῖοι τε καὶ προσήλυτοι, Acts 2, 10—who heard the Apostles and obeyed the things they taught on Pentecost. When these, on their return from the celebration of Pentecost, carried the doctrine of Christ to Rome, that city was Pagan, and so continued, in fact and name, until Constantine revolutionized it. The Christian Jews in Rome were collectively the church of Christ in Rome; but so far from their being "Catholic"—καθολοὶ—universal, or general, they were a small minority, compared with the population of unbelieving Jews and pagan citizens of Rome. The saints never were catholic, and for years were not even Roman, or Italian, but Jews. These Christian Jews were the "One Body" in Rome, not of Rome, nor the Roman Body; but the one Body of the "One Lord," having the "One Faith," and washed with the "One Baptism," and animated by the "One Spirit," and called with the "One Hope," by the commandment of the "One God and Father." I repeat it—this was not the Roman Catholic Church. This church does not appear in history until many years after, and was an apostacy—ἀποστασία—"a falling away" from the One Body of the Lord.

When the mystery of the Fellow-heirship of the Gentiles with Christ was revealed, they were admitted to the fellow-heirship of believing Jews in Rome and elsewhere; and became partakers of God's promise in Christ by the gospel believed and obeyed. See Eph. iii. 6, and Rom. xvi. 25, 26; Acts x. The church in Rome, then, assumed a mixed character. It was composed of Jews and Gentiles, who thus became brethren and "one in Christ Jesus." In process of time, "blindness in part happened to Israel," and the church ceased to be recruited from among the Jews. The church in Rome, then, came to consist only of believing Gentiles who had been immersed into Christ, and so united to his

name, and therefore called Christian. The blindness of Israel was infectious. It extended itself to the Gentiles, who were becoming "wise in their own conceit;" and however sound in doctrinal theory, they did not continue in "the love of the truth that they might be saved; and for this cause God sent upon them a strong delusion, that they should believe a lie; that all might be condemned who believed NOT THE truth, but had pleasure in unrighteousness." The Gentile professors went on from bad to worse, until their bloody quarrels excited the reprobation of the idolaters.

In 251, a schism occurred in the church at Rome by means of Novatian, one of its elders. Many drew off with him, and formed a community entirely distinct from that which fellowshiped the bishop. Their adversaries confess they were sound in the faith, though excessively rigid and severe. The seceders (and you call yourself a "Seceder," Signor) were called "Cathari," or pure, because they contended for virtue, innocency, and purity in the lives of all who belonged to the christian church; the contrary of which obtained in the generality to a lamentable degree. It was now that the distinction arose which has continued to this day. The majority who courted popular applause, and sided with the chief bishop, or elder of the church, were called *Catholic*, and those who seceded, no matter on what account, were styled *Heretic*.

In consequence of this division, instead of there being a church of Rome, there were TWO RIVAL CHURCHES IN ROME. This was in A. D. 251, nearly two hundred and twenty years after the introduction of the gospel to that city by the Jews, who had heard Peter on Pentecost. There was no Catholic Church heard of until this date. The chief overseer, who afterwards grew into a full-blown Pope by favor of Justinian, Phocas, and Charlemagne, was the Head of the Catholic Party. Now you reject that head, how then can you claim to be a Catholic? If you contend for fellowship with the most ancient church in Europe, you must renounce the Roman Catholic, and identify yourself with the older body existing there before any Gentiles or Italians were admitted to its fellowship. This was the church in Rome in Peter's time; a church that knew nothing of Popes, Cardinals, Archbishops, Monks, Friars, Nuns, or priests' harlots, or any other hypocrisy and abominations. The Saints in Rome were all God's clergy or lot; his sons and daughters, without distinction of clergy and laity, "kings and priests" elected for the kingdom soon to be established on the ruins of the kingdoms, empires, and republics of the world.

It is unnecessary for me to trace minutely the history of the Novatian Church and the Catholic Church in Rome. In their beginning they were neither of them "the Church of Rome," because the Italians of that city were catholically, or generally, pagans, the christians in deed and in name being only the exception to the rule. If you were settled in New York as pastor of a congregation of two or three hundred Italians, would you be justified in calling your little flock "the church of New York," by which it would be understood that all its citizens belonged to your church, or that you claimed jurisdiction over them as the pastor or "Archbishop," or Pope of New York? Would not all your contemporaries here hold your pretensions in perfect and well-merited contempt? It would have been so with the Novatian and Catholic Churches in Rome had they either of them in their beginning assumed the title of the Church of Rome. There was no Church of Rome claiming ecclesiastical jurisdiction over its citizens in A. D. 251. If the title "Church of Rome" be admissible at all, it is only in a pagan, and not in a catholic or papal sense of the term. The Emperor being *ex officio* "supreme pontiff," was the head of that church which, at that time, was the true church in the estimation of all Italians, save the comparatively few, identified with the proscribed faith.

But the Church of Rome did not always continue strictly pagan. Its constitution was modified by the revolution which changed the form of the Roman Government in A. D. 312. Till this date all its pontiffs, from Julius Cæsar to Maxentius, were priests of Jupiter and his companion gods, to whom they sacrificed hogs, fit emblems of the worshippers. The God of Israel, and his King, the crucified Nazarene, found no favor in their eyes; but were the objects of persecution and hatred in the persons of the saints. But in the beginning of the fourth century an Emperor appeared, whose admiration for Apollo and Christ, the Gods and the Martyrs, was pretty nearly balanced, but leaning rather more towards Christ and the Martyrs than towards the others. This man, styled Constantine the Great, was reputed a christian by the Catholic party for fourteen years, although he was not immersed until three days before his death. As a proof of his double-mindedness, I would remind you that he enjoined the solemn observance of the Lord's Day, which he called the day of the Sun, *Die Solis*, after his favorite god; and in the same year, A. D. 321, directed the regular consultation of Aurspices; and during all this time he was permitted to enjoy most of the privileges of the Catholic

Church, praying with the members, preaching on theology, celebrating with "sacred rites" the vigil of Easter, and publicly announced himself not only a partaker, but, in some measure, a priest and hierophant of the "christian mysteries."

Thus, the Roman World now saw for the first time a "Pontifex Maximus" who officiated for Israel's God, and the sun, &c. ! Subsequently to his imperfect proselytism to Catholicity, he caused his son Crispus, of whom he was jealous, to be put to death. Here, then, we have a semi-pagan and a murderer placed by a successful revolution at the head of the pagan church of Rome. He was the type of his body the church, as Christ is of his. The revolutionized church of Rome was a den of thieves and murderers, robbers, and slayers of heretics, as before the revolution it was of all who professed christianity of any kind.

Now, Signor Gavazzi, which of the two schisms in Rome expanded into the church of Rome, the Novatian or the Catholic? You will, doubtless, answer—the Catholic. You are right. The Novatians separated from the Catholics before they assumed that name, because of their having abandoned "the love of the truth," and the practice of it. So that *catholic* is but another term for apostacy. It has always been associated with sin in all its manifestations of superstition, bigotry, hypocrisy, cruelty and crime. The best men having seceded from the church in Rome, the vicious majority that remained had free scope for the next sixty years to mature their ambitious projects; which was, by the strengthening of the catholic influence, through the proselyting of multitudes, and the favor of infidel politicians, with whom paganism and catholicity, as popery and protestantism are now, were but tools that knaves do work with, to make such a revolution as would give the Catholic Clergy the loaves and fishes of the State, then monopolized by their rivals and persecutors, the priests of Jupiter and his court. From A. D. 270. to the end of the century, "ecclesiastical discipline," says the historian, "which had been too strict, was now relaxed exceedingly: bishops and people were in a state of malice; endless quarrels were fomented among contending parties; and ambition and covetousness, had, in general, gained the ascendancy in the Christian Church. Notwithstanding this decline both of zeal and principle; notwithstanding this scarcity of evangelical graces and fruits, still Christian worship was constantly attended, and the number of nominal converts was increasing; but the faith of Christ itself appeared now an ordinary business." Eusebius the historian, himself a catholic

of that period, says, "We heaped sin upon sin, judging, like careless Epicureans, that God cared not for our sins, nor would ever visit us on account of them. And our pretended shepherds, laying aside the rule of godliness, practised among themselves contention and division." A perfect type of things existing now.

Such was the Catholic church in Rome, and indeed the Catholic faction or schism throughout Italy and Gaul, when the ambitious Constantine conceived the project of becoming sole emperor of the Roman world. Himself a fugitive in Britain from imperial designs upon his life, he naturally entertained a fellow feeling for others similarly circumstanced. He became therefore a banner for the disaffected unfurled for a revolution the most remarkable in the history of the empire. His armies were crowded with Catholics, whose champion he had become, and it soon became manifest, that the real struggle was between that corrupt party and the partisans of the pagan church for ascendancy in the State. The catholic woman and her man-child triumphed; and being therefore enthroned, they seized upon the temples of the gods, and ejected their priests. They superseded the gods by the ghosts of the martyrs, to which they dedicated the temples, and appointed the catholic clergy to officiate at their altars in the character of priests. Thus, instead of Christianizing paganism, Catholicism was paganized, and expanded into the church of Rome; which in the fulness of its development, and loaded with the fruit peculiar to it, stands before the nations as "the Mother of Harlots, and of all the abominations of the earth."

From what has been said, then, it has been made to appear clearly, that you are mistaken in the supposition, that the Roman Catholic church is the most ancient church in Europe; and that there were any Roman Catholics in Peter's time. Such a church, and such Catholics, were altogether unheard of and unknown. Their church is a schism, and themselves Schismatics. I trust, therefore, you will renounce "Roman Catholic" as a name, as well as papist. Bible names for Bible things; no human nomenclature can better designate the things of the Spirit than the Spirit's own words and phrases.

New Testament Christianity was not promulgated as a civil and ecclesiastical constitution for peoples and nations. It appears to me, from the reports of your speeches, that you think it was. Hence, you talk about "Italians being Roman Catholics because they are Italians," by which you intimate that they are Christians of the early church, because they are Italians. But, as I have shown, Christianity is not a speciality

of Italians, though Roman Catholicism is. This is the mother schism, and peculiar to Rome. Lutheranism is German popery Lutherized; Presbyterianism, Scotch popery Calvinized; Episcopalianism, English popery Calvinized, and so forth. These modifications of Romanism are all political systems, and constitutionally suited to English, German, and Scotch peoples, as civil and ecclesiastical constitutions. But it is not so with Christianity, which is utterly at variance with them all in doctrine, aim, and practice. CHRISTIANITY is "the Gospel of the kingdom" for the obedience of faith, with the "all things" enjoined upon the baptized by the apostles. This is the best definition I can give in Bible terms to a word which does not occur in the Scriptures. The Gospel of the kingdom is an invitation to Jews and Gentiles to become heirs of God's kingdom and glory, on condition of believing "the things of the kingdom of God and the name of Jesus Christ," and being immersed into the name of the Father, Son, and Holy Spirit, Acts viii. 12. They are invited to separate themselves from the institutions of the nations, which are of no spiritual account in the affair of salvation. In believing and obeying the truth, this separation is effected; and though the believers live under the schismatic constitutions of the Gentiles, as Jewish Christians in Palestine lived under the Mosaic constitution, they have no use for them as spiritual institutions. You may see from Acts xv. 7 to 19, that God sent the Gospel invitation to the Gentiles "to take out of them A PEOPLE for his name." If there be a hundred bushels of grain, and I "take out of them" ten quarts, that is surely very different to taking the whole bulk. God sent the Gospel to Rome, not to take all Italians for his people; but to take out from among them some who by obedience should become his people. The Italians are constitutionally the Pope's people, as the Turks are Mohammed's, and the Greeks are the Russian Autocrat's. If Italians would become people of God, they must separate themselves from every form of Roman Catholicism by believing the gospel of the kingdom and obeying it. Let me press this point upon you, Signor. "If judgment begin at the house of God," says Peter, "what shall the end be of them who obey not the gospel?" Hear what Paul says in answer to this question. "The Lord Jesus shall be revealed from heaven with the angels of his power in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." A man may protest against popery, or he may annihilate it; he may by his eloquence create a sympathy for the down-trodden of all nations, and kill

his ten thousands of the Philistines in battling for liberty and the rights of man—but what of all that? Is he therefore justified from all his past sins, and has he thereby acquired a right to the kingdom and eternal life? By no means. These are only to be obtained by believing the gospel and obeying it, and thenceforth living a sober, righteous, and godly life in this present evil world.

I would inquire, how can one of Peter's church, or rather Christ's in Peter's time, scripturally become the advocate either of peoples or of their oppressors? The peoples of the world are sinners by nature and practice, living in their sins, and therefore enemies of God. These sinful peoples constitute the world; and the Scripture saith, "the friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God." Again, "If any man love the world, the love of the Father is not in him." "Whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." And again, "If I yet pleased men (the world), I should not be the servant of Christ." This separation from sinners is a great principle of christianity, and quite incompatible with the christian's advocacy of the people's cause against their oppressors. A christian can only lawfully plead the cause of God and the Gospel, against which both oppressors and the oppressed are united in the strictest fellowship and alliance. They may hate one another cordially, but they do not therefore love God the more; for, saith he, "if ye love me, do what I command you;" for "love is the fulfilling of the law."

I am glad to see, Signor Gavazzi, that though mistaken on some important points, you are in advance of protestants generally upon others. You believe in the personal appearing of Jesus Christ to establish in Palestine a kingdom of universal dominion and justice; also in the restoration of the scattered tribe of Israel to their fatherland; and that the time is fast coming when all denominations will disappear. These points believed, and added to your desire to "preach Christianity as it was in the early church," "to preach the religion of Christ among the American people," with your recent quotation of the condition of salvation, that "he who believes the gospel and is baptized shall be saved"—give me great hopes of you, that you are capable of receiving the way of the Lord more perfectly; and may be turned from the bootless effort of annihilating popery, and pleading the hopeless cause of sinners with sinners against their oppressors, to the more exalted mission of beseeching your hearers to be reconciled to God upon the stipulations presented in the Gospel of the kingdom.

But to qualify one's self for this mission, we must understand and obey the truth ourselves. Pardon me when I say that I am apprehensive that you are deficient in this particular. If by a "Roman Catholic," I am to understand one, who has no other "baptism" than what babies in Italy receive at the hands of Italian priests, I am certain that you have not obeyed the truth. Christians of Peter's time were justified by their own faith; not by the credulity of ignorant godfathers and godmothers. Hear what Paul says, "Ye are all the children of God by faith which is in Christ Jesus." Suppose we ask Paul, "What evidence is there that we are his children by faith?" Now, just attend to what he says in the next verse in answer to the question.—"Because," says he, "as many of you (believers) as have been baptized (immersed) into Christ have put on Christ." Thus, you perceive, that being *intelligently* immersed into Christ is the evidence of our being God's children by faith, and if his children, then heirs of the promises made to Abraham and his seed.

On the supposition that you are a Roman Catholic, and therefore a schismatic from the church in Peter's time, allow me to say, that your Italian "baptism" and "ordination," are nothing more than "the Beast's mark" and license to sell in what you truly call "the pope's shop." For as the scripture foretold, that pontifical power "causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or on their foreheads; and that no man might buy and sell save he that had the mark, or the name of the beast, or the number of his name." Now, Signor, you were once a popish priest, and sold spiritual merchandise in the bazaars of guardian saints to them who were privileged to buy. Confession, baby-rhantism, burials, marriages, masses, and so forth, were some of those wares you exchanged with purchasers for gold, and silver, and tithes, and divers other contributions. Could you have sold those things to the Italians, if you had not been signed with the mark, character, or sign of the cross on your forehead, and not been cruciated with the same mark in your right hand at your ordination as a seller of wares in the Pope's shop? And could an Italian have purchased of you a burial in "holy ground," if the deceased had not been signed with the sign of the cross in baby-rhantism? The affirmative to these questions being granted, I would just refer you to the sentence pronounced upon all such as do not take proper steps for the obliteration of so ignominious a mark as that of the "accursed tree." Here it is. "If any man worship the beast and his image, and receive a mark

in his forehead, or in his hand, the same shall drink of the wine of God's wrath, which is poured out without mixture into the cup of his indignation; and he shall be tormented in fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. * * * And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Here is the secret of Italy's woes made patent to every reader. The Italians have sold themselves in past ages to imperial popery, and they are now reaping the bitter fruits. But the cup of suffering is not full yet. the mark of the Beast is upon them all, and what the malignity of Austria, Naples, and the pope has left unfinished, the just vengeance of the Lamb upon them for the murder of his saints and their hatred of the Bible, will be fully accomplished. But after judgment, then comes the blessing of Abraham upon all nations.

Will you, Signor, continue to wear the livery of the beast's image, and his mark, and to labor to excite sympathy for them whom God hath doomed? America can do nothing for Italy. The only hope for Italians is to leave Italy to France, Austria, and the Pope; and in believing the gospel and obeying it, to wash out the beast's mark in the blood of the Lamb. Being desirous to assist them in this work, I have addressed myself to you, in hope of putting you right, that being rectified yourself, you may be able to promote the good work in relation to them in England and the United States. To make this more practicable, I have sent you herewith a copy of *Elpis Israel*, published by me in London and New York; with the first and second volumes of the *Herald of the Kingdom and Age to Come*, a periodical I issue every month in this city. What you will find in *Elpis Israel*, and the *Herald*, will, I doubt not, give you a view of what the Bible teaches in relation to salvation by the gospel of the kingdom, and to the future of Italy, Hungary, Turkey, France, Austria, Russia, Britain and the Jews, that will not be thrown away upon a man of your independence of thought, word and deed. You will find also some copies of a letter addressed to Louis Kossuth when in this city, and which has been republished in some of the English papers, and is about being issued in Edinburgh in pamphlet form.

In view of all that has been said, it is certainly an important question, "What is the gospel?" It is the good news that God purposes to send Jesus Christ to Palestine to re-establish the kingdom and throne of David there, and in accomplishing this to restore the twelve tribes of Israel; break in pieces the Gentile governments; cut up and dis-

perse all their armies; annex the dominion of the whole world to the kingdom of Israel; enlighten the nations, and establish the authority of God on the final ruin of Greek and Latin popery, Mohammedanism, paganism, and protestantism of every name and denomination. So that then shall come to pass the prophecy of Jeremiah saying, "In the day of affliction the Gentiles shall come unto thee, O Lord, from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanities, and things wherein there is no profit." And "at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord unto Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." When these promises become accomplished facts, AN ISRAELITISH KINGDOM AND EMPIRE will exist upon the earth, transcending in the greatness of its power, the extent of its dominion, the splendor of its majesty, and the justice and beneficence of its rule, any sovereignty existent since nations occupied the earth. This is that dominion of which the gospel of the kingdom treats.

But, it might be asked, What good news is that to us who may die before it is established? It is good news in this respect—that Christ and the Apostles say to us, that if we will believe the things testified in Moses and the prophets concerning it; recognize the claims of Jesus to the throne of the kingdom as son of David and of God, admit the doctrine of his death and resurrection as a propitiation for the sins of believers, and be immersed into the name of the Father, Son, and Holy Spirit—if we will believe and do these things, and lead a holy and righteous life in hope of the kingdom and its eternal attributes, although we may die before the kingdom and dominion are established, Christ will raise us from the dead, associate us with himself in the work before him, and give us a share in all he shall possess. Hence an Apostle says, "God hath chosen the poor in this world, rich in faith, to be the heirs of that kingdom which he has promised to them that love him;" and when the kingdom is ready, Jesus will say to his saints, "Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world."

In conclusion, Signor, I would suggest that you are too belligerent for a christian of Peter's time. You glory in having borne arms against the Austrian, and are here preaching a crusade against him, and exe-

cration against French interference. Christ says, "love *your* enemies," though I admit not his; "bless and curse not." A spirit of cursing and hatred is not a right spirit. In the absence of Jesus, we are to do good to those who despitely use us; and are forbidden to avenge ourselves. "Vengeance is mine; I will repay, saith the Lord." The time is not come till he returns, for the saints shall draw the sword. Till then, the weapons of their warfare are not bayonets and artillery; but reason and testimony. These are mighty through God to the pulling down of strongholds. "Though we walk in the flesh," says Paul, "we do not war after the flesh; casting down reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity *every thought* to the obedience of Christ." When he comes the saints will have fighting to their hearts' content; as it is written, "the little Horn (imperial popery) 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." Referring to this time, David says, "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 hands, to execute vengeance upon the nations, punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints." Thus, you will perceive, that the honor of liberating mankind from the tyrants that now heel them in the dust, is reserved of God to a superior order of beings to those who are now the champions of liberty and the rights of men—it is an honor reserved for those who have acquired the mastery over themselves in "bringing every thought into captivity to the obedience of Christ." That you and I may share in this honor, is the earnest desire of, dear Sir,

Yours faithfully,—JOHN TUOMAS.
Mott Haven, Westchester, N. Y.

April 9, 1853.

OUR VISIT TO BRITAIN.

Baby-sprinkling in Aberdeen at two and sixpence a head.—The gospel of the kingdom gets a footing among the Campbellites.—Visit to Plymouth.—The pamphlet exposing the folly of the clergy excites the pious horror of one fishing for a rail.—Apostasy for a morsel of postage.—Elijah Israel's gambled for, and condemned to be burnt.—His author a serpent of the latter days.—Liverpool visited.

As already stated, I journeyed to Dundee from Aberdeen. The "gospel of the kingdom," preached in this city of the north, was not without effect. The audiences were large, but not to be named after those of Glasgow. The attention of the people was

strict, and, I suppose, the impression somewhat more than superficial. I come to this conclusion from the following words in a letter from that city—"Friend H— had two Sundays hard labor after you left to undo what you had done in his tabernacle. He was making a sore handling of matters, as I am informed. Poor gentleman, he could scarcely crow in his own Zion, though there were none to oppose him."

The gentleman referred to in this extract was formerly in the British army; but at the termination of the contest with Napoleon, was discharged with many others on its reduction to a peace establishment. In consequence of this, he changed the weapons of his warfare, and unfurled his flag in Aberdeen. Finding an unoccupied conventicle, he rented it on his own responsibility for "public worship." It is styled, I think, "the Christian Chapel," and is capable of holding several hundred people. The odor of sanctity in Aberdeen is not supposed to be intensified by any fragrance exhaled from his institution. The clergy there do readily detect most unsavory perfumes when their orthodoxy occasionally snuffs the wind of his divinity. At least so it is said. Having ordained himself to the totality of the chapel offices, he can have no part with them in their apostolic successorship. The holiest hands laid upon his head were his own, so that whatever spirit was imparted to him by that formality emanated from himself; and being equally pious as they, or their ordainers, is as much the spirit of God as any that they can boast of. It is thought, however, that the alienation between him and the clergy is more to be attributed to his underselling them in the soul-market, than to his lack of due presbyterial ordination. They will not sprinkle babies for regeneration unless the parents are what they call "believers;" but this, I am told, is no obstacle in the way of Mr. H—. He grants the babe a dispensation for rhanism without faith, and performs the ceremony for unbelievers' babes at two shillings and sixpence sterling a head. Now there are many infidel husbands and wives in Aberdeen, who still have a superstitious reverence for this "church ordinance." They want their children to appear like other children, who are considered more respectable than those who have not been sprinkled with the church water at the hands of "the minister." Now, Mr. H—, it is presumable, having as little respect for baby-sprinkling as an apostle, who says in regard to God's creatures, that "without faith it is impossible to please him," considered it a public grievance, that babies should suffer in their respectabilities for the short-comings of their parents, which they could in no wise

prevent. He saw clearly, that believers' babies had no more faith than infidels' babies. To his mind there was no room for question or dispute upon this point. He very acutely perceived, therefore, that all babies were babies, and had an instinctive desire for no other milk than their mother's. For "the unadulterated milk of the word," he was intuitively and logically sure they had no more longing than for the Pope's tiara, of which they had never heard. Hence, he perceived that the clerical requisition for parental faith did not evade the apostolically stated impossibility; for, however pleased with the parents, it is obvious God could not be with the babies, who were perfectly indifferent to the milk of his word. He placed all babies, therefore, in the same category; and practically rejected the clerical sprinkling, as having no superior efficacy to his own. If the parents' faith in the Assembly's Catechism was a good substitute for the babies' ignorance thereof, his faith was as good a proxy for the parents' lack who became his customers. Mr. H— was, therefore, the catechism become flesh. He believed it with faith enough for all infidel Aberdonians; and could consequently sponsorize all the babes in Aberdeen, in the event of all church-goers honestly avowing their babylike indifference to "the milk of the word." Was it not a public benefaction, the preservation of the respectability of multitudes of the rising generation at the low price of half a crown a head? It is said to have been so considered by many. The clergy thundered, but Mr. H— pocketed the lightning. His speculation succeeded. His bazaar was well frequented, and riches increased. Compared with his competitors in trade, his wares are as genuine, and his drafts upon heaven's bank as likely to be honored, as the Archbishop of Canterbury's, or the General Assembly of the Church of Scotland's. As may be supposed, he is liberal withal. He will not close the doors of "the Christian Chapel," against heterodoxy, if a penny can be safely turned by the opening of them. This is not the case everywhere. Orthodoxy loves money, and is very prudent—wise as the serpent in all its doings. It will not let you into its houses for money, lest the heresy taught should alienate its customers, and so diminish its power and receipts. But Mr. H—, having been a soldier, was brave, and had no such fear. Pay him for present accommodation, and he would run the risk. On this principle my friends obtained the use of his chapel. It was convenient, "the minister" polite and friendly, and the risk not overhazardous, considering the faithlessness of the times, and the constitution of the audiences addressed.

The reverend gentleman having succeed-

ed, I suppose, in undoing the little mischief I had done among his flock, all things relapsed into their former sheolite condition. This was not the case, however, with "the Campbellite church," as it is called there. A correspondent, writing from Aberdeen, says, "the dust has been raised among us since you left. The teaching of 'the things of the kingdom of God' gave offence to some of the friends, and to one of our elders who is Campbellized, and spiritualized with a double distillation. He could stand it no longer, and therefore gave in his resignation. He could sustain his theory by neither scripture nor reason. He went privately to all the members he thought favorable to his notions, and got about half the congregation to side with him. We told them they could please themselves. If they thought fit they could go; but for ourselves, we were resolved to teach what we believed to be the truth, and were willing that they should exercise the same right: but we would not be restricted by the elder in question. By advice of some of his party he gave in; but he next made a proposition that no brother should speak longer than a quarter of an hour at a time. This, however, did not take. He lost his proposition, and in the meantime we are settled down; and I have hope that the most of his friends will in the course of time come to see the truth. He did them great evil, I fear; nevertheless, I think there are some of them beginning to see things in their true light. But, let the result be what it may, we are determined to be faithful. They are the intelligent and talented of the congregation that contend for "the gospel of the kingdom." Of this there can be no doubt; for it is only such that have the sagacity to discriminate between things human and divine.

On the night before I bid adieu to Aberdeen, I met about a hundred persons, I think, at a *soirée*, to which I was invited. This was a farewell tea-drinking, at which "all and singular" were at liberty to ask any questions concerning the things I had introduced to their notice, and the contents of the Bible generally. The time was occupied in this way till past eleven. The minister of the chapel we had occupied was among the guests. He would have asked some questions, but it was then too late, and he had not wished to prevent others from questioning by occupying the time. He thought they were all under great obligation to me for subjecting myself to a public cross-questioning upon so many topics, and for so long a time. He confessed that he should not like to go through the same ordeal. After a few more remarks in this strain, he concluded, and the *soirée* was closed.

Through friends in Nottingham, I became acquainted with a preacher residing in Plymouth, whom I will name Wood. He was formerly a zealous Millerite, or Anti-Jewish Restorationist. This crotchet, I think, he never got rid of; at least, so long as I knew him. In other respects, he receded from the Millerism of which Mr. Himes of Boston, is the incarnation, and became what I am unable to define. He was the pastor of a church in Plymouth, consisting of about seventy members, from whom he drew his support, which was restricted and precarious. They generally believed in the speedy personal appearance of Christ Jesus, which was the one idea defining their belief; but as to any other particular articles of faith distinguishing them from other professors, I am not aware that they possessed them.

By this Mr. Wood I was induced to visit Plymouth. What his motive was for urging me to it, I know not. I supposed it to be referable to a desire for the diffusion of as much knowledge as possible of the scripture testimony concerning the times, and the crisis connected with the personal advent of Jesus. He was friendly, promoted the sale of Elpis Israel, and quite zealous in getting the people to hear me. The Mechanics' Institutes at Plymouth and Devonport were hired for lectures, which I delivered at intervals during the eighteen days of my sojourn. At the latter place, the audiences were quite large—several hundreds; but at Plymouth not so many. The hearers seemed deeply interested; but, save the sale of forty-six copies of Elpis Israel and a very animated *soirée* before I left the town, I have no means of knowing what faith the gospel of the kingdom commands in the hearts of those that heard it.

On my way to London it was that the conversation occurred, which set me to writing the pamphlet afterwards published as "The Wisdom of the Clergy proved to be Folly." About twenty-five of them were sold in Plymouth by Mr. Wood, whose mind had undergone a remarkable change, apparently, at least, since the *soirée*, at which Mr. W. made a speech which left the impression upon my mind that he was not far from the kingdom of God. But by a letter I received from him, expressing his opinion of the pamphlet, I clearly perceived that his mind had been alienated to something else. A thousand copies of that *brochure* have been sold, with the exception of a few copies in Britain, and more are demanded, but cannot be supplied there without a reprint. Speaking of it, Mr. Wood says, "For myself, while I know assuredly to my great grief, that many things therein stated are but too true, I am constrained, with painful reluctance, to differ

from you upon various matters;—with reluctance, because I would that we all had the truth and the mind of God, and could see alike,—with pain, because I cannot but feel really horrified at some of your conclusions."

Mr. Wood's pious horror originated from my strict construction of "the wholesome words of the Lord Jesus," who before his crucifixion, said, "This gospel of the kingdom must be preached to all nations;" and added, after his resurrection, "He that believes and is baptized shall be saved, and he that believes not shall be condemned." Like the serpent in the garden, he would have it that this was not true without exception. He maintained that multitudes "who believe not" shall not surely be excluded from eternal life, or "be condemned,"—they "shall not surely die." The idea that they should, was too repugnant to his fleshly feelings, or something else, to be entertained for a moment. He wanted a doctrine more in harmony with "the thinking of the flesh," forgetting that God's system of truth is an embodiment of principles the very reverse of what the natural feelings of sinful flesh respond to. "My thoughts," saith he, "are not as your thoughts, nor your ways as my ways."

The other point of horriification related to "the ministerial ordinances of the Lord's house." The pamphlet "irreverently" demonstrates "with ungodly levelling," as he thinks, that the existing orders of priests, clergy, and ministers, popish, national, and dissenting, as distinguished from "the laity," are the servants of anti-christ, and not of God. That their united establishments are Babylon, and Rome the mother of them all. He called these "sacred things of the Lord's house," and thought that what Paul says in Eph. iv. about "apostles, prophets, evangelists, pastors, and teachers," was a plain and complete refutation of my assertions and reasonings; as if what Paul writes of these appertained to the ecclesiastics of catholicism, protestantism and dissent, who presumptuously assume those titles! I did not then know that posthumous Irvingism operating upon his necessities ill supplied by his flock, had turned his head. Such I afterwards learned to be the fact. Had I known it when I received his letter I should have felt no surprise. I could have accounted for his newborn zeal in babyism, and ministerial ordinances! What a trying thing is poverty. What will not some men do for a crust of bread! This surely is the reason why God has chosen the poor to be the heirs of his kingdom—the natural tendency of poverty to test principles. Jesus and his apostles were preëminently poor and needy men; but they braved all necessity, and adhered to the gospel of the kingdom. But all cannot do this,

and Mr. Wood was among the number. After my return to this country I received a letter from Plymouth which drew aside the veil and exposed to view the ugly features of the case. The writer says, "Feeling a deep interest in the truth you so ably advocated in this place, I embrace the present opportunity of sending you some information in relation to its fortunes here. I grieve, however, to say that it is very discouraging in its especial relation to the person (Mr. Wood) who many of us thought would be its greatest advocate. The cause in this place is all but gone. Soon after the issue of your pamphlet, he went to Nottingham, Leeds, and adjacent places. On his return, I discovered that the sentiments he had entertained respecting some of the truths contained in your works were changed, though he had privately held the very same. About six months since he stood up in his place, and declared that his views were entirely altered respecting baptism, and that sprinkling was as much a baptism as immersion. In after lectures he said that infants were proper subjects for baptism; that there ought to be at the present, and that there is a fourfold ministry in the Church of Christ, namely, apostles, prophets, evangelists, and pastors. A few months since he denied any man's claim to apostleship, though he now affirms that apostles ought ever to have been in the church. He is now for every Christian paying the tenth of his earnings into the treasury, and maintains that there ought to be a regular succession of priesthood as in the Jewish system, of which Christ should be the chief. The result of his lecturing is, that most of his congregation have left him, myself and a very few others remaining to give him a full and impartial hearing. After the defection of so many, he declared that he had been preaching errors, although while uttering them he said he was taught by the Spirit. He now intends to join the people at the Central Hall, and invited us to go with him, and hear for ourselves, which a few did. We found the performance conducted much after the Roman Catholic fashion, the prayers read being the English liturgy. On inquiring their views, we were introduced to Mr. Walker the "evangelist," who commenced a course of private lectures to us, refusing to admit married females and all young persons without their husbands' and parents' consent. These private lectures were similar to Mr. Wood's, but with some additions. They profess to be the church of the living God, and refuse all sectarian names as an abomination. They are in fact Irvingites. They decry Luther's reformation exceedingly as being man's work, and not God's. They denounce

the Bible as a cursed idol, because Dissent says it can read for itself; and in the next breath pronounce it a most Holy Book. They forbid men to interpret for themselves, and command them to receive the church's dictum; and consider that the tolerance of fox-hunting parsons in the established church is no sufficient ground of separation from it. On the second Sunday after our chapel was closed, Mr. Wood and three others were admitted by the "angel-evangelist" to the Irvingite fellowship, in laying his hand on their heads, and reading a prayer. The Sunday after the children were sprinkled, and what they call "the Lord's Supper" administered to them. This they are to receive three times a year, because the Jewish males went up to Jerusalem thrice annually to eat the Passover!! They contend that the sacrament has superseded the Passover, and baptism circumcision, and that therefore children are fit subjects to partake of both the ordinances. Yet they refused to admit us who were members of Mr. Wood's to partake until we were admitted members with them; and meanwhile desired us to go to our parish church and take sacrament there. They desired us, however, to pay the tenth of our earnings into their treasury before we became members. But our intention is not to embrace error if we know it.

"All their ministers, they say, are directly called of God. Mr. Wood is trying to get in as a minister, constantly writing manuscripts as specimens of grace. The apostle, who brings his prophet with him, is expected here, soon, when it is augured that he will prophesy that Mr. Wood is called of God to the ministry in his house. Since his change of views, Mr. W. has declared that Elpis Israel is blasphemy; and the angel evangelist has desired the members to burn or destroy their copies. But some of us here prize that work next to the Bible. We do not intend to yield our obedience to any thing unsupported by the word of God. Elpis Israel has been the means of enlightening many minds in this place; though on some topics we still wish for more light. We are now cast upon the world as sheep without a shepherd. But God has promised to be a guide to all that confide in his name. This is consolation."

In a postscript the writer says, "a copy of Elpis Israel belonging to a Central Hallist was raffled for at three pence a head; and the evangelist has declared in his public and private lectures that you are a serpent, quoting the testimony touching the Israelites being stung by serpents; so, he says, are you, a serpent of the latter days!"

Really, the malediction of such a fellowship of foolishness and imbecility is quite a

compliment to Elpis Israel and its author. But poor, unfortunate, Mr. Wood! I was evidently not the serpent that charmed him. The eyes that allured him to folly glared from a ministry fed and clothed by the tenths extracted from those it had deceived. His zeal against a strict construction of Christ's word, is easily explained. To have adhered to it rigidly would have excluded him from the tithe-sustained ministry. He could not afford this; therefore he dipped for a sop, and betrayed the truth into the hands of the enemy.

A notice of my visit to Liverpool brings me to the conclusion of the narrative of my journeyings in the service of the Gospel of the Kingdom. I visited that important city after being at Dundee. The effort to bring out the people, however, was but feeble there. Their energy had been overtaxed by their expenditure in support of President Campbell's demonstration, so that they had only infirmity for "the glorious gospel of the blessed God," which he contemns. They did what they felt like. A few handbills invited the people to their usual place of meeting. The attendance was very limited. Yet twenty-three copies of Elpis Israel were sold; and after my discourses were finished, Mr. Campbell's friends, who had also become mine, regretted that a greater effort had not been made. They were kind and hospitable, and, I think, thoroughly dispossessed of the unclean spirits which go forth from the mouths of Bethany, Nottingham, and Auchtermuchty town. My visit to Holland, Prussia, Germany, Belgium, and France, will finish these notices of my runnings to and fro in the old world, whose present constitution being effete, is soon to pass away with a great noise, and in the fervent heat of the indignation and wrath of God. But enough, O reader, for the present; hereafter we may meet again.

MATERIALISM OR IMMATERIALISM ?

BY G. H. LEWIS.

COMTE remarks—and the remark is immensely significant—that the discovery of gravitation, the first great acquisition of positive Physics, was contemporaneous with the discovery of the circulation of the blood—the first fact which rendered positive Biology possible; and yet what immense inequality in the progress of the two sciences since that day, when the starting point of both was reached! Nor is this inequality solely and directly owing to the greater complexity of Biology; but also to the philosophic method which presided over the evolution of Physics, compared with the vague metaphy-

sical method which has not yet ceased in Biology—a consequence, let me add, of that very complexity. No one inquires into the nature of gravitation, or into its cause; to detect its law is deemed sufficient; but physiologists are incessantly inquiring into the nature and cause of contractility and sensibility, unable as they are to conceive these phenomena as two ultimate facts—properties of two special tissues. The only distinction to be drawn between these vital properties and the general physical properties is, that they are more special; but this speciality does not make them more explicable, for it is always in exact harmony with the corresponding speciality of the structure: it is only muscular tissue that presents the phenomenon of contractility (or, more rigorously stated, it is only fibrine); it is only nervous tissue that presents the phenomenon of sensibility. All those physical and chemical hypotheses that have been invented to explain contractility and sensibility have been as unphilosophic as the ancient efforts to explain gravitation and chemical affinity. For, as Comte truly says, after all they only represent vaguely the mechanical transmission of impressions produced on the nervous extremities, but do not in any degree explain perception, which thus remains evidently untouched, although it is really the most essential element of sensation.

A certain vague sense of the vanity of these attempts to explain the phenomena of sensation has caused an indignant reaction on the part of the metaphysicians, and by enlisting the prejudices of the majority against what is styled *Materialism*, has very seriously obstructed the tranquil path of inquiry. Every one feels an intense conviction that sensation and thought are not electricity, are not mere vibrations, are not "secreted by the brain as bile is secreted by the liver." He knows that sensation is unlike all other things. He needs no revelation of science to tell him that it is different from electricity; and intimately persuaded of its speciality, he lends a willing ear to any harmoniously-worded explanation offered by the metaphysician as to its being an "immaterial principle," an "o'er informing spirit," a mysterious something which, whatever it may be, is assuredly not "blind unconscious matter."

I confess that I have always had great scorn for what is called "Materialism"—equal, indeed, to that I felt for "Immaterialism;" and I have often called the quarrel a frivolous and vexatious dispute about words. But it was more than that. Though men squabbled about words, there were fundamental ideas working under them antagonistically; and, on the whole, I think the me-

taphysicians had more reason on their side than we on the other gave them credit for. Absurd as their "immaterial principle superadded to the brain" must be pronounced, it had this merit, that it kept the distinctive speciality of the phenomena of sensation in view, and preserved it from the unscientific, coarse hypotheses of some materialists.

That "blind unconscious matter could not think, was held as a notorious argument, in spite of the assumption implied in the epithets (for the aphorism amounted to this,—blind matter cannot see, unconscious matter cannot be conscious.) To any one who looks steadily at the question, however it may be shown that, as a matter of fact, the nervous tissue, and that only being sensitive, the biological proposition simply is, that "sensitive matter can be sensitive." To claim for this tissue any superadded entity named Thought, is to desert the plain path of observation for capricious conjecture.

Why not call strength an immaterial principle superadded to muscular tissue, if you are to call thought one? The muscular action, and the nervous action are two special phenomena belonging to special tissues. Science can tell you no more. If your mind is dissatisfied therewith, and demands more recondit explanation, invent one to please yourself, and then invent one for heat, for attraction, for every phenomenon you conceive; the field is open; imagination has wide-sweeping wings; but do not palm off on us your imagination as science!

What the metaphysician says in respect of the essential *speciality* of the phenomena of thought and sensation—their complete distinction from other physical phenomena—is therefore to be admitted as true. He builds on this basis an absurd superstructure; but the basis we cannot destroy. On the other hand, what the physiologist says respecting the *identity* of thought and nervous action is equally indestructible. That is his basis. Combine the two schools into one, and you have the positive philosopher, who says, "Sensibility is an ultimate fact, not explicable, not to be assigned to a knowable cause, but to be recognized as the property of a special tissue—the nervous."

As far as the religious application of this scientific conception is concerned, Locke long ago pointed out how it was as easy to conceive God endowing matter with thought as spirit with thought. All that the metaphysicians claim is the *speciality* of the phenomena of thought—their difference from the phenomena of inorganic matter—and this the positive biologist claims also.—*The Leader.*

THE PLEASANT LAND.

"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the ending of the year."—*Deut. xi. 12.*

These words form part of an appeal which the God of Israel made to his people, wherein He calls for their allegiance and affection, on the ground of his great and gracious intentions. The Lord recounts what he had done in bringing them out of Egypt, in destroying Pharaoh and his hosts, and in judging the rebels who had risen up among them. "Your eyes (says Moses) have seen all the great things which the Lord did."—Obedience is required of them as a condition of their peaceable and protracted possession of the promised inheritance. That heritage—"the land which God had espied for them"—is next described with much minuteness and beauty. It is contrasted with Egypt, and shown to be a more beautiful and fertile land than that far-famed country; and God engages that if they will love and serve him, the land shall continue to be a "delightsome land." But the testimony most worthy of notice is, that Canaan is a land especially cared for by God, and that his eyes are continually upon it. We are bound to believe this testimony, and should not let any thoughts or views unbecoming God's greatness, and independence of places and localities, interfere with a full and ample reception of this declaration. The fact that the Most High, who filleth all space with his presence, cares more for this *one* little spot on our small world, is in agreement with many other parts of God's Word; and it is his clearly revealed purpose, that in abolishing the times of the Gentiles, He will make the fact abundantly manifest.

How frequently did God speak with Abraham about this land—Gen. xii. 7; xiii. 4-11; xv. 18-21, &c. &c.—and He did the same with Isaac and Jacob, and afterward to Moses. Those who think that belief in the future glories of Canaan is puerile and wrong, have little sympathy with the Psalmist (cv. 6-11), where the covenant with Abraham, the oath to Isaac, and its confirmation to Jacob, and "to Israel for an everlasting covenant," are all shown to centre in this: "Unto thee will I give the land of Canaan; the lot of your inheritance." This "covenant and word is said to be commanded to a *thousand generations*," which has never yet been fulfilled."

Who that considers the past history, the present condition, and the future destiny of Canaan, but must see reason for all that God hath said about it? In that land he has displayed Himself, exhibited his character, and revealed his grace. It hath been the home

of his tabernacle and temple, with its splendid rites and mystic glories. Its hills have resounded with the lyre of his prophets, and from its lovely valleys the prayers of his faithful ones have gone up from age to age. Thus he made it a beacon light in a dark world, sustaining there a witness (though, alas! sometimes feeble), for his own unity and holiness, in opposition to the many and filthy deities of the heathen. In the fulness of time it became the chosen theatre for redemption work; over its surface and on its waters walked the feet of "Immanuel, God with us." The Son of God, the Son of man, breathed its balmy air, plucked its clustering fruit, and gazed with pleasure on its lovely landscapes. But of one of its trees a cross was made, and he was hung upon it. From one of its mines iron was brought and fashioned into nails to pierce his blessed hands and feet. In one of its caves his breathless body was laid for a while, and after he left those gloomy shades, he still lingered forty days amidst the valleys, rocks and hills "of the land which God careth for." Well may we wonder at all this; but we shall not stagger at the same, when we remember that he first took dust of our earth into indissoluble union with his divine nature. In our nature he ascended to heaven, still casting loving looks on the land of his birth and pilgrimage, and pronouncing, as he gave his last commission, the name of Jerusalem in tones of richest tenderness, ascended to glory, to make "the land that He cared for" the *fountain of light*,—living waters flowed from it, and made glad and beautiful many a barren Gentile wilderness. Thus his dying prayer was answered, and his parting command fulfilled. Jerusalem became vocal with his name, and many Jerusalem sinners were forgiven. But ere he died, his tears had been mingled with the dust of Judah; and wherefore felt he such bitter sorrow? He saw that the glory would depart—that the temple would fall—the people be scattered, and Jerusalem be trodden down. All was accomplished. He put not forth his almighty hand to hinder it, for he intended to make this long-favored, guilty land, a *monument of divine wrath*, on which justice should write in broad, legible, characters, God's hatred of sin, especially the sin of unbelief. There it stands, like a burnt mountain, still smoking with the heat of God's anger. It reads the whole world a grand moral lesson, and bids the possessors of privileges "not to be high-minded, but fear."

But its destinies are more glorious than its past history is wonderful. God will "heal the land." "He will be merciful to his land and to his people." (Deut., xxvii. 43.) He whose purpose is steadfast as the ordinances

of heaven, says: "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married." (Isaiah, lxii. 5.) Then, when "God's sanctuary shall be in the midst of them for evermore" (Ezekiel, xxxvii. 28), shall God's great idea be wrought out, "Jerusalem shall be called the throne of the Lord, to which the nations shall be gathered." (Jer., iii. 17.) The land shall become "Immanuel's land;" it shall be filled with holiness, and the divine complacency shall ever rest upon it. "His eyes and his heart shall be there perpetually."

For thus regarding the land of Canaan, we indulge in no superstitious feelings; such respect for God's inheritance is far removed from mere sentimentality. Such thoughts are sober and spiritual, and those who indulge in them are brought into sympathy with God. To "despise this pleasant land," as regards that bright destiny which all the prophets unite in foretelling, argues, in this respect at least, a lack of sympathy with God in his thoughts and purposes.

But where does God's eye and his heart abide now? Who are his covenant people, in whom he takes pleasure? "Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy!" "To this man will I look, who is of a poor and contrite spirit." Such are related to him. He is "the Lord their God." They choose him, confide in him, and feel complacency in character, and that because he hath loved them with an everlasting love, and with loving kindness hath drawn them. As the God of their salvation; he will supply their need, succor them in sorrow, and save them with an everlasting salvation. Because He was their Lord God of Israel, He provided Canaan for their home, brought them into it, preserved it for their use, for in it they had safety, supply, and satisfaction. He took pleasure in seeing them happy, because He got glory to his name by their prosperity. And thus he deals with his chosen people now. He provides spiritual blessings; enables them to claim and enjoy them; guards both them and their inheritance; and all "to the praise and glory of his grace, wherein he hath made them accepted in the Beloved;" "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us by Christ Jesus." Oh, ye spiritual Israel of God! look up and catch the beamings of your heavenly Father's eye. "Cast all your care on him, for he careth for you." Ever abide where God's eye of delight ever rests, even in his beloved Son. Let that Church, as dear to him, be much

cared for by you, and forget not to care for Israel and her down-trodden land; and then, when Israel shall "feed on Bashan and Gilead as in days of old," and the earth be filled with the knowledge of the Lord, you shall dwell in that heavenly city, composed of living stones gathered out of all nations; and which shall evermore possess the presence of God and the Lamb, to be its light and its glory.—*Quarterly Journal of Prophecy*, p. 191.

A PARABLE.

A gentleman of the country, upon the occasion of some signal service this man had done him, gave him a curious silver cup. David (for that was the man's name) was exceedingly fond of the present, and preserved it with the greatest care. But one day, by accident, his cup fell into a vessel of aqua fortis: he, taking it to be no other than common water, thought his cup safe enough, and therefore neglected it till he had dispatched an affair of importance, about which his master had employed him, imagining it would be then time enough to take out his cup. At length a fellow-servant entered the same room, when the cup was near dissolved; and looking into the aqua fortis, asked David, who had thrown anything into that vessel? David said that his cup accidentally fell into that water. Upon this, his fellow-servant informed him that his cup was almost dissolved in it. When David heard this, and was satisfied of the truth of it with his own eyes, he heartily grieved for the loss of his cup; and, at the same time, he was astonished to see the liquor as clear as if nothing had been dissolved in it or mixed with it. As, after a little while, he saw the small remains of it vanish, and could not now perceive the least particle of the silver, he utterly despaired of ever seeing his cup more. Upon this, he bitterly bewailed his loss with many tears, and refused to be comforted. His fellow-servant, pitying him in this condition of sorrow, told him that his master could restore him the very same cup again. David disregarded this as utterly impossible. "What do you talk of?" says he to his fellow-servant. "Do you not know that the cup is entirely dissolved, and that not the least bit of the silver is to be seen? Are not all the little invisible parts of the cup mingled with aqua fortis, and become parts of the same mass? How, then, can my master, or any man alive, produce the silver anew, and restore my cup? It can never be; I give it over for lost: I am sure I shall never see it again." His fellow-servant still insisted that their master could restore the same cup, and David as earnestly

insisted that it was absolutely impossible. While they were debating this point, their master came in, and asked them what they were disputing about? When they had informed him, he said to David, "What you so positively pronounced to be impossible, you shall see me do with very little trouble. Fetch me," said he to the other servant, "some salt water, and pour it into the vessel of aqua fortis. Now look," says he, "the silver will presently fall to the bottom of the vessel in a white powder." When David saw this, he began to have good hopes of seeing his cup restored. Next, his master ordered a servant to drain off the liquor, and to take up the powdered silver and melt it. Thus it was reduced into one solid piece; and then, by the silversmith's hammer, formed into a cup of the same shape as before. Thus David's cup was restored, with a very small loss of its weight and value.

It is no uncommon thing for men, like David in this parable, to imagine that to be impossible, which yet persons of greater skill and wisdom than themselves can easily perform. David was as positive that his master could not restore his cup, as unbelievers are, that it is incredible God should raise the dead; and he had as much appearance of reason on his side as they. If a human body, dead, crumbles into dust, and mingles with the earth, or with the water of the sea, so as to be discernible no more, so the silver cup was dissolved into parts invisible, and mingled with the mass of aqua fortis. Is it not then easy to be conceived, that as a man has wisdom and power enough to bring these parts of the silver to be visible again, and to reduce them to a cup as before, so God, the maker of heaven and earth, must have wisdom and power enough to bring the parts of a dissolved human body together, and to form them into a human body again? What though David could not restore his own cup? Was that a reason that no man could do it? And when his master had promised to restore it, what though David could not possibly conjecture by what method his master would do it? This was no proof that his master was at a loss for a method. So, though men cannot raise the dead, yet God, who is infinitely wiser and stronger, can. And though we cannot find out the method by which He will do this, yet we are sure that He who at first took the dust of the ground, and formed it into the body of man, can, with the same ease, take the dust into which my body shall be resolved, and form it into a human body again.

Nay, even if a body be burnt, and consumed by fire, the parts of that body are no more really lost than the invisible particles

of the dissolved cup. As David, then, was wrong in thinking that it was impossible for his master to restore his cup, it must be at least equally wrong for us to think it impossible that God should raise the dead.—*Hallett cited in Dr. Brown's Resurrection of Life*, pp. 300–302.

THE TURKISH QUESTION.

To be meddled with at all, is for Turkey almost the same with being overturned. She has no position capable of being maintained except by sufferance. An exile from the heart of her own people, Turkey maintains a precarious rule over alien provinces; and there is not one of those provinces in Europe which does not hold by a stronger inclination to some other allegiance. You may begin the survey where you like. The Panslavonian intrigues of Russia in Grahova, behind the Bocca di Cattaro, have raised expectations and orthodox sympathies; and Grahova desires to unite with the Montenegrines: objects and influences which sway that small but important district much more than the Turkish allegiance. In Bosnia, a Mussulman nobility rules a Slavonian peasantry from mediæval castles, and a chronic rebellion smoulders. Along the military frontier, where such active hostilities were going on in 1836, the Slavonians have fraternized with the guards of Austria; and upon the whole it may be settled that the angle of Turkey stretching into the Austrian empire inclines to annexation, if the Slavonian subjects of that Austrian border should not rather annex themselves to their brethren. Slavonianism generally prevails along the great basin of the Danube; and the Danubian Provinces retain strong sympathies with the Bucharest scheme of 1848. Mismanagement has impaired the influences which Austria might have both in the East and West of this region. Stratimirovich, the Serbian chief, who, under the impulse of border nationality and military order, fought so stoutly for Austria against Hungary, has been rewarded with a paltry Lieutenant-Colonelcy. The same kind of slight has rewarded Yanku, the popular chief of the Transylvanian Wallachians; who was invited to Vienna, was patted on the shoulder by the Emperor, received promises, and found, after his return home, that the reward of his people was an increase of taxation!

Turkey itself is but a corner of the empire that bears its name; and when we come to the very capital, we find still the most startling disproportion. Of the 700,000 inhabitants, 300,000 probably are not Turks. The coasts round the Black Sea, the Sea of Marmora, and the Greek sea, are thickly strewed with Greeks, the holders of the com-

merce, the wealth, and the energy of the country. With finances utterly confused, compelled to seek a loan and then to disavow it at the dictate of this or that banker, of the French or the Russian Ambassador; burdened with factories of cloth, silk, or iron, and with model-farms destitute of farmers, enterprises that are no more than expensive toys; governed by an Emperor who means well, tries to introduce European improvements, but thinks chiefly of pleasure, and is cheated on every side,—Turkey presents the anomaly of a very small minority, without political convictions, governing much more numerous populations, with nationalities, convictions, and objects of their own.

The practical stamina of Turkey must be sought on the Asiatic side of the Black Sea, around Broussa, the destined abode of Abdel-Kader, just released by the politic Emperor Napoleon III. from his captivity in Christian France. But here, where we find the stamina of Turkey, we find also in full play those qualities of the Mussulman character which absolutely prevent it from acting in European politics,—the rivalry of small military chiefs, the totally individualized selfishness of the Mussulman, the ignorance of external relations. The followers of Othman invaded Europe as armed hordes by mere force of military impetus; but unless it were to a victory, not destined for repetition, they can hardly issue from their own quarters: they have not the generalship, nor the geography, nor the commissariat, nor anything that is needed for external warfare.

Turkey, indeed, has her organized army at Constantinople; she can assemble 50,000 men or more within sight of the city—and they look brilliant under review, with their bright apparel and dashing manoeuvres: but it is very questionable whether there are amongst them any men of superior generalship; or whether they could resist the strong force which Russia keeps ready on the further shore of the Danube mouth, to be marched upon Turkey at the shortest notice. The Pruth is practicable at any part, the Danube is a Russian river, and the Balkan itself has proved to be no obstacle in the road to Constantinople.

Within the limits of the Turkish empire all is confusion; and though it is easy to foresee that any jar to the existing régime would set the whole loose in the most intricate commotion, it is impossible to see through that storm to the settlement beyond, unless we assume as unquestioned issue the overwhelming mastery of Russia. But if we look beyond that comparatively narrow region, we shall see other influences, not altogether to be despised. To begin with Greece: there is a strong Russian party, ra-

ther supporting the present régime, for the present; but there is also the party of Young Greece, dreaming of the restored Hellenic empire, classically republican, and not without sympathies in the provinces still nominally Turkish. With a Southern fleet shut up in the Black Sea, Russia aspires to be a naval power, but is only a naval impotency. The Czar has long endeavored to obtain from Austria the cession of the Bocca di Cattaro, which would give a great port for his fleet outside the Dardanelles: but, instead of making a cession so suicidal, Austria has developed that peculiar company of "Lloyd's," which has its agents extending through Asia even to Thibet, and in the Adriatic a fleet of more than fifty steamers, —not, indeed, war-steamers, but able to transport troops, and having strong ports along the Eastern shore as places of refuge and defence. Since the last European conflict, Austria has developed a strong power in the Adriatic.

The Eastern half of the Mediterranean is divided from the Western by the strait of which Malta is the key; but France is already encroaching on the Southern shore; she possesses Algiers, threatens Tunis and Tripoli, and hankers after Egypt. Were France advancing with hostile intentions against Turkey, she must ask the assent of the power that possesses Malta, or force the passage. But even if that passage could be denied to her, the independence of Turkey would scarcely be the better secured. If Turkey were to venture upon *any* war, Russia would seize Constantinople as an act of gross reprisal. If France or any other power were the aggressor, Russia would possess Constantinople, to "protect" it; and once in, there would be the utmost difficulty in dislodging her. Persuasion would scarcely prevail. An English fleet might force the Dardanelles, and the great city lies at the disposal of any commander ambitious of a few d'artifice on a grand scale: but, however magnificent the conflagration, the Russians would not be dislodged, and Constantinople would not be *twice* burned down. Once in command of the portal between the Black Sea and the Mediterranean, Russia would not abstain from dictating, in a much more peremptory voice, on such subjects as the Egyptian transit. Could England, single-handed, defend her interests in that quarter? The question *may* become a practical one.

Vast as the Ultra-Oriental power of Russia, it is still not so unquestioned as it might at first appear; and although polite diplomacy may hold itself precluded from alluding to the other influences latent in that region, practical speculators know that they exist, and that in times of necessity they

would not be ignored. Austria looks very big from the Bocca di Cattaro or from the plains of Lombardy; but we all know that slights are felt, not only by neglected Sclavonian allies like Stratimirovich, not only by jealous Bohemians, but even within our own army, where there is a growing sense that the supreme administration is stupid in its treatment of dependent nationalities and meritorious services. Russia has not yet subdued the Caucasus; she might be brought to an unexpected pause if new opportunities and combinations were to array against her the insurrectionary resources of that heterogeneous region called "Turkey," which she has traversed with her intrigues, has inflamed with her incentives, but has not reduced to discipline.—*The Spectator.*

A MISERY TO BE LAMENTED.

PASTOR ROBINSON in his farewell charge to his congregation at Leyden, before they set sail from Holland, in the Mayflower for New England, says to them—"I charge you before God and his holy angels, that you follow me no further than you have seen me to follow the Lord Jesus Christ. *The Lord has more truth yet to break forth out of his holy word.* For my part, I cannot sufficiently bewail the condition of the reformed churches, which are come to a period in religion, and will go at present no further than the instruments of their first reformation. The Lutherans cannot be drawn to go beyond what Luther saw; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, they would be as willing to embrace further light as that which first they received. I beseech you to remember, that you be ready to receive *whatever truth* shall be made known unto you from the written word of God."

If all who rejoice in Puritanism would give heed to this candid exhortation of their father, it would do more to advance them Zionward from that full stop to which they have long arrived like the "reform churches" of the pastor's day, than any Blue laws, Sabbath-consecrations, or State-thanksgivings, &c., they can invent for the promotion of popular sanctity. We would especially commend pastor Robinson's charge to our friends, the adherents of the Bethanian gospel of sacred history, who like the Lutherans and Calvinists, "are come to a period in religion," as if there were no promises for faith and fulfilment in the word of God!—

EDITOR.

HERALD

OF THE

KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Ed.]

NEW YORK, JULY, 1853.

[VOL. III. No. 7.

RACHEL WEeping FOR HER CHILDREN.

DEAR SIR:—I would like to see an exposition and Harmony of Jer. LXXI. 15—17, with Mat. ii. 17, 18. I remain yours in the hope of the Kingdom of Christ Jesus.
Aurora, Kane, Illinois, Nov. 17, 1853. Z. W. LAMPERT.

The passage referred to in Jeremiah reads thus—"Thus said the Lord: A voice was heard in Ramah, lamentation, bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for there is a reward for thy work, saith the Lord; and they shall return from the land of the enemy. And there is hope for thine end, saith the Lord, and thy children shall return to their own boundary."

A voice was heard in Ramah. Ramah was one of those cities which were allotted by Joshua to the tribe of Benjamin on the frontier of this canton, and that of Ephraim. The word signifies an eminence. Sometimes it is put simply for a high place, and then signifies neither a city nor a village. In Ramah, or on the high places of Benjamin and Ephraim, was a voice to be heard—in the city of that name, and in all the region round about. This voice or cry was foretold by Isaiah as well as by Jeremiah. "Ramah," says he, "is afraid, Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth."* Gallim and Anathoth, the latter the birthplace of Jeremiah, were cities of Benjamin. Referring to the same event, Hosea says, "Blow ye the cornet in Gibeah, the trumpet in Ramah; cry aloud Bethaven after thee, O Benjamin. Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be. The princes of Judah were like them that

remove the bound; therefore I will pour out my wrath upon them like water."* Hence, the voice to be heard was lamentation and bitter weeping on account of the desolation and slaughter, of Benjamin and Ephraim, by the enemy, and their deportation into their destroyer's land. The contexts of these references show that the predictions relate to the removal of the whole twelve tribes from their land by the Assyrian power. Benjamin stands for Judah and Jerusalem as well as for its own particular canton; for the kingdom of Judah included Benjamin, and Jerusalem was one of the cities that fell by lot to it when Joshua subdued the country. Ephraim represents the rest of the tribes, or kingdom of Israel as distinguished from that of Judah, inasmuch as Samaria, the seat of government, belonged to Ephraim and Manasseh.

The prophecy of this voice of lamentation in Ramah found its *initiatary* accomplishment when the overthrow of the twelve tribes was consummated by Nebuchadnezzar, the Chaldean head of Assyria. Then captives of Judah's kingdom were gathered together in Ramah, and with them Jeremiah the prophet, at the disposal of Nebuzaradan, the captain of the guard.† The voice of lamentation ascending from these prisoners, can better be conceived than described. The tender and delicate of the upper and wealthy classes of the state, whose children and relatives had been slain by the sword, and their palaces and mansions burned with fire, were there assembled to be marched off by a barbarian soldiery into their enemy's land. The cry of that day was a loud, shrill, and bitter lamentation, not confined to Ramah, but extending throughout the land from Bersheba to Laish or Dan. Jeremiah, though especially protected by the favor of God and

* Isaiah, x. 29, 30.

* Hos. vi. 8—10.

† Jer. xl. 1.

the king his servant, mingled in that lament for his country's ruin. "How doth the city sit solitary," he exclaims, "that once was full of people! As a widow is she become! She that was great among the nations, and princess among the provinces, tributary is she become! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies. Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the nations, she findeth no rest: all her pursuers overlook her between the straits. The ways of Zion do mourn because none come to the solemn feasts: all her gates are desolate: her priests sigh; her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: *her children are gone into captivity before the enemy*"*—that is, "they are not." But, notwithstanding all that calamity, "there is hope for thine end: they shall come again from the land of the enemy—they shall return to their own border."

And they did return *in part* as an earnest, so to speak, of the great restoration in Israel's "*latter end*."† Benjamin, the son of Rachel's sorrow, and the son of Jacob's right hand, returned with Judah, his fraternal ally, from the land of the enemy to his own border, seventy years after his deportation. This was the first and only restoration of the Hebrew commonwealth. But there was little comfort in it. Ephraim and Manasseh "were not," being still exiles beyond Bashan. These were Rachel's children as well as Benjamin, being the descendants of Joseph her first born. They have never yet returned from the land of the enemy to their own border. The time for this is not arrived; but of its certainty there can be no doubt in the mind of him who is intelligent in the faith, believing the words of Moses and the prophets.

But the voice of lamentation and bitter weeping was not stifled by Benjamin's return. There was another crisis in Hebrew affairs to be encountered, which would cause that voice to rend the air with piercing cries of lamentation and woe. Its echoes would sound from one end of the Roman world to the other, and be hushed only by a second deportation of Benjamin into the land of the enemy. After this the cry would be heard no more in Ramah, or on the high places of the land of Israel. "Refrain thy voice from weeping, and thine eyes from tears." This

"refrain" hath continued hitherto. Since the destruction of Benjamin's city, the metropolis of Judah's kingdom, the tribe's lament has no more been heard in Ramah; for Rachel's weeping and tears can only result from the eyes and voice of her descendants in the land.

The reason why the voice of weeping no more ascends is because there is hope for Benjamin, Ephraim, and their companions; and this hope is, that they will return from the land of the enemy to their own border. This restoration is the subject of Jeremiah's prophecy found in his thirtieth and thirty-first chapters. Let the reader peruse them in connexion. They contain the gospel of the kingdom with *its mystery unexplained*. The following are a few quotations from them. "The days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah: and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Speaking of the day of Israel's future engraftment into their own olive, he saith, "Alas! for that day is great, so that none is like it: it is even *the time of Jacob's trouble*; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of armies, I will break his (Gog, the Russo-Assyrian) yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and David (the beloved) their king, whom I will raise up unto them." "I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." "Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city (Jerusalem) shall be builded upon her own heap, and the palace shall remain after the manner thereof." "Their children also shall be as a foretime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles (the saints) shall be of themselves, and their Governor (Christ) shall proceed from the midst of them: and I will cause him to draw near, and He shall approach unto me"—or be High Priest. "In the latter days ye shall consider it."

In reference to these "latter days," the Lord saith, again, "I will build thee, and thou shalt be built, O virgin of Israel: thou shalt be adorned again with thy tabrets, and shall go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common

* Lam. i. 1—5.

† Deut. xxxii. 29.

things. For there shall be a day that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations; and praise ye, and say, O Lord, save thy people the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, the land of the enemy; "for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord redeems Jacob, and ransoms him from the hand of the stronger than he"—"and they shall not sorrow *any more at all.*" Then comes the passage about Rachel in Ramah.

These quotations show what the hope is for Rachel's end; and what is meant by the return of her children from the land of the enemy to their own border. There is a mystery, however, connected with this the obvious import of the prophecy, which I shall explain presently. But before proceeding to this I would remark, that Rachel is representative of the polity of which Benjamin, Ephraim, and Manasseh, were important constituents. Rachel was the mother of Joseph and Benjamin; and *literally*, or in fact, never wept for her children "because they were not," inasmuch as she died long before them. The voice of lamentation is therefore affirmed of *her* in a figurative sense. The voice was a real voice of woe, and declared of Rachel in the case of her descendants. The appointment of Joseph's two sons, Ephraim and Manasseh, as patriarchs of tribes with Benjamin, made her the mother, or matriarch, of a fourth part of Israel; and by their political relations to the other tribes, the chief mother of the flock. Hence, the inheritor of Joseph's preëminence is styled "Ephraim my firstborn." Laban would have had Leah for the matriarch of Jacob's posterity; but God, who establishes all things by an election, chose Rachel, as he had done Isaac and Jacob in preference to Ishmael and Esau, the beloved of their fathers, to be with Sarah and Rebekah, the matriarchs of Israel.

Rachel's children, then, are constitutionally the whole twelve tribes. She died and was buried near to Bethlehem-Ephratha, afterwards rendered famous as the birthplace of David, and his son Jesus Christ. Sleeping in the dust of Judea, she is personified as weeping in bitterness of soul for the cruelty inflicted upon her sons in the land of the living. Her tears fall from their eyes

when Nebuzaradan, Herod, or Titus, become a sword in the hearts of their children and friends; and as Israel's mother she refuses to be comforted so long as they are in the land of the enemy, exiles from home.

But there is a mystery, or hidden meaning, to this prophecy, which doth not appear to the careless reader. Hosea, referring to the restoration of Israel, says to Rachel's son, thus saith the Lord, "O Israel, thou hast destroyed thyself: but in me is thine help. *I will be thy king.*" "The iniquity of Ephraim is bound up: his sin is hid." "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from my eyes." Ephraim is politically dead, and buried; so also is "the whole house of Israel;" for, say they, "Our bones are dried, and our hope is lost: we are cut off from our parts," or native homes. But, saith the Lord God, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and *bring you into the land of Israel.*" The bringing them *into* the land of Israel is national restoration. The nations are the graves in which Israel is nationally entombed; but the time is at hand when their king shall say "to the north, give up; and to the south, keep not back." He will be the plagues of these death-dealing and destroying powers; and until this come to pass, Rachel will not be comforted, individually nor matriarchally; for till then she will not be raised from the dead to see her beloved Joseph and Benjamin, and her children the whole house of Israel, rejoicing within their own border under their glorious Shepherd, "the Stone of Israel," wearing Joseph's crown as the one like him who was "separate from his brethren."

Rachel being the constitutional matriarch of Israel, is the mother of the tribes according to "the adoption which pertains to Israel;" for all Israel not being her natural descendants, they become her sons by a constitutional provision. At present "*they are not;*" but when God shall graft them into their own olive upon a principle of faith, with believers of all other nations of past generations, she will no longer "refuse to be comforted." She will rejoice because "*they are!*"—because they are children returned from the land of the enemy to live in their own border, and a multitude of them *for evermore.*

But saith the inquirer, if this exposition be admitted, what does Matthew mean by saying that Herod's slaughter of "all the children that were in Bethlehem, and in all the coasts thereof," was the fulfilment of this prophecy of Jeremiah about Rachel?

Matthew does not say that that event fulfilled Jeremiah's *prophecy*, but the $\tau\omicron\ \rho\eta\theta\epsilon\nu$, to reethen, *the saying*. The saying was fulfilled in an appropriate sense; for Bethlehem and the limits thereof were the resting-place of Rachel's dust, which might be figuratively said, in the words of the prophet, to utter a voice of lamentation and bitter weeping, when the cry of her daughters rent the air for their bereavement. On that occasion "a voice was heard, lamentation, and weeping, and great mourning." This was a fact. The mothers of the murdered infants would not be comforted, because they were dead. This was another fact. It was also a fact, that the mothers were Rachel's people; but it was figurative to say that Rachel wept. Taken altogether, the saying of Jeremiah was very applicable; especially as it was the earnest of a lamentation which would be the accomplishment of his prophecy in full—an accomplishment to which Jesus alluded when he said to the women who bewailed and lamented him, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?"

In the fifteenth verse of Matt. ii. there is another example of a prophet's *saying* being fulfilled, or rather applied to an incident to be taken as an earnest of the fulfilment of the thing predicted. "When Israel was a child," saith Jehovah, "then I loved him, and called my son out of Egypt."* This is an historical fact. But Matthew intimates that it is more than history; that it is a prophecy also: and this intimation is found in the saying that the exodus of the child Jesus from Egypt, was the calling of God's Son out of Egypt in a sense of the prophet's saying. Christ is called Israel in Isaiah xlix. 4. He bears Jacob's new name, and the name of the nation of which he is king. God loved his people Israel in childhood, and Jesus too. He called them both out of Egypt, where *pneumatically* the tribes are to this day. But "out of Egypt call I my Son." Their king's exodus is an earnest of theirs. Ephraim, God's firstborn of the nations, will come out of Egypt's antitype, to return again no more. Then will Hosea's saying find its accomplishment in full, when "the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Egypt." Out of Egypt will Ephraim then be called. EDITOR.

* Hos. xi. 1.

LONDON QUARTERLY JOURNAL OF PROPHECY.

A Trumpet of Uncertain Sound—The Journal and "The Coming Struggle"—The Journal denounces the Herald for Blasphemy—The Journal's Untruthfulness—Its Notice of Elpis Israel—The Journal's Hypocrisy—Its Infallibility—Letter of Elpis Israel's Author to the Editor of the Journal.

THE *Quarterly Journal of Prophecy* is a periodical of about a hundred and three pages of reading matter, printed in Edinburgh, and published in England by Nisbet & Co., 21 Berners street, London. It is printed on good paper, in clear type of a size larger than the Herald, with some pages in briefer, and embellished frequently with Greek and Hebrew in their own peculiar character; which, however agreeable to the reader, is "foreign stuff," held in low esteem of all the compositors we have had to do with here. The pages are seven lines shorter, and about six lines narrower, than the Herald's; but withal a well printed and highly respectable looking affair, at the very aristocratic price of \$6.62 per volume, postage included.

When I was in London I made inquiry for the best magazine published in Britain on the subject of Prophecy, being desirous of procuring some good articles for the readers of the Herald on that all-important subject—absorbingly important to him who would be saved. The *Quarterly Journal* was recommended, so I ordered it in hope of being able to make good use of it for the more effectual and speedy illumination of my readers in the "sure word of prophecy," than, I presumed, I should be able to accomplish single handed without its assistance. The cost was great for so small a work; but that I did not regard if the matter it conveyed should prove to be "speech seasoned with salt."

Before subscribing for the Journal, I sent a copy of Elpis Israel to the editor; and have since furnished him with the Herald gratuitously, in hope of being able to impart light to him for the benefit of his readers, as I expected he would to me for the advantage of mine. But I fear his mind is so darkened by the fog in which he lives, and moves, and had his being, that, like my friend, the Bethanian President, it is impervious to the pure, white light that shines beyond his own peculiar mist.

That copy of Elpis Israel defined my position with the Journal. Its editor just touched and then dropped it, wringing his hand and blowing his finger-tips, with divers gyrations and contortions, like one that had picked up a live coal from off the altar! He was wonderfully affected. He gave a groan, somewhat like a growl of hopeless anguish, made an ugly face, and then swooned into the peace of the grave. Knowing, however,

that "the religious press," as it is styled, was in the hands of the ecclesiastics of the country, I was not surprised at the convulsion fit that had seized upon the editor of the *Journal* in perusing *Elpis Israel*. This work is well known to be anti-clerical, and holding no man's person, lay or clerical, in admiration for the sake of advantage. It was not likely, therefore, to be even in common esteem with the reverend incarnations of the clerical system, which fosters pride, vanity, hypocrisy, and self-conceit; and leads men to seek honor one of another rather than that which comes from God only. I remembered this, and making all allowances for the wounded dignity of the editor's cloth, subscribed for his paper for the reasons already stated.

The editor knows how little use I have been able to make of the viands he has "cooked" and served up for his readers' refreshment: for he has been in the monthly receipt of the *Herald* as long as I have subscribed for his. There has been a good deal of Greek and Hebrew criticism, which has displayed the respectable acquaintance of the writers with the grammars, lexicous, and uninspired authors in those tongues; and at the same time their very superficial knowledge of "the things of the Spirit"—Hengstenberg, Elliot, &c., to wit. Such essayism may do for the blind men of Oxford, Cambridge, Highbury College, and a College nearer home; but it will not do for my readers, who care more to know the meaning of "the word," than the opinions of disputatious ecclesiastics, who are ever reading, and writing, reviewing and being reviewed, and yet are never able to come to an individual or mutual understanding of what the truth is! If one gets a few good ideas in a consecutive page or two, presently whole paragraphs of theological foolishness thrust themselves in and throw all into confusion and mystification. Still there is one commendable thing pertaining to this trumpet of uncertain sound—it advocates the literal interpretation of prophecy in opposition to the absurd spiritualism of its pseudo-orthodox contemporaries. With all its faults, I like the *Journal* for this. There is hope of an editor, even though a clergyman, who admits this rule. Unfortunately the *Journal* is not over skilful in the use of it. A man may know all the uses of a saw, and yet be unable to shake it aright. He is not a good workman, being literal only where it suits his theology, whatever it be; but more mystical, or even mythical, than literal, where it don't.

The *Journal's* head piece seems to be pretty well "crammed" with the learned lumber of the schools; but this is manifestly

a disadvantage to him. It prevents him setting his house in order. Everything is, as the old ladies say, "higgledy piggledy"—without arrangement or neatness. The "philosophy" of his confusion, which Paul has associated with "vain deceit," is his unhappy ignorance of the gospel when he sees it, whereby he lets it slip, and seizes hold of some church creed which he glorifies in stead thereof. He seems to believe in the kingdom, though his understanding of it appears very limited and confused. This confusion is his weakness; and prevents him from stepping in advance of the rank and file, and saying, "Come on! this is the way; let us charge the foe!" He is the rather content to keep his associates in line. He has an idea that the enemy is lurking somewhere about; he is, therefore, afraid to move from his position for fear of a surprise. Timid as a hare, he screams out like an hysterical maiden, if a man but look at him. We have an illustration of this in his issue for April, No. 19, as I will now relate for the amusement of my readers.

THE JOURNAL OF PROPHECY AND "THE COMING STRUGGLE."

A pamphlet has been recently published anonymously in Edinburgh by a friend of *Elpis Israel*, entitled "*The Coming Struggle among the Nations of the Earth*," on the fifth page of which the author states that "The position of the world clearly intimates that the end has come, and events now furnish an explanation of the hitherto dark visions of Daniel and John, and by a careful examination of these and other prophets, the political history of the next fifteen years is spread out before us, nay, we are enabled to pass beyond that period, and trace almost accurately the regular course of events down to the beginning of the thousand years. Dr. Thomas of America was the first to find the key, and they who have read his book will at once be able to understand the following description of the period mentioned. For the sake, however, of those who have not seen Dr. Thomas's work—and we believe this applies to the majority of general readers—it will be necessary to give a rapid and connected sketch of the prophecy on which the whole hangs, and point out the errors into which former interpreters have fallen."

A copy of this pamphlet was sent to the *Journal of Prophecy*, whose conductor would learn from the cover that seventy-three thousand copies had been sold. This fact, with the extract just quoted, was too much for his equanimity. He had in 1850, *ex cathedra* "disapproved," and "discommended," *Elpis Israel*; and for it to be brought so extensively

into notice, nevertheless, in 1853, was not to be calmly and patiently endured. Besides, was the like ever heard since clergymen began to speculate upon the prophets, that it should be proclaimed to seventy-three thousand people and their friends, that a layman, and a practitioner of medicine, in the wilds of America, was "the first to find the key" to Daniel and John, whose "hitherto dark visions" had foiled them all? Were Sir Isaac Newton, Bishop Newton, Faber, Bickerteth, Keith, Elliott, the Duke of Manchester, Moses Stuart, Hengstenberg, and last, though not least, the editor of the Journal, and a host of others, convicted of error by the expositions of *Elpis Israel*? Our editor could not endure the thought. In the excitement of the hour he forgot, that "God hath chosen that the foolish of the world should confound the wise;" and that he hath hid his wisdom from the wise and prudent, and revealed it unto babes; for so it seemed good unto him. But these things were as nothing to him. Zeal for his own craft was the one thing ascendant, which blinded him to everything else. He could restrain himself no longer; but seizing his pen and dipping it into the blackness of darkness, he dashed off the following lines, and printed them for a "review!"

"The Coming Struggle among the Nations of the Earth, &c.

"As pure a piece of prophetic quackery or claptrap as we ever read. The author seems a disciple of Dr. Thomas of America, whose magazine is a specimen of low scurrilous Socinianism and Universalism. Perhaps the author of this pamphlet might not like to identify himself with these *blasphemies*; but we greatly miss in his pages anything that gives us any indication of his theology."

The readers of the *Herald* well know that its pages are never defaced by Socinianism or Universalism, which, like Calvinism and Arminianism, equally as absurd creeds, are removed from my faith as widely as the poles asunder. The editor of the Journal knows it too. But when craftsmen are roaring hot for their shrines, they would as soon "invent a lie" to serve their Diana, as receive a guinea for a sermon in her praise. This appears to be the case with him. He sticks at nothing, because he hates the truth which identifies his ecclesiasticism with the Apostacy, and converts his sanctimoniousness into the sepulchral whiteness of an ancient Pharisee. Hear the prayer of this Journalist who bears false witness against his neighbor. It is a standing "notice" on the last page of every number. "All readers of the Journal," says he, "are earnestly besought to

give it room in their prayers; that by means of it God may be honored and his truth advanced; also that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation." It is not difficult to discern hypocrisy by exhibiting in juxtaposition the words and actions of mankind.

The things we advocate we have a right to call "the truth" until they shall have been proved to be contrary to the express words of Moses and the Prophets, and of Christ and the Apostles. We have heard of no one who has undertaken this work, not even this specious and anonymous journalist in Edinburgh or London. He asserts without proof that the *Herald* is "a specimen of low scurrilous Socinianism and Universalism." Having imposed this absurd falsehood upon the credulity of his readers, he advances another step, and pronounces the undefined fictions he attributes to me to be blasphemies; and me, therefore, as their utterer, by inference, a blasphemer. Ecclesiastical thunderings may be heard rumbling in these words, which, when clergymen had their way, were "awful;" but now, in Britain and America, they whom the truth hath freed regard them no more than the idle wind. I would rather be denounced for a blasphemer by the clergy than held to be just and orthodox in their esteem. I advocate that "gospel of the kingdom" preached by Jesus as the message sent from God to Israel: and which he said, should be preached among all nations. I advocate that gospel, and his claims to *its* kingdom, as son of David, and son of God by birth of flesh, water, and spirit. If this be blasphemy, it is the blasphemy on account of which he was pronounced "guilty of death." "He hath spoken blasphemy," said Caiaphas, "what farther need have we of witnesses? Behold, now ye have heard his blasphemy." Ecclesiastics have always been great denouncers of blasphemy; but they have never yet scripturally defined it. They cannot, being ignorant of the truth. Did they but understand this, they would see themselves as Christ's freedmen see them, the veriest blasphemers in the land.*

* Since this manuscript settling up arrears with the Journal of Prophecy was completed, I have fallen upon the following paragraph in the number for last January, which throws light on what the editor means by the "low scurrilous Socinianism and Universalism" designated "these blasphemies." In his notice of "*The Life and Times of John Calvin*," he refers to that persecuting ecclesiastic's "Pychopannychia," or "Sleep of the Soul," di-

But other writers not being blinded by hatred of Elpis Israel, do not consider "*the Coming Struggle*" (some of which I should expunge, and new matter insert, to make it invulnerable) as prophetic quackery or claptrap. A non-religious but politico-ecclesiastical paper in Edinburgh, called "the Scottish Press," says, "Although some may be disposed to class this little book among the profitless speculations on the prophecies

rected against the Anabaptists of Germany, whom the editor styles with much bitterness, "these wretched blasphemers." After twaddling about "the real world of disembodied spirits," he exclaims,—“A soul sleep! A being in whom the Holy Spirit dwells, become unconscious! A saint cease to love God—cease to be holy—cease to long for the Lord's appearing! It is strange that this Arabian fable, this dream of Arian fanaticism, should have been revived in our day! In Richard Baxter's time, it was held by none but Socinians; Baxter frequently refers to it, giving in one place twenty successive reasons against this Socinian blasphemy. In our own day, this wretched fable has been revived and advocated in America, in a periodical conducted by Socinians and Universalists. We might not have noticed this, had it not been that some of its American revivers profess to be expectants of the kingdom; and we think it needful to enter our testimony against this figment of Arabian fancy, Socinian blasphemy, and Universalist profanity. Like Jesuits, its defenders are laboring hard to blind and mislead the students of the prophetic word, by telling them, that, in admitting the blessedness of the intermediate state, they obscure the 'blessed hope.' Let no millenarian be deceived by such sophistry, or led to suppose that, in order to believe aright the glory of the resurrection, we are to hold that the dead are not blessed who 'die in the Lord!'—Thus he builds a man of straw, and then demolishes him, in the fashion most approved by gentlemen in black! As an offset to this shallowness, and real quackery or claptrap, we would ask the writer, if Paul, who was "a being in whom the Holy Spirit dwelt," did not fall into unconsciousness when he went to bed at night; or did he never sleep after he received the Spirit! Does not a saint cease to love God when he is asleep? Does he not then cease to long for the Lord's appearing? Seeing this obtains on an average every eight hours of the twenty-four, or for upwards of twenty-three years in a soul's life of seventy-four, why may not unconsciousness obtain for twenty-three hundred? It is a *non sequitur* that "the dead who die in the Lord" are not blessed because they are unconscious till the redemption of the body. They are blessed notwithstanding; for "they rest from their labors; and their works do follow them." Their blessedness in death consists in this.

of scripture, they ought not to do so hastily, for any one acquainted with the aspect of the Continent at the present moment will at once be prepared to admit that the author's views are in the main far from being unreasonable."

The British Banner says of it, "it is a pamphlet of a somewhat remarkable character. The writer we know not, but he is deeply in earnest, and has written with much feeling and not a little power. The pamphlet is a rush of emotion, the staple of which is an argumentative exposition. Highly improbable as some of its points seem to us, they are worked out with great power. In truth, were we to judge from the merit of the pamphlet, we should be inclined to ascribe it to the eloquent pen of Mr. Wylie. We are giving no hint. We are absolutely ignorant of the authorship."

The notice above quoted from the Journal is a specimen of the treatment all works receive which do not burn incense to ecclesiasticism and its incarnations, if they find themselves scripturally incompetent to enter the lists against their opponents. One small octavo line of denunciation is styled a "review" of a pamphlet of thirty-two pages by an editor who prays for "sobriety of judgment," and to be "in nothing carried away into error, or hasty speech!" It is evident that God pays no regard to the prayers of the editor, or of the Journal's friends; and for the obvious reason that it is not conducted with love to enemies, sobriety of judgment, and unhasty speech. The readers of the Journal have a right to know the demonstration which convicts a pamphlet, illustrative of the interesting and important prophecies of Daniel and John, of "pure prophetic quackery or claptrap," seeing that so many thousands of the people have pronounced in its favor. In speaking of a work called "The Jew," he says, "we do not need to commend a work like this, that hath reached a fifth edition!" Here the number of editions is taken as an indication of so much merit that even the editor of the Journal cannot benefit it by his praise! But then, "*The Jew*" admits, that "the work of redemption" is being "carried on in" what the Journal recognizes as "the church," while "*The Coming Struggle*" refers to "orthodox" interpretations as "a mass of obscurity, contradiction, absurdity, and error," completely mystifying both their authors and the world—as a host of commentaries and opinions, that must of necessity be thrown off by the present generation, if it would come to a knowledge of the truth. But, if five editions of "*The Jew*" be proof of superlative merit, why should not seventy-three editions of "*The Struggle*," of a thousand copies each? Will

the editor explain this? But why impose this task upon him! Truth and righteousness are not to be expected from an editor hired by a London publisher to prepare a Journal that will be acceptable to pious sinners, who are ignorant of "the glorious gospel of the blessed God." He must advocate the literal interpretation of prophecy; but that rule must not be applied to the endangering of the theology or church creed they have assumed, and are determined to glorify at all hazards. This is the key to Journal politics—the doctrines and commandments of men first; then God's word so far as not subversive of these. Hence, the "quackery or claptrap" is all on the side of the Journal, and the "unwashed generation" it delights to honor.

THE JOURNAL OF PROPHECY AND ELPIS ISRAEL.

Two thousand copies of Elpis Israel have been sold in Britain and America, and another edition is in request in the former country. When an octavo work of over four hundred closely printed pages, is sold to that amount of copies in spite of the studied silence of reviewers in general, and of the brief, sharp, snappish growl of some particular ones, when they venture upon the experiment of trying to bark, it is evidence, at least, that the book is worthy of respectful consideration. The author has spent nothing in advertising it beyond the limits of the *Herald*, yet three-fourths of the second edition are expended, and the book continues to sell. When a thousand of the first edition had been distributed, I left one for the Journal of Prophecy at the publisher's, in hope that a periodical professedly devoted to the prophetic word would, at least, acquaint its readers with the new and unique interpretations it presents of passages, which had hitherto served only to make the darkness of the self-styled "orthodox" mind, intensely visible. But my hope was vain; and instead thereof, there appeared among its "reviews" the following lines; the italics are mine.

ELPIS ISRAEL, AN EXPOSITION OF THE KINGDOM OF GOD. BY JOHN THOMAS, M.D.

"That there is *much truth* in this volume, *forcibly put forth*, we do not deny; but there are so many serious counteractions, both in the errors which it contains and the tone in which it is written, that we cannot but disapprove and discommend it. The author's contempt for other men, other churches, other sects, is quite unbounded. To differ from Dr. Thomas is to be a fool, if not worse. The advertisement of the author's portrait need not have formed part of his book, but might have been reserved for a newspaper."

On the last page of the number in which this "review" of Elpis Israel occurs, the editor of the Journal says, "It is the Lord's work, not man's, that we are engaged in. It is his guidance that we are seeking, and his honor that we desire to advance." This is pretty high ground for such a party to assume; but by no means surprising when we contemplate the position assumed by the chief of the clergymen of Anti-christendom in Rome! So, then, the Journal's opinion of Elpis Israel is the Lord's, and not man's! It is infallible, then, and we have nought to say! Only convince me of this, and I will do my best to recover all outstanding copies, and with the few that remain, I will make a bonfire, and never publish a line on prophecy again without first submitting it to the scrutiny of his Infallibility of the Journal. Surely when such a man pronounces me a blasphemer, I ought to be as convincingly satisfied with the sobriety of his judgment in the case, as I shall be of Christ's judgment when I shall appear at his tribunal! The Journal is the Lord's work—the Lord is the editor!—for, the writer says, "it is the Lord's work, not man's, that we are engaged in." Now he is engaged in editing the Journal of Prophecy—that is his work; and one not in the secret would say, it is Nisbet's editor's work; but this gentleman repudiates the idea, and says, "it is not man's." If Punch, the Journal's facetious contemporary in London, were asking the question, he would perhaps say, "Is it the gentleman in black, respectfully styled his Satanic Majesty's?" "Avaunt, no!" is the indignant retort; "out, Imp of Folly; the Journal is the Lord's!"

O the hypocrisy of clerical fellowship with the Lord! They violate all candor, consistency, impartiality, and honesty of principle, and palm their pious frauds upon the Lord! This journalist repudiates from public favor the "much truth in Elpis Israel" because of its errors and its tone; and on the very same page, in noticing "*The Last Days*" by Edward Irving, says, "We have often mourned most sadly over the errors into which, in his latter days, Mr. Irving was permitted to fall. Still, *let us not refuse the good on account of the evil*. Let us not adopt the *unmanly*, not to say unchristian, tendency of the present day, to despise every thing a man writes because he has written many things that are erroneous. This indiscriminate, unreasoning, childish method of judging is wholly inconsistent with the exhortation, "prove all things, hold fast that which is good." This blowing hot and cold as it happens to suit them, they call "the Lord's work!" Surely, the notice of Elpis Israel and this of "*The Last Days*,"

cannot have been written by the same hand; if they were, then to such a shameless editor there is due only the reprobation and contempt of all good and honest men. Of this we are certain, that the Lord has nothing to do with such editors or their works, but to despise them.

I was glad when this notice of Elpis Israel saw the light. It was beyond the power of the Journal to injure the sale of the book, so that I could well afford to play with the editor's artillery. He aimed his thunderbolt at the life of Elpis Israel, but instead of hurling him to Tartarus, it flit athwart his portrait a will o'wisp. The notice afforded me "a text," which I was not slow to "improve" for the illumination of my reviewer, and his preparation for more honorable displays of his genius in times to come. I fear, however, from recent manifestations, my friendly endeavors have been in vain. But that the reader may see that I was not negligent of his good, I will here publish a copy of the letter I addressed to the editor on receipt of his "review."

LETTER TO THE EDITOR OF THE JOURNAL.

DEAR MR. EDITOR.—Accept my sincere thanks for the flattering notice you have given of Elpis Israel in the Quarterly Journal of Prophecy. I feel really quite overcome with gratitude for the justice you have done me, your readers, and God's holy truth, in the half-a-dozen lines, or so, you have bestowed on a work of more than 400 closely printed pages, in which you say "*there is much truth forcibly put forth.*" Positively, when you re-peruse the inklings of your review department, "the answer of a good conscience before God," which shall minister the balm of consolation to your righteous soul, must be truly enviable! The use you have made of "the two-edged sword of the Spirit, which is the word of God." is amazing, and exceedingly edifying! Your justice, candor, and impartiality (if your notice of Elpis Israel be a fair sample) constitute you a perfect prince of reviewers; and must assuredly confirm your election to the Theocracy of the Age to Come, as a fit and proper person to "rule men justly in the fear of God," when the Holy and Just One with his Saints shall possess the Kingdom under the whole heaven for evermore!

But irony aside, your brief notice of Elpis Israel confirms the opinion I had formed, that editors of "religious periodicals," so called, would not venture to give the work fair play before their readers. Their motto is, "disturb not what is quiet," which is a capital maxim for a rotten cause. They dare not think in advance of the sect

or ecclesiastical faction by which their papers are sustained; and the proof of this is that *they do not*; and treat with silence works that put them to the proof. Instead of leading the public mind into truth, and indoctrinating it with ennobling principles, they are the laggards of the age, folding their arms in spiritual slumber, waiting until the advance of the people themselves shall make it safe to peep abroad, and glorify the crotchet of the day. Public sentiment, and not the word of God, is the censor of their lucubrations. What is believed, and who believes it, and not what is written in the word, or what saith the Lord, is the authority to which they defer. Aware of this, I expected that Elpis Israel would experience no favor at their hands; for, if what it sets forth be "according to the Law and the Testimony" (which no Scribe has attempted to disprove), not only is the craft by which they have their wealth endangered, but one and all of the systems in which they confide for salvation are set at nought as mere doctrines and commandments of men.

I thought, however, that a Journal of Prophecy might possibly be an exception to the general rule, but I find that the Diana-spirit is as rampant in you as in the other members of the fraternity. You disapprove "the errors" and the "tone" of Elpis Israel. This is no more than your duty, if what you call "errors," and the "tone" to which you except, be proved to be such, and exceptionable, from the oracles of God. But you have no literary or scriptural right to palm your *ipse dixit* upon the public for demonstration. I know not what sect of "Christendom" you belong to; but, if you be of the State Church, your judgment of Elpis Israel's errors will have been formed by your Puseyite, High Church, or "Evangelical" creed; if of some unprivileged sect, by its peculiar symbol. A judgment formed thus, is not a judgment according to the truth, but merely according to your party opinion of that truth. Such a judgment is not satisfactory to those who repudiate sectarianism, and its unscriptural dogmata. I acknowledge only "the Law and the Testimony." They do not regard the *opinions* of editors or reviewers as settling any thing. If you are of opinion that a book which contains "much truth forcibly put," also contains "errors," you are bound in justice and common honesty, to state the error in the author's words, to adduce the testimony he refers to, and then to show the erroneousness of his reasoning, and therefore fallacy of his conclusions. This you have not done, so that your opinions of Elpis Israel's errors will weigh only with those who look up to you as an oracle of their creed.

You might have selected a more appro-

priate word expressive of my view of ecclesiastical men and things than "contempt." It is a principle with me to treat all men with respect as men; but when men individually and collectively assume divine honors, and an infallibility known only to a spurious orthodoxy, and use their usurped authority, and unscriptural position *in effect* to hinder the truth, I have no veneration nor regard for them in this character, nor for their decrees. You say, that "to differ from Dr. Thomas is to be a fool, if not worse." No such sentiment as this has ever proceeded out of my mouth, nor flowed from my pen. If, however, the scriptures sustain the exposition set forth in Elpis Israel, then certainly to differ from it *wilfully* would convict a man of worse than foolishness; for unquestionably he is both a madman and a fool who rejects the truth.

"Other churches" and "other sects," of which you say my contempt is unbounded, are phrases which imply some *particular* church and sect of which I am inferred to be the advocate. Well, I do plead for one in particular. It is for that church called in the New Testament, the "One Body," which is animated by the "One Spirit," having many *individual* members, but only one head, even Christ. But, I confess, I am at a loss where to find it among men, except in so far as I meet here and there a believer of "the Gospel of the kingdom of God," *waiting for the adoption, even the redemption of the body*, at the manifestation of the King of Israel in his glory. I plead for this church, or aggregation of believers; and therefore, I belong to none of what you call "the churches," because I do not regard them as churches of Christ. The oracles of God teach me that *a church is an assemblage of men and women, who, "believing the things of the kingdom of God, and of the name of Jesus Christ," separate themselves from sinners, and are imbued with the spirit of truth, as illustrated by the lives of the prophets and apostles; and who, upon an intelligent, heart-purifying, and love-working faith, have been immersed into the name of the Holy Ones; and henceforth perfect their faith by walking in the steps of Abraham's, which he had being yet uncircumcised.* Where will you find individuals of this description aggregated into congregations, and bearing the names which distinguish the sects and parties of "the religious world?" I should be happy to know of such, that I might cultivate their acquaintance and fellowship. If you believed in such a church as I have defined above, how much veneration would you have for "other churches," which not only differed from it, but preached *other gospels* than that preached by the apostles? As to *sects*, I read of but

one sect in the New Testament approved of God, namely, the sect of the Nazarenes everywhere spoken against. I have no veneration for any other sect than this. All "other sects" are denounced by the apostle as carnal and damnable. The Christian Body will be a sect as distinguished from and opposed to Gentilism and Modern Judaism, till the time comes for it to take the kingdom and dominion under the whole heaven. Then all the ecclesiastical factions of your "Christendom" will be abolished; and the nations will serve the Lord with one consent. *Zeph. iii. 9.* But for the mystical body of Christ to be a sect in relation to the factions called "names and denominations," State and Nonconformist, is a very different thing to itself being cut up into sects. Sects, or divisions, do not belong to Christ, who is undivided, though trodden under foot. Real christians "are all one in Christ Jesus;" Christians only in name belong to the Popish, Protestant, and Sectarian, system; and are zealous of the traditions of men. These are the "other sects" to which you refer. I have no faith in them at all. They are extra the fold of Christ, and have neither part or nor lot in the truth, as must be manifest to a babe in him. They glorify themselves, receiving honor one of another, regardless of the honor that comes from God *only*; therefore the gospel of the kingdom is neither preached, believed, nor obeyed among them. I have proved this in Elpis Israel. Doubtless you think not. Show the contrary if you can. For myself, I am convinced, that, if our righteousness exceed not the righteousness of the Protestants of the strictest sect of "Christendom," we can in no wise enter the kingdom of God.

The conclusion of your notice by reference to the advertisement of the portrait is truly ludicrous. This is an item with which you have nothing to do. It was addressed to the subscribers, who could not have been reached through a newspaper. As editor and reviewer, your concern is with "the much truth forcibly put forth," and what you term the "errors;" not with the author's notices to his friends. But your reference to this little incident, shows the spirit of your mind. You have found Elpis Israel too much for the artillery of your creed; it is too well fortified with the Law and the Testimony, which you are unable to gainsay in fair and open combat; therefore you twang your bow, and let fly an unpointed shaft at the author's notice to his subscribers, as a random shot, in hope that, hit or miss, it may help in the fabrication of the unfavorable impression you would like to get up against the writer and his book! But Elpis Israel laughs at the reviewers; for his life

is beyond all jeopardy from their wooden swords.

As to the "tone" of *Elpis Israel*, it is written in the tone of one who believes he is right, and therefore as we say in America, "goes ahead," *sans ceremonie*, and without circumlocution. When he speaks truth he does not fence it around with compliments and apologies. It is this practice that makes the religious literature of the day so vapid and pointless. The truth needs to be spoken out boldly, which you editors and reviewers are unable to do, seeing that ye do not know the truth, or, if knowing it, have not the courage to utter it. Ye are fettered by your contradictory creeds, and hampered by the clogs and shackles of the parties for which you write. An apologetic enunciation of truth makes no impression on the public mind. I believe conscientiously that the clergy and ministers are ignorant of the gospel of the Kingdom, and consequently do not, and cannot preach it. Believing this, I hesitate not to speak it, and that, too, without apologizing for so doing. This doubtless gives a tone to *Elpis Israel* which you do not like. I cannot help it. What I believe to be God's truth must come out; if you can show that I am in error, do so from the sacred oracles. The scribes, pharisees, and lawyers, by no means relished the tone of Christ's discourses; because in speaking the truth, he reproached them. It is the truth of a discourse that gives tone to it, and when that truth unveils ignorance and hypocrisy, it is by no means music in the ears of those *whose consciences apply the truth to themselves*.

There are several important and interesting prophecies, and chronological problems unfolded in *Elpis Israel*, which have hitherto completely foiled your sectarian theologians. I may mention the contemporaneous manifestation of the *five* elements of Nebuchadnezzar's Image, and their simultaneous fracture "in the latter days;" the comminution of those parts to dust *after* the breaking of the imperial dominion *which united them into one political fabric*; and the substitution of the kingdom and empire of Jesus Christ for these kingdoms which he and the saints, and his armies, will have ground to powder. The Little Horn of Daniel's Fourth Beast, and the Little Horn of the Macedonian Goat; the interpretation of the Eleventh Chapter of Daniel, especially from the 36th verse, the prophecy of the Two Witnesses and the Holy City; the Times of Daniel and John; the remarkable prophecy of the "Unclean Spirits like Frogs;" that of Gogue and Magog; the Second Exodus, or grafting in of Israel into their own olive again, &c., &c.; these and many more that might be named,

have been rendered intelligible in *Elpis Israel*. In Chronology, Stephen and Moses, Paul, Samuel, and Judges, have been reconciled; the passage in 1 Kings vi. 1, interpreted; the 40 years of Acts xiii. 21, accounted for; the commencement of the 70 weeks established; the 430 years signified by Ezekiel's days indicated; the Age of the World proved; the forty years' interval between the Advent of Jesus and the commencement of the Millennium brought out, &c. Besides these, "THE GOSPEL OF THE KINGDOM" has been demonstrated; repentance and the remission of sins in the name of Jesus, exhibited; and as a whole, the subject so manifested as to convict "the divines" of "Christendom" of profound ignorance of "the principles of the doctrine of Christ." Methinks you might have found some better employment for your pen in handling these topics as presented in *Elpis Israel*, than in penning the splenetic notice which has elicited these remarks.

That your eyes may be opened, and that you may attain to the acknowledgment of the truth, irrespective of human authority in matters of faith, is the sincere wish of

Dear Mr. Editor,

Yours, Faithfully,

THE AUTHOR OF *ELPIS ISRAEL*.

3 Brudenell Place, New North Road,
London, April 3, 1850.

In conclusion, and by way of offset to the Journal's denunciation, I may quote the following words from a letter recently received from my worthy agent in London. He says, "My friend Lord Monteagle, the ex-Chancellor of the Exchequer, has obtained from me a copy of *Elpis Israel*, and I am glad to learn that Lady Monteagle is much pleased with the work." The Journal, I apprehend, cannot object that "orthodoxy" does not reign in the Earl's family, for in presenting a petition concerning ecclesiastical affairs in Australia, his lordship expressed "the earnest anxiety which he felt with respect to the extension of the Church of England and Ireland in the colonial possessions of the Crown. The progress thereof in many of the colonies was most encouraging and satisfactory." I am glad, however, to see that his lordship, while approving the progress of Church of Englandism, has too much natural justice in his composition to desire to make it dominant or exclusive by law where there are so many of his fellow subjects who repudiate it. "I must be allowed to say," said he to the Lords Spiritual and Temporal of the Imperial Parliament, that it would be impracticable to attempt to realize in our colonial possessions the idea of a dominant or exclusive church.

He felt that this was important as a matter of principle, but he thought it was equally important as a matter of expediency." A christian may be satisfied with the legal ascendancy of the Church of England and Ireland in those countries on the ground that *it excludes from power something worse*. Better be ruled by Pope Victoria and her friend the Archbishop of Canterbury, than by the Pope of Rome and the Conclave. Protestantism in its worst form is better than Popery in its mildest and best. May Elpis Israel be a light in his lordship's circle, making the darkness visible, and demonstrating the way of truth.

EDITOR.

A NEW GOSPEL.

THE publishers of the "*Water Cure Journal*" say, that "the world is cursed with three great evils—disease, drugs, and drug-doctors. The *Water Cure Gospel* will ultimately save the race from all three. Help us, good friends, to send it to the ends of the earth!"

This is unphilosophical and anti-scriptural. It is so, because it is unphilosophical to reason against the use of things from the abuse of them; and seeing also that the most successful physician that ever appeared among men, used *moistened clay* in blindness, followed by baptism in Siloam. I do not mean, therefore, to prescribe this in affections of the eyes; I only refer to it to show that the example of the greatest of physicians does not sanction *water-cure-gospelism* to the exclusion of every thing else as the panacea of our race.

I do not see that drugs, or drug-doctors are any more curses than water or water-using doctors. It is objected that drugs are poisonous and kill; true, but that depends on circumstances: water is poisonous and kills likewise, under certain circumstances. I have cured a man, who for two years had no use of his upper and lower extremities, nor any sensation in them, in a few weeks, with pills composed of jalap, aloes, calomel, and castile soap. In twenty-four hours after he began to take these "cursed drugs," sensation, like the pricking of a thousand needles, began to return in the palms of his hands, and the soles of his feet; and in two months he was walking about in perfect health. Would he curse drugs and drug-doctors? On the other hand, I have cured myself of intermittent by the use of a single hot bath; and have on another occasion, submitted experimentally to cold-waterism without benefit. Drugs are good, and hot and cold waters are good; but they are often

converted into evils of considerable severity by ignorance. Ignorant water-doctors are less dangerous than ignorant drug-doctors, because the tool they work with curatively, is not so easily converted into an instrument of death. I have seen, however, precious time lost to the extreme jeopardy of the patient by water-using inefficiency and ignorance. Gravid-uterine irritation of the chyllopietic viscera, producing incidentally glandular swelling of the throat, was treated for quinsy by a leading writer of "*The Journal*" in this city! He was dismissed, and a fashionable drug-doctor called in, who pronounced it liver disease, and prescribed extract of taraxacum, &c. Next day he "sounded," and pronounced it lung disease, and altered his prescription! This satisfied the patient, who, because of cough and dyspnœa, imagined in the fulness of her nescience in pathology, that her lungs must be necessarily diseased. The ingredients of the doctor's compounds were not killing, and before many days, the irritation having subsided by abstinence, the quinsy, liver, and lung diseases (mere symptoms of uterine disturbance) all vanished; and the patient recovered in spite of "wet sheet packs," drugs, and the undiscerning users of the same. O, the art and mystery of all sorts of physic, how gloriously uncertain they are, be the *pathists* whom they may! What these require is not additions to the *Materia Medica*, but the knowledge of the motive power of living animals; how it may be regulated, and the ability to interpret the signs evolved by its disturbance. But the *Pathists* are like the *Parsons*, who undertake to cure "souls" of whose constitution or nature they know nothing. Where is the doctor, even among waterists, who can define *what life is*—what sets our organs into consentaneous action, and how this is maintained for threescore years and ten—and establish his definition? Or, where is the parson that can define the "soul" he intones with such pious awe? If a man were ignorant of the motive power and working constitution of a watch, would people knowing that fact, entrust him with their watches for repair? Not if they objected to the ruin of the constitutions of their watches. Seeing, then, that *pathists* and *parsons* are alike ignorant of "*life*" and "*soul*," why do the people confide themselves to their treatment for cure? *Because the people are ignorant of their ignorance*. This is the safety of both professions. *Pathists* and *parsons* are ignorant, but the people are more so: therefore neither party can stone the other. *Pathists* "cure diseases" upon the yankee principle of "guessing;" and all classes of them sometimes succeed with all sorts of heterogeneous devices. The par-

sons, however, never succeed; for all their efforts are directed to the "cure" of a thing they call "the soul," which has no existence in heaven above, or in the earth beneath, or in the waters under the earth: the thing, therefore, being a nonentity, their prayers and preaching, or their means of cure, must be ineffectual in every case.

There is a closer connection between the vocations of the pathists and parsons than a person might at first suppose. The pathists, by which I mean homœopaths, hydropathists, and allopathists, the last including many names not ending in *ist*, in treating disorder and disease, tamper with an *evil principle within us*, diffused through all the particles of our bodies, styled by Paul, a better physiologist than any of them, "*sin in the flesh*." It is so called, because it was established in our bodies as the consequence of the sin of the progenitors of "the race," which sin the scriptures define to be "*the transgression of law*." The name of the cause is put for the effect, even as a son bears his father's name. Hence, while our race continues to be "sinful flesh," there will be disease in man, which all the drugs, and all the water in oceans, lakes, seas, fountains, and rivers, administered by all the pathists under heaven, will never eradicate. The Journal proclaims the contrary of this; and announces that water, as applied in water establishments, and recommended in its pages, "will ultimately save the race from disease, &c." The parsons have a different theory. They prescribe a pious belief in their dogmas, which will take effect in the article of death. At this epoch of terror, the thing they call "the soul" separates, they say, from the body, which soon returns to dust. With Dr. Bush's disciples this is enough. The disembodied soul evolves in the act of separating into a spiritual body, which soars aloft to some sky kingdom—New Jerusalem! It is then an inhabitant of "the Spirit World," and no more liable to disease. It is cured. Bushite Hydropathists keep its body well washed unto death, and then give its *incrustated germ* a *carte blanche* to sky kingdomia. When all the race has got there, none remaining behind to depart, the earth will be empty, and "the race" saved from disease, drugs, and drug-doctors! unless the process is to go on eternally: and then I do not see how "wet sheet packs," "sitz baths," "douches," &c., are to get "*sin*" out of the bones! But if "disease, drugs, and drug-doctors" are so effectually got rid of *by evolving into a spiritual body*, I would submit to all Swedenborgians of the Bush school, if the easiest and speediest "death" would not be the best salvation from the cursed evils of disease, drugs,

and drug-doctors! I would submit this to all the parsons who teach that the things they call "souls"—"immortal, undying souls"—go to celestial bliss at the last breath! The *Death-cure Journal* might supersede *The Water-cure Journal* with great propriety. Water-cure is nothing compared with Death-cure; the former may allay a burning in the flesh, called "fever," which may break out again, while the Death-cure will put out the fire for ever, and send the "purified spirit" to everlasting bliss!

"The Water-Cure Gospel," like the parson-gospel, is a poor affair for the salvation of the race from any evil that afflicts it. None can eradicate disease from the human constitution but He who planted it there. Disease is not a distinct principle; but *irregular or abnormal evolution of one or other of the forces of the body, ultimating in increase or diminution of secretion and temperature, and sometimes in alteration of structure*. This irregularity belongs to animal nature which no system of prevention or cure can counteract, so as to say, "see, there is an animal, the forces of whose system cannot be disturbed by anything within or exterior to it!" Before the race can be saved from disease, *the flesh of that race must be changed*. It is now *animal flesh*, begotten and born of the same; it must be turned into *spiritual flesh* by the operation of the power of God. Here are two kinds of flesh, the former of which belongs to men in the present state, the latter to angels, and to those of mankind whom God shall exalt to an equality with them. The nature of angels has no sin, or evil in it; but is clean, glorious, powerful, such as that possessed by Jesus in glory. The animal human nature is unclean, weak, corruptible, vile; and while it remains animal, is incurable. Pathists can do nothing with it, but experiment upon it. They cannot spiritualize a particle of it; but Christ, the great physician, will spiritualize the whole "by the energy wherewith he is able to subdue all things to himself." Pathists have this truth to learn; and the parsons, the terms upon which men may attain to a condition of body in which they will be no more liable to disease. There is not "a divine" in this city can define these terms according to Moses and the prophets, Christ and the apostles. They may say "faith and piety are the condition of escaping hell-fire, and going to heaven at death." This is arrant nonsense. For first, escaping what they call "hell-fire, and going to heaven" is not the question, nor is it a question mooted in the holy scriptures; and secondly, what they call "faith and piety" is not the condition of deliverance from disease. What Paul de-

lines to be "the faith," and what he styles "the obedience of faith," are the terms; and it is of these the parsons of the land are as ignorant as the Pope of Rome.

Deliverance from disease implies salvation from "drugs and drug-doctors," and all the long list of harpies who fatten upon the miseries of mankind. There is but one gospel of deliverance from these, and that is neither the Bethanian Water Gospel, nor the "Water-Cure Gospel" of friend Fowler's Journal. Paul says there is but one gospel, which he styles *his*, and the "one faith;" and whosoever offers any other gospel to the world, even if he were an angel from heaven, he pronounces "accursed." The clericals, and the inventors of these water gospels, do not seem to regard the apostle's curse, or they would be more chary of dabbling in matters too high for them than they are. Let then the Scribes and Pharisees of our day attend to this, *the One Gospel of the Bible announces the deliverance of THE RACE from all political, physical, social, and spiritual evils; and invites all individuals of that race to whom it is made known, to the enjoyment of the blessedness of that deliverance on certain terms: this great deliverance will be effected by the power of God; who in bringing it to pass, purposes to accomplish it through the power of a kingdom to be divinely established in the Holy Land, whose inheritors will be filled with His Spirit to perfect all his will and pleasure. The proclamation of this one gospel with conditions proves, that the salvation purposed is not the deliverance of all the individuals of all the generations of the race that ever lived; but of the race, and so many of that race as accept the terms. In other words, the race saved will consist of all Adam's posterity that have conformed to the conditions propounded since the world began, till the consummation. This will be a multitude far less numerous, indeed, than the aggregate of mankind who have converted God's earth into an enemy's country; yet quite multitudinous enough for its adequate population when there is "no more sea."**

He, through whom God proposes to accomplish this grand display of power, has once for all announced the terms upon which man may obtain a share in the "glory, honor, incorruptibility and life" of this "great salvation." His words are these, and when read, let every dog, not dumb, bark their praise. †—*He that believes THE GOSPEL, and is baptized, shall be saved; he that BELIEVES NOT shall be condemned.* ‡—Belief of the gospel, and baptism, are the terms of accep-

tance. This is the affirmative of the case; he that doth not believe the gospel shall be condemned. This is the negative. Those in the negative need not trouble themselves about baptism, that is, *immersion of a proper subject in water*; for belief of the gospel stands between a sinner and baptism. Though dipped in water a thousand times, or water-cured on the most approved principles of the Hydropathic Gospel, a sinner cannot get at the baptism prescribed by the Son of God without first believing the gospel He preached, and his apostles after him. Believe this or not, as you please, O reader, the terms I have quoted are Christ's words, and by them you will be judged much sooner than you may be disposed to believe.

You see, then, that the great question to be determined is,—*What is the gospel?*—for belief or rejection of this will fix our destiny for all future ages. Read Acts viii. 12, and that will tell you what the good news is about, and what the Samaritan sinners did when they believed it. If you will not take the trouble to turn to this testimony, you are not worthy of being told here. Jesus says, "Seek *first* the kingdom of God, and his righteousness, and all things shall be added to you." Seek to understand "the gospel of the Kingdom," and the things set forth through the name of its King, that is, of "Jesus of Nazareth, the King of the Jews," and if you believe them with all your heart, and are then immersed into the Holy Ones, you will have found the Kingdom, and have become the subject of the righteousness of God. Happy are you then; for, if you "patiently continue in well doing," when Christ comes to raise the justified, to restore the Kingdom again to Israel, and to vanquish and dethrone "the powers that be," your corruptible body shall put on incorruptibility, and your mortal, immortality. Disease, death, and corruption, will affect *you* no more; for you will have eaten of that aromatic and life-inspiring drug prescribed by the divine physician, the ARBOR VITÆ, whose *Folia* or Leaves, "are for the healing of the nations." Go to, then, ye Human-Gospellers, and learn what this means, that ye also may eat, and drink, and live forever.

The above is written as a contribution through these pages for our friends, the apostles of "the Water-Cure Gospel," and publishers of its Journal. They say, "all views and all systems, when properly presented, are allowed a place in the Journal. We desire to "prove all things," and to hold fast ONLY "that which is good." I have endeavored to present the Bible system (the book from which they quote) for the eradication of disease from the race, and its deliverance from the other two curses, in a proper

* Rev. xxi. 1. † Isai. lvi. 10, 11. ‡ Mark xvi. 15, 16.

manner. I hope the publishers will deem the endeavor "properly presented," and allow it a place in their well conducted, cheap, and well executed monthly. I do not expect *them* of course to endorse a word of it; but as they have set forth a new gospel concerning water, I have thought, as one of their friends and readers, though a "drug doctor," and therefore one of the "curses" of the race, they would have no objection to my opposing views to views, and a divine system to theirs and all others as well, that they might be enabled the better to "prove all things, and to hold fast that which is good," according to their "desire" so emphatically expressed. That this may be their conclusion, is undoubtedly expected by their friend, the

EDITOR.

Mott Haven, Westchester, N. Y.,
May 16th, 1853.

EVOLUTION OF THE UNCLEAN SPIRITS BY THE FROG POWER.

The Parisian correspondent of the London Lloyd's says, "It is necessary I should put you in possession of a remarkable view of present affairs which has been given me by a gentleman intimately connected with Turkish affairs. 'The integrity of the Ottoman empire it is impossible to maintain. Either that empire must fail, or it must be reconstituted as a Christian or Byzantine empire. I know that Lord Palmerston and Louis Napoleon have for a long time been carrying on a correspondence connected with a scheme which has been kept in the background, and this will account for the friendly tone assumed towards the Dictator by your ex-foreign minister. Lord Palmerston detests Russia and Austria; and any body is an ally in his eyes who will join against those powers. The scheme is to found, as I have said, a New Empire, removing the Greek King to Constantinople, and thus ensuring the consolidation of a Christian empire. Switzerland and France would enter Italy, and proclaim the independence of Italy and Hungary, while England attacked Russia. This project is seriously under consideration, and I believe we shall not pass the summer without its realization. With a Byzantine empire, Poland and Hungary free, and Austria annihilated, we should have nothing to fear from Russia.'"

But, while the Frog Power is plotting with British Statesmen against Russian progress and ascendancy, it does not neglect its own advancement. In 1852, it labored diligently through its ambassador, M. de La-Vallette, at the court of the Dragon in Constantinople, in procuring a firman or decree

conceding to it, as the eldest son or champion of the Roman Church, the protectorate of the Holy Shrines, or something similar thereto. A firman was granted, revoked, and granted again by the Moslem emperor, endowing the Frog Power with preferential rights in ecclesiastical affairs connected with the Holy Places in Jerusalem, which are construed by Nicolas of Russia, the Head of the Greek Church, as detrimental to the interests of his communion. Russia declared that she could not submit to changes thus introduced into the existing state of things, which were so humiliating to the Greeks, and favorable to the Roman Catholics. Having carried its point in Constantinople, the Frog Power endeavored to maintain the advantage gained there by negotiation at St. Petersburg; but its instructions to the French minister were not of a nature to facilitate a settlement. The effect of Frog-diplomacy at St. Petersburg is seen in the fact, that when the Prince-Bishop Daniel returned from St. Petersburg to Montenegro, without previous notice he descended from his mountains at night upon the Turkish garrison at Zabljak, and slaughtered all the men he found there. Thus the war that followed was a Russo-Montenegrin experiment against Turkey, remotely and unintentionally excited by the Frog Power. This little war has ended in placing things as they were before Daniel's treacherous attack, in relation to Montenegro, which was not what Russia wanted when she excited the war. The Autocrat hoped that a general war would ensue between Turkey and her provinces. Russia's Bessarabian troops were ready to enter the Moldo-Wallachian provinces, and the Sebastopol fleet was equipped for Constantinople. The pacific termination of the struggle has annoyed Russia, which accordingly now demands the independence of Montenegro: that is, that the mountain fastnesses should pass from Turkey to Russia, as there is no real independence for a horde of 200,000 men, surrounded by powerful neighbors. "The union of so many of the Slavonic race with Russia," says the writer aforesaid, "would be a fearful danger for Europe, the more that Austria has committed the folly of uniting with Russia out of hatred to England. The independence, so called, of Montenegro must be refused, if we would not see Russia make another great stride in Europe."

The diplomacy of the Frog-Power having indirectly kindled a flame in Montenegro, it reacted upon the Beast-Demon of Austria, from whom the unclean spirit peculiar to it issued forth against the Dragon-Demon of Constantinople. Count Leiningen was sent

with great haste as the bearer of a threatening message, demanding the termination of hostilities against Montenegro, &c. No sooner, or rather, scarcely had the Moslem yielded to Austria, than an avalanche of insolence descended from Russia upon the unfortunate Abdul Medjid. Prince-admiral Mentschikof, minister of Marine, governor of Finland, and a relative of the Czar, arrived at Constantinople, unexpectedly to the Sultan and his Divan, but not to the Greek population of that city. He appeared in Byzantium as the *alter ego*, or other self, of the Autocrat. He was surrounded by a brilliant escort of rear-admirals, generals, aide-de-camps, and many distinguished persons. He was met at Topana by all the officers of the embassy on horseback, by all Russian subjects, and *protégés*. Men in full uniform, loaded with orders, gold, and diamonds, the Ambassador in an open carriage, and surrounded by his staff, advanced toward the palace of the embassy, which he reached with difficulty, owing to the dense crowd of Greeks. This show of popularity was obtained by promises and money. The promises had reference to their obtaining the mosque of St. Sophia for the Greek Catholic worship, while whispers were adroitly circulated in their ears about a Byzantine empire.

This sudden apparition of *quasi* Russian majesty in the city of Constantine, excited the surprise of "the Great Powers," who are ignorant of Russian movements, though they seem to divine its ambition. It is considered by the best informed that there is at the bottom of this affair "some vast design emanating from the intriguing head of Nesselrode," whose son accompanied the embassy. Within certain limits Turkey has been progressing. Her military organization has improved; her statesmen seek to improve her financial system, and her trade; she is making roads, and preparing even railways, &c.; which is all very distasteful to Russia. The object of Mentschikoff's mission is, therefore, to check Turkey, to humiliate and bend her to Russia. To effect this, the Autocrat makes demands *directly antagonistic and subversive of the firmán granted last autumn to the Frog-Power in favor of the jurisdiction of the Papal Church, and of French influence in the Holy Land.*

Thus, popish superstition, in accordance with Napoleonic ambition, has placed the Frog-Power in antagonism to Russia and Austria on a question relating to Jerusalem and the Holy Land. What Power shall have the ascendancy there? Shall Turkey, Russia, or France? This is the real question created between them by the Frog-Power. It cannot be peaceably settled. It is certain

that the French cabinet feels much irritation at the conduct of Russia; but it is convenient and politic for the present to appear as well satisfied and pleased as possible. The world is not permitted to know the real condition of affairs between "the Powers," until it can no longer be hid. This question about Turkey and the Holy Land, usually styled "the Eastern Question," will be the cause of working out a change in Europe as well as in the East. The antagonism between Russia and England is inevitable. This natural antagonism of England to the most grasping of all despotisms; and the diplomatic antagonism of the Frog Power to the same despotism, place England and France side by side in disputing the progress and ascendancy of Austria and Russia in Turkey and the East. Nor need the alliance between France and England be jeopardized on account of Egypt and the Holy Land. The relations of France to the Papacy cannot continue permanently as they are. The predilections of the Papal Government are Austrian. Austria sustained by Russia presents a more stable support to the palsied Pontificate against the revolutionists than the Imperial upstart ruler of the fickle Gauls. I have no doubt but an antagonism will spring up between Napoleon and the Pope, which will place the former in hostility to the priest-power. Hence, as Louis' religion is only an affair of convenience and policy, his present zeal for the "Holy Shrines" will evaporate with his respect for the clergy, whom he uses as the mere tools of his ambition, even as they use him as the tool of theirs. It is true, he has entertained the notion of converting the Mediterranean into a French Lake, which, if persisted in, would originate implacable war between him and Britain. But other questions are exhaling from the bottomless pit subversive of that idea. Italy, and a frontier to the Rhine, with Belgium, and perhaps Spain, are worth more to France disentrained from Jesuitism, than Egypt and the Holy Land. If England recognize French dominion in Italy, &c., the Frog Power might concede Egypt and the Holy Land, and certain Mediterranean islands, to the protectorate of Britain, which, being a Protestant Power, might even admit of Roman Catholic ascendancy over the Holy Shrines in Jerusalem, if required.

Thus we see, from the working of things, that the Frog Power is the disturber of the general tranquillity; yet, in the approaching tumult of nations, no Power will make so little real capital out of the disturbance as it. "France," says a Frenchman, "is, of all the great European Powers, the one which has most to suffer in an eventual dismemberment of the Ottoman empire. Whenever it shall

are the golden, argentine, brazen, iron, and clay. Hitherto this dominion as a unit has never stood upon its Feet. The golden or Nebuchadnezzar sovereignty was Euphratean; the Medo-Persian, or argentine, also; likewise the brazen or Macedonian and Greek; and the iron or Romano-Greek and Moslem: but the Ferro-Aluminous, or iron and clay, Feet Sovereignty has not yet appeared on the Dragon territory. When it does, however, it will be Euphratean when manifested in full; for Persia, Mesopotamia, Syria, and Judea will be included in its domain. The Moslem Sovereignty of the iron element is already Euphratean and drying up; and the clay has approached nearly to the source of the Euphrates, where at Mount Ararat, the Russian empire joins Turkey and the kingdom of Persia. The mission of the Frog Power is to bring down the confines of the Russian empire from the north, so as to include the greater part of Assyria and Palestine. This is prevented for the present by the Circassian resistance to Russia in the Caucasus. But when the schemes of Napoleon shall cause the Czar to seize upon Constantinople, and to pour his cossacks into the plains of Anatolia, he will be able to cut off their supplies, and to take the Circassians in the rear, and so bring their resistance to an end. The Clay element will then be on the Image territory an Euphratean Sovereignty. The clay-head being sovereign of 12 millions of Romano-Greek Catholics—the ferro-brazen element—and upon the Dragon-territory of the Image, will present before the world, “the iron mixed with miry clay”—Isaiah’s Assyrian, “the stretching out of whose wings shall fill the breadth of thy land, O Immanuel!” But “the Lord shall cause the glory of his voice, to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones: for through the voice of the Lord shall the Assyrian be beaten down, who smote with a rod.” Thus shall the giving of God’s Son to Israel “be with burning and fuel of fire.”

EDITOR.

A MOTLEY FAITH.

“Be ye perfect, even as God is perfect.”—JESUS.

DEAR SIR,

I wish to be saved; but surrounded by such a multitude of different faiths as there are in the world, I am at a loss to know what I must do to that end. I thought I knew something about this matter once, having “experienced a hope;” but some of your writings have fallen under my notice,

the perusal of which causes me to doubt if I ever knew anything upon the subject as I ought. I am so shaken in mind that I can hardly tell what I believe at present; but some time ago I thought (I will not term it “believed”) that there existed in my body a soul capable of living eternally unconnected with body of any sort. I thought that when the separation of the body and undying soul occurred, the soul if pious would be wafted into realms of bliss beyond the skies, and remain there till the last day: I believed, and do still, that Jesus called Christ is the Son of God, and somehow or other the Saviour of sinners; but I thought he was to come in person and burn up the earth, and destroy all the impenitently wicked upon it; after which he and the saints would reign over the earth (over whom I cannot say), the place of wolves, lions, tigers, and serpents, whose fierceness had been changed into the harmlessness of sheep, and domestic cattle. I regarded this reign of Christ and his saints as “the Kingdom of God;” and supposed that when their reign commenced, it would be signalized by the reunion of their souls with bodies raised from the dust. I called this good news, glad tidings of great joy; and the preaching of it I considered as the preaching of the gospel. As to the restoration of carnal Jews to Palestine, that was in my eyes pure foolishness, and those who preached it I styled “Judaizers.” As to baptism, I believed immersion was the most scriptural form; but by no means essential to salvation: yet to be safe, as I thought, I considered it best to be immersed. You see, then, what was my faith, or creed, and practice. I was very zealous for these things, considered as pious, and delighted to think that the Lord would soon appear. Now what I want to ascertain is, *in being immersed upon such a faith, did I believe the gospel and obey it?* Your conviction of the matter will much oblige

A SEARCHER AFTER TRUTH.

A MOTLEY FAITH PROVED TO BE VAIN.

“Your faith is vain, and ye are yet in your sins.”—PAUL.

The question proposed turns upon this for the answer, *has God promised the things stated as the subject-matter of our correspondent’s faith?* If he have, then he has believed and obeyed the gospel; but if he have not, then he has not believed it, and consequently cannot have obeyed it. But has God promised the things stated? Has he promised them to Abraham or to David, the holders of the promises? Or has he promised them to mankind at large through any of the prophets and apostles? Nay, so far from hav-

ing promised these things, he has promised the very reverse—things in truth utterly subversive of our correspondent's "thoughts."

The scriptures of the prophets, as is admitted by the highest authorities of "the Schools," are silent as death on "the immortality of the soul." "They do not teach it. Although believed in Egypt while the Jews were enslaved there, Moses, who was skilled in all their lore, makes not the least allusion to it in any of his books. This being admitted, it follows that it is not taught in the New Testament; for the writers of this volume through one of their company, declare, that they taught none other things than what Moses and the prophets said should be. Hence, being an unscriptural dogma, it is an unscriptural faith that professes it; consequently a "vain faith," and responsible for all the conclusions that flow from it.

If every child of Adam be born of the flesh with immortality in him, as is taught by the pulpit orators, then Paul's doctrine is not true, and is virtually denied. He says, that God will render eternal life to them who seek for immortality by a patient continuance in well-doing: but there is no sense in this—it is nonsense to that mind which responds to the tradition of congenital immortality. But Paul is right: men must "seek for" immortality, because they have it not. If they had it, the apostle would have proved himself but an unskilful workman, to have urged them to "seek for" what they already had in actual possession. He did not teach after this fashion; nor did any man whose eyes were opened by his instrumentality, and who continued in the faith formed in his mind by the apostle's teaching, come out and aver his belief of congenital immortality, disembodied existence, and consequent sky-kingdom glory. Therefore, as it was in the beginning, so it is now, and ever will be, that like causes produce like effects. The belief of the truth will produce truthful results, and *vice versa*. If a man profess with his mouth mere human hypothesis and tradition, it is certain he has not believed the truth with his heart; for out of the fullness of the heart the mouth speaketh. It is with the heart man believes unto righteousness, and with the mouth that confession is made to salvation. A man may lie, and confess what he does not believe, or believe what he does not confess. But we are not dealing with such. We are supposing that there is no hypocrisy. In such a case, then, we say, that apostolic, or scriptural teaching believed, never prompted the confession of faith in congenital immortality and sky-kingdomism; and that consequently "such

a faith," being a belief of untruth, is unjustifying and vain.

To confess faith in congenital immortality, disembodied existence, and sky-kingdomism, (for they all go together) is virtually to deny that "life and incorruptibility were brought to light by Jesus Christ in the gospel;" it is virtually to deny the resurrection of the just, and by consequence, that of Christ; also the kingdom of God in the land promised to the fathers. But one may say, I believe in congenital immortality, disembodied existence, and "gaining kingdoms in the skies;" and I believe also in the resurrection of Jesus and all mankind; and in the kingdom of God in Palestine! Then concerning such a *molley faith* it may be said, that the incompatibilities of which it is compounded resolve it into an *olla podrida*—a perfect mess, from which no one certain thing can be extracted, and called "the word of the truth." Such a composite reminds one of the *baquet*, or magnetic tub, filled with a *medley* of the most absurd and senseless kind. It is written of God's people, "They shall be all taught of God;" but assuredly no one was ever taught of him who rejoices in his word *made void by tradition*. A man deceives himself who imagines he believes in the gospel of the kingdom, while at the same time he believes in sky-kingdomism. If a man be scripturally convinced of the former, he rejects the latter of necessity as incongruous and incompatible. The Bible teaches but one system, and that is unique, and subversive of all others. He that is the subject of this teaching feeds on "the *unadulterated* milk of the word," and has no sympathy with the unenlightened thinkings of the flesh. A man who professes to believe two opposite and nullifying systems is double-minded, and consequently unstable in all his ways. His faith is neither this, nor that; but all things as it happens: an indefinite, intangible, impression. Such a creed is unworthy of the name of "faith," and to be eschewed by all searchers after truth.

There is no such kingdom promised in the Bible as that of Jesus and the Saints reigning over the earth occupied only by animals bereft of their ferocity. To affirm the burning up of all who are not saints at the coming of the Lord, is to deny the solemn and positive asseverations of the Almighty. All nations will not be destroyed at the appearing of Christ. They will continue to occupy their own lands, and to exercise themselves in commerce, manufactures, and all the arts of peace; and of their abundant prosperity they will bear willing tribute to Israel's King, reigning on Mount Zion, and in Jerusalem gloriously. But this is denied

by the dogma of "all the wicked will God destroy at the coming of the Lord." A faith, therefore, characterized by this dogma, is not "the full assurance of things hoped for (or promised), the evidence or conviction, of things unseen;" and therefore unjustifying and vain.

The mission of the Lord Jesus is not to destroy the nations, but to destroy their governments and oppressors, and to enlighten, regenerate, and bless them. He that does not see this, does not see the truth concerning the Christ, which is abundantly exhibited in the prophets: therefore to deny this, or to affirm something contrary to it, is to deny the truth concerning Jesus. Of what avail is it to admit that Jesus is the Christ, while we deny or make of none effect the things revealed in the prophets concerning him? To affirm of him what is contrary to Scripture, is to believe in "another Jesus" than he whom Paul preached. That man is not taught of God who does not believe what he has said concerning him in the prophets; and if not taught of him, he is no member of his family or household. It is said of the Christ, and therefore of Jesus whom God hath acknowledged, "he shall govern the nations upon earth;" "he shall break them in pieces as a potter's vessel;" "Jehovah girds him with strength for the battle," "subdues the people under him," and "makes him the head of the nations." "The Lord God shall give him the throne of his father David: and he shall reign over the house of David in the ages; and of his kingdom there shall be no end." "He shall sit and rule upon his throne as a priest upon his throne, and bear the glory." "He shall build the temple of the Lord;" "and execute judgment and righteousness in the land." These are things affirmed of Christ, not one of which has received the least accomplishment in Jesus. He is indeed a priest over the house of God, that is, over them "who hold fast the confidence and rejoicing of the hope firm unto the end;" but he is not yet "a priest upon his throne;" if he were, then the saints would be there too, for it is written, "To him that overcometh will I grant to sit with me on my throne, even as I also overcome, and sit down with my Father upon his throne," that is, in Zion which God hath chosen to place his name there. Now all this is utterly at variance with burning up the world, for in this event, there will be no governing of nations upon earth, and ruling as a priest, upon David's throne. I conclude, therefore, that he who believes in world-burning at the coming of the Lord, does not believe the gospel, but in traditions, that make it of none effect.

Without the restoration of the Jews, the gospel-kingdom cannot be. Empty Britain of its inhabitants, and leave only Victoria and the government, and there would be no kingdom; and for the obvious reason, that there would be no nation to rule over, or subjects to govern. Let the Jews, then, remain in their dispersion, and, though Christ and his brethren might be in Jerusalem, there would be no kingdom, as they would be a staff without an army, a government without a people. "The children of the kingdom" are Israel. There are two classes of them—the rulers, and the ruled. Both classes are styled "the children of the kingdom" by Jesus in Matthew; because in the aggregate they are all one nation. Deny the restoration of this nation to the land promised to Abraham and his Seed for an everlasting possession, and you make God a liar, and the gospel a mere invention of designing men.

When the two kingdoms of Israel were broken up by the Assyrians, the people of Seir said, "These two nations and these two countries shall be mine, and we will possess it: though the Lord was there." If what these Idumeans said became a fact, it is clear that Abraham and his Seed would not thenceforth possess it. But Jehovah had sworn to Abraham that he and his Seed should have it for ever, which was virtually denied by the saying of the Idumeans, who, in flattering themselves with the prospective possession of the land, "spoke blasphemies against the mountains of Israel," and in so doing "multiplied their words against God." Therefore he makes the following decree against Seir, saying, "As I live, saith the Lord God, I will make myself known among Israel when I have judged thee. And thou shalt know that I am Jehovah, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, they are laid desolate, they are given us to consume. Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them. Therefore, when the whole earth rejoices, I will make thee desolate."*

Now the principle revealed in this portion of the word is, that a party affirming a thing which, if established, would contravene the fulfilment of a promise of God, is, in so saying, speaking against that promise, and multiplying their words against Jehovah. To do this is to injure the reputation of God for veracity; which, to use a Greek word for an English phrase, is to blaspheme him and his promises. Mount Seir was guilty of this, and is consigned to desolation as a punish-

ment. Is it a greater offence to blaspheme the mountains of Israel than to blaspheme the nation of Israel; and is it not as much multiplying words against God to say, that their tribes shall be always dispersed, as to say of them and their mountains, "they shall be ours, and we will possess them?" I can see no difference at all; for to affirm the non-restoration of Israel to Palestine, is as much a denial of the promises of God, as to say that Idumea (and, consequently, not Abraham and his seed) should possess the land. It may seem a very light thing to this generation to affirm things logically subversive of God's promises; but the scriptures show clearly that no greater offence can be committed against Him, who says, "I HAVE MAGNIFIED MY WORD ABOVE ALL MY NAME." Ruin came upon Mount Scir for this blasphemy, and think ye who practice the same abomination, that God will hold you guiltless? Hear the word of the Lord, ye despisers of Israel, and wise in your own conceits;—"If the ordinances of the sun for a light by day, and of the moon and stars for a light by night, depart from before me, saith Jehovah, the children of Israel shall even cease from being a nation before me in the age: if heaven above can be measured, and the foundations of the earth be searched out from beneath, I will also cast off all the seed of Israel for all that they have done, saith Jehovah." Now, the departing of these ordinances, the measuring of boundless immensity, and the searching out of the foundations of the earth, by men is impossible; it is therefore also impossible that Israel can continue in everlasting exile from the Covenant-land. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord redeems Jacob, and ransoms him from the hand of the stronger than he: Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith Jehovah."*

I say then, hath God cast away his people, Israel, whom he knew in the days of old? Yea, saith the pious sky-kingdom gosseller!

"God forbid," says an apostle; "God hath not cast away his people whom he knew before. If they abide not in unbelief they shall be grafted in: for God is able to graft them in again. . . . when the fulness of the Gentiles is come in." It is clear, then, that the faith of such a gosseller is not in harmony with Paul's. He looked for a restoration of his countrymen to the favor of God, and their land; while the other consigns the whole race to perdition at the burning up of the world! Is such a faith, "the substance of things hoped for," although it believes in the divine sonship of Jesus, and his history? A faith justifying that repudiates the restoration of the kingdom again to Israel, that denies the reëstablishment of David's throne in Zion, and scoffs at the idea of Jesus, the crucified King of the Jews, wielding the sceptre of the world from thence! Impossible. It is a faith that gives God the lie, and exposes its possessor to a curse when the Lord appears.

From these premises, then, I conclude, that our correspondent's immersion was not obedience to the gospel. The New Testament baptism administered by the apostles on and after Pentecost, was the obedience to "the faith" prescribed by "the law of faith." That faith is defined by Paul "the *hypostasis* of things hoped for, the *elenchos* of things not seen." *Hypostasis* is a word opposed to *phantasia*, i. e. mere appearance or phantasy; or, I would say, doubtful supposition, or opinion; and signifies, foundation, substance, a firm persuasion, confident anticipation, or assured expectation. *Elenchos* is whatever serves to convince; and therefore argument, proof, demonstration, which, laying hold of the heart or mind, becomes conviction. Hence, Paul, in writing to persons having this faith, says, "We desire that every one of you do show the same diligence to the full assurance of hope unto the end:" and again; "Let us draw near with a true heart in full assurance of faith. . . . let us hold fast the confession of THE hope." The faith then which justifies, is "the full assurance of things hoped for, the conviction resulting from demonstration of things not seen as yet."

From this apostolic definition of faith it is evident, that opinion, or supposition, is excluded. Hence, a man whose head is filled with a medley of truth and error, of which our correspondent is an example, cannot now have, or ever have had, the faith of the gospel; so that his immersion cannot have been the obedience of the gospel. If there were more of this faith there would be more christians of the right stamp in the world. The great desideratum of our day is faith, or a confident belief of the unadulterated truth working in the heart as a principle of action.

* Jer. xxxi. 10-14.

This is scarcer than diamonds, and almost as rare as precious stones in the crater of Vesuvius. To apply the word *faith* to the credence of our day is a prostitution of the term to an unholy thing. The popular mind is ignorant of the "things hoped for, and unseen as yet;" and being ignorant, or doubtfully disputatious, or scornfully opposed to them, cannot obviously, whatever the practice, be in the obedience of the things summarily indicated as "the truth." This ignorant, disputatious, scornful state of mind, was the mental habitude of many immersed persons, who now reject what they regard as the foolishness of their past convictions; yet they cling to their immersion as a holy thing! As if any act could be a holy religious action which is predicated on a sincere belief of nonsense; for all is nonsense which is not the sense of scripture, no matter how firmly, and sincerely, or by whom, believed.

The "full assurance of hope" presupposes the definiteness of the "things hoped for and unseen." If it were not so, how could Paul with propriety exhort his brethren to "hold fast the confession of the hope?" "The hope" is a phrase that excludes all vagueness, and indicates certainty. "The faith," "the hope," "the word," "the truth," "the gospel," are words which refer to some particular *system of things* of a cheering character, revealed of God for belief and expectation. "Things hoped for and unseen" are not what individuals may choose to hope for as most agreeable to their views of what ought to be. To assume this would be to reduce "the hope" to a hope; and the certain things that God has promised, to the vague, intangible, feel-like-its, and wishings, of the carnal mind. He that thinks God's thoughts thinks in direct opposition to the thinkings of the flesh. Were it not so, there would be no need for men to be taught of God; for in that event he would have nothing to teach them, which the thinking of the flesh might not elaborate independently of his revelations. The thinking of unenlightened flesh is that man's deadliest foe who regards it. It is the *sophistry* of sin, and leads him to conclusions contrary to the written word. Contentment with an immersion predicated upon ignorance or unbelief of the unadulterated word is a part of this *sophistry*. By faith are ye justified in the obedience of the truth; and not by dipping, being ignorant or faithless thereof.

We find then that the faith which justifies comprehends something more than the belief that "Jesus is the Christ, the Son of God." If this were enough, then were the "devils" justified of old; for it is written, "Devils came out of many, crying out, and saying, Thou art Christ, the Son of God."

The devils believed there was one God, and they believed that Jesus was his Son, and also the Christ; and we may add on the testimony of James, "they believed and trembled." If then a trembling belief in the personality of Jesus were all-sufficient and justifying, why were not the devils justified? And if this were the great and sole salvation truth, why did Jesus rebuke them, and suffer them not to speak? For Luke says, "they knew that he was the Christ." Again, in the case of Nicodemus and the rulers of Israel. "We know," said he, "that thou art a teacher come from God"—was he, therefore, justified, or qualified to inherit salvation? By no means. Was Jesus content with this recognition of his divine mission? No. He forthwith directed the attention of Nicodemus to the subject matter of his teaching. As if he had said, "You admit that I have come from God, and that consequently my personality is such as I claim for myself, now why do you not believe what I preach about the kingdom? Verily I say unto you, Except you be born from above you cannot see it, nor enter into it." Jesus was sent to preach the kingdom of God, and not to preach himself: he left this for his apostles to do, when they should preach the kingdom *in his name*.

But as it was in the days of Jesus, so it is even now—Devils believe and tremble. The word is *δαίμονια, daimonia*, spirits, not "devils" in the Gentile sense, or as if the word were *διαβολοί, diaboloi*. Spirits such as those whose manifestations originate from phreno-magnetic circles, and speak by mediums in our day. The policies of the Pope and Austrian emperor are styled *πνεύματα δαιμονίων, pneumatá daimonion*, or the breathings of knowing spirits, or demons. They are, therefore, demons, or devils, if the reader prefer the word. The term is applicable to all people of like faith and character. These devils, then, believe that Jesus is the Christ, the Son of God; and that he died and rose again for the sins of the world. And where is the God-dishonoring sect, Greek, Latin, or Protestant, that does not believe it? Adulterers, murderers, and thieves believe it,—pious and impious all alike! If this be the faith that justifies, what constitutes the difference between saint and sinner? The wisdom that is from beneath, and therefore earthly, sensual, and devilish, replies that the saint is a penitent believer, that is, sorry for his sins; but the sinner is not. The difference is a matter of repentance, not of faith. The wisdom from above, however, does not teach this. It is the faith that makes the difference between the saint and sinner. The saints believe in the things of the kingdom, and in the personality or name

of Jesus, which lead them unto repentance; the sinner believes in the sonship and divine mission of Jesus, but has no faith in the things of the kingdom promised, and is, therefore, “without hope,” and a sorrower unto death.

From the whole, then, I conclude that it is good, but insufficient for salvation in the kingdom, to believe that Jesus is a teacher come from God, whose Son and Christ he also is. It is likewise necessary to believe what the great teacher taught; for salvation is promised on condition of believing this. “This gospel of the kingdom must be preached among all nations,” said he; “he that believes and is baptized shall be saved; he that believes not shall be condemned.” Immersion without faith in this is not worth a centime. Of this I am fully assured; and being so, I submit my conviction of the matter as requested by “a Searcher after Truth,” to his candid consideration, in hope that he may arrive at a conclusion satisfactory to his own mind, and in harmony with the word of God.

EDITOR.

“IMMANUEL.”

It remains further, that we open the mystery of the name “Immanuel;” which being interpreted, saith St. Matthew, is “God with us.” Now it is a thing worthy of remark, that the angel had immediately before instructed Joseph to call his name, not Immanuel, but Jesus. Where then, or how, it may be asked, was Christ called Immanuel? No where is he so called in the Scriptures, save in the next chapter of this prophecy, where it is said (ver. 8.), “The stretching out of the Assyrian’s wings shall fill the breadth of thy land, O Immanuel;” and in the 10th verse, where it is said, that “the counsel of the heathen shall not stand, because of Immanuel.” Now both of these passages refer to a time and an action which is not yet accomplished; though it hath had its beginning; for the counsel of the Assyrian and his confederacy have not yet come to nought, and the stretching out of his wings doth still overspread the land of Immanuel. Moreover, it may be truly said that Immanuel did not purchase the land until he had kept the conditions of the Old Testament, which stood in perfect obedience to the law; and, therefore, it could be called Immanuel’s land only with reference to a time posterior to his incarnation. And, since his incarnation, he hath not been with us, but absent from us. But before he departed, he gave a promise that he would come again, and receive us unto himself; “that where I am there ye may be also;” that is, he maketh a distinct

promise, against a future time, that he and his people should never more be separated as they are at present. The present, therefore, is not the time when he can be properly called Immanuel; for by his own account he is not with us in person, but only in spirit, in the Comforter. Wherefore Paul saith (2 Cor. v. 8), that “to be absent from the body is to be present with the Lord;” and (ver. 6), that “to be at home in the body is to be absent from the Lord.” And the time specified by the same Apostle, when we shall be ever with the Lord (1 Thess. v. 17), is at the descent of Christ from heaven, the resurrection of the righteous dead, and the change of the righteous living. With no propriety, therefore, I deem, can the name of Immanuel be applied to the days of his flesh, during which, though the Word did tabernacle amongst us, it was only for a day, and not for a permanency; a brief season followed by a long absence, which again is to be followed by an eternal presence and residence with us. Besides, while he abode in the likeness of sinful flesh, he was not the Son of God to the knowledge and confession of the spiritual man; because it is written “No man can say that Jesus is the Son of God, but by the Spirit of God;” and again, it is written, “Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” Besides, our blessed Lord, in the days of his flesh, did perform none of those great works which are prophesied of Immanuel in the following chapter; which are, to deliver his land from the Assyrian, to bring the counsel of the heathen to nought, to multiply the nation, to break the yoke of their burden, to sit upon the throne of David, and to establish the boundless government thereof for ever. Against what time, then, shall this name of Immanuel come to him by right? When he shall come in the glory of his Father to take up his eternal residence in the midst of Israel. And when is this? In the new heavens and the new earth, and the restored Jerusalem; when all things shall be generated anew, and the former things be passed away. In that dispensation, therefore, which is about to come upon the earth, the Son of the Virgin shall both be, and be known to be, “Immanuel, or God with us.” And this, indeed, shall be his distinction in that day, from the invisible, incomprehensible Godhead of the Father, who is not with us, but worshipped as apart from us; or rather, who is everywhere, and, therefore, not peculiarly any where. At present Christ is not “God with us,” but God with the Father, seated on the Father’s right hand; but then he shall be “God with us,” and not God with the Father: so that the successive condi-

tions of the Son seem to be these three ; —his eternal dwelling-place in the bosom of the Father ; his present seat at the right hand of the Father ; and his permanent abode with men ; in the last of which I include the days of his flesh, which was to us the seal of all the promises and prophecies concerning the eternal manifestation of God, and the pledge of his coming to reside permanently with us, against the dispensation of the fullness of the times. He attained in the days of his flesh unto the humiliation of being the Virgin's Son. He hath taken this lowly degree of existence, and seated it in honor and glory at the right hand of the Father ; and the Father who hath given him this honor, is preparing all nations for his government ; which being accomplished, he shall then come as a man of war and settle himself in victorious peace over the obedient earth, dwelling in the midst of his people, and enjoying the name "Immanuel."—*Prophetic Expositions.*

THE PROPHECY OF THE INCARNATION.

It appears from this great prophecy of the incarnation, that the idea which was given of the Man-God, or Immanuel, was that of a deliverer and rightful inheritor of the land of Israel, the destroyer of all its oppressors, the remover of all its bondage, the multiplier of the nation, the increaser of its joy, the occupant of its throne, and the governor of its people for ever, yea, and the monarch of an universal and eternal dominion upon the earth. These predictions concerning the child are in this prophecy, and no others are in it. If it mean not this, it meaneth nothing. If a child was ever born of a virgin, it was for these ends he was born. And if he have not fulfilled these ends, then he is yet to fulfil them, nor would such a delay weaken but rather confirm the prophecy ; for there is mentioned a mysterious waiting on his part, and rejection of him of their part, and a woeful visitation of darkness in consequence thereof. And accordingly they are so found till this day, rejecting his aid in miserable woeful darkness, nothing of all the glory having been accomplished, but the very reverse ; because the season of his waiting is not yet expired. The prophecy therefore waits still for its great accomplishment in the Son of the Virgin, by the act and power of the Son of the Virgin. If any one say, No ; Jesus of Nazareth shall never sit upon David's throne, nor rule over the house of Jacob ; then I say, Jesus of Nazareth is not the person here prophesied of, but some other. If they say, Yea, but he is the Immanuel born of the Virgin, who

is now spiritually filling the spiritual throne of David, and spiritually reigning over the spiritual house of Jacob, and spiritually holding universal spiritual empire ; then all I have to say, I do not know what the spiritual throne of David means. "It is the throne of a believer's heart." Where learned you to call a believer's heart the throne of David ? "It is the throne of the Majesty on high." How dare you blaspheme, and call the throne of God, the throne of David ? And what use was there to tell Abaz, in his present straits, that a Son should be born and a child given, who should reign in the hearts of men, and be exalted to a throne of God in the skies ? And what signs of such an event were those two which were granted ? Besides, these spiritualists know not where they lead themselves. If they will have all the substance of Immanuel's work to be invisible and spiritual, then I will have his birth also to be spiritual and invisible upon earth. If they will annihilate the greater part to please themselves, I will annihilate the lesser part to vex them ; and then what have they left of all this bright and glorious prophecy but the shadow of a dream ?—*Proph. Exp.*

OPPOSITION BENEFICIAL.

It is apparently a certain and standing law that the very opposition which is always being offered to the advancement of truth, whether by uncongenial circumstances or inconsiderate man, is overruled by principles as fixed, if not yet so calculable, as those disturbing forces that systematically retard the flight of Encke's comet, or drag big Neptune from his solar orbit. Both the new investigator and his hinderers may rest assured, that they unconsciously conspire at once to hasten and to steady the career of knowledge.—*Edinb. Rev.*

THE MOSLEM EMPIRE.

THE latest news from Constantinople "be fore going to press" shows that the Sultan's last hour is at hand. His overthrow will be a cheering event to the student of prophecy, who will see in it the manifestation of "the Kings of the East" approaching.—June 15, 1853.

Immortality is life manifested through incorruptible body.

God only is essentially deathless ; or as Paul expresses it, "God only hath immortality."

"He that believes not the gospel of the kingdom shall be condemned."—*Jesus.*

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, 1853.

[VOL. III. No. 8.

THE SABBATH.

THE following report is an outline of one of a series of lectures being delivered at Convention Hall, 179 Wooster street, by the editor of this paper. The lectures which have been already extemporized have treated of "The Beginning;" of the "Elohim;" of "the Earth in its pre-Adamic state;" "the Spirit of God;" the antecedence of *spirit to matter*; the "Heavens and the Earth;" the creation-days not geological periods; the non-original creation of the sun, moon, and stars on the Fourth Day; the creation of Man in the "image and likeness" of the Elohim; Man's original dominion; the Four States revealed in the Bible; &c. &c.

The lecture now presented to the reader, is upon that theologico-political "vexed question," the Sabbath. The lecturer considers that if the doctrine of the sabbath as it is exhibited in the Holy Scriptures were understood, there would be an end to all sabbatarian disputes, that sabbath-desecration denunciations would be withheld, and much valuable time within and without the halls of legislation would be saved, both in America and Britain. He states that *in its origin* the sabbath was not a religious institution. It was *Paradisaic*, but not religious. He hoped the audience would not misunderstand him in this. He thought they would not when they understood the sense in which he used the word "religious." *Religion* is a Latin noun converted into an English one by the addition of the letter "n." *Religio* may be derived from the verb "*ligo*," to close up by binding, as *vulnera veste ligare*; and the particle *re*, implying that the thing bound up had once been united, but being divided needed to be *made one again*. This might not be the pagan import of the noun, but it was unquestionably the scriptural. The *paradisaic* was a state of *union* between God and man, which union sin, "the transgres-

sion of law," divided. Hence, *religion* is that remedy or system of things, divinely appointed for closing up the breach, and restoring *paradisaic harmony upon the earth*. As the Sabbath, therefore, was instituted before "sin entered into the world by one man," it is evident that it was no part of the sin-remedy, and consequently not a religious institution.

Shavbath, called "sabbath" in our tongue, signifies *cessation, resting, or time of rest*, from the verb *shavath*, he ceased; hence the phrase, *eth-yom hashshavath*, the resting or sabbath day. Moses says that this day was "*the seventh day*," and that it terminated the period during which the Elohim by the Spirit of the Invisible were occupied in fitting up the earth as a dwelling-place for the animal races. The work being ended on Friday night, *shavath*, he ceased, the Spirit ceased or refrained from *creating and making* on Saturday. Hence the reason given for blessing and sanctifying the seventh day—"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." He did not rest in the sense of being tired; for "the everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary:" but he simply assumed inactivity, or ceased his demiurgic operations. What the words of blessing were we cannot tell, because they are not recorded. We may, however, infer that they were words of promise to man for whom the sabbath was made; and judging from subsequent revelation, we may conclude that the words of sanctification and blessing predicted a state of things upon the earth in the enjoyment of which all Adam's posterity approved of God should "be as the gods," holy, happy, and in perfect harmony with himself.

To sanctify is to make holy. This is the prerogative of Deity. Holiness is not an

essential quality of time, space, or matter, so that if either of these is made holy, it must be by virtue of its being constituted such. Man, originally "upright," has lost his integrity, and is defiled. He is therefore essentially the opposite of holiness; and cannot therefore confer upon things an attribute of which he is himself destitute. To make things holy is to separate them from a common to a special use according to divine appointment. Men cannot therefore of their own notions make ground, buildings, persons, times, seasons, and days, holy. They may agree among themselves to call cemeteries, churches, and days, holy; and can inflict penalties for the "desecration" of such things; but the violation of their laws with respect to these, lowers no man in the estimation of God. Adam did not sanctify the seventh day. If he had made the attempt he would have failed, not knowing in what an acceptable sanctification would consist; and this is precisely the difficulty in which his posterity are involved—they have a vague idea the day should be kept holy, but they know not how to do it, much less do they know how to make it so. God made it holy by his absolute authority. He made it holy for man's benefit; for the Lord of the sabbath has so declared, saying, "The sabbath was made for man, and not man for the sabbath."

The lecturer proceeds to remark, that beyond an allusion to the division of time into periods of seven days in the account of Noah's sending forth the dove from the ark, nothing more is said about the seventh day than what is contained in Gen. ii. 2, 3, until a miracle was wrought to prevent its desecration, in giving a double quantity of manna on Friday and none on Saturday; and until its observance was enacted by a law accepted by the Twelve Tribes of Israel. The church and state of this renowned people was one and indivisible, and grafted upon the stock, whose roots were "the Foundation of the World." They were therefore told to "remember the resting-day, to keep it holy." In what way it was to be kept holy is defined in the sabbath-law. It consisted in not doing any work on the seventh day. There was no other way of keeping it holy. The Son of Man, who is Lord of the sabbath, taught that it was "lawful to do good on the sabbath day;" but then for an Israelite to kindle a fire, or pick up sticks, or buy and sell, or speak his own words, or do any kind of work, or for any other member of his household, stranger, or any thing that was his, to work and pursue the ordinary avocations of the previous six days, was doing evil and not good, for the simple reason that God had forbidden it. To observe the

seventh day law in letter and spirit was to keep it holy; but to violate it in one particular was to be as much guilty unto death as if no regard were paid to the day at all; for the transgressor came under the sentence, which extended to the violation of the Mosaic law, in whole or part, namely, "Cursed is every one that continueth not in all things written in the book of the law to do them." Besides this total abstinence from work, "two lambs of the first year, without spot, and two tenth deals of flour for a meat offering, mingled with oil, and a drink offering of strong wine to be poured unto the Lord," were to be offered as the burnt-offering of every sabbath, beside the continual burnt-offering, and its drink offering. These sabbath-offerings, like all others, were only acceptable from the Altar and from the Holy Place of the tabernacle and temple. It is clear, therefore, from the requirements of the law, that not only do the pious among the Gentiles not keep the sabbath, but neither can they, nor the Israelites, however zealous for its observance.

But, saith the lecturer, the observance of the seventh day was only enjoined upon those who were "under law" to God; not upon those who were "without law;" that is, non-Israelitish nations. The sabbath was "a sign" between the God of Israel and that people; and signified good things to come upon them, and through them upon the rest of mankind, when "the times of the Gentiles" should be fulfilled. This appears from the words of Jehovah to Israel by Moses his faithful servant in all his house. "Verily," saith he, "my sabbaths shall ye keep; for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth work on the Sabbath-day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

That the observance of the seventh day was given exclusively to the house of Israel appears from the reason assigned for imposing it upon them. "Remember," saith Moses, "that thou wast a servant in the land of Egypt, and that Jehovah, thy God, brought

thee out thence with a mighty hand, and by a stretched out arm: therefore, the Lord thy God commanded thee to keep the Sabbath day." When they were slaves in Egypt they served a hard bondage to Pharaoh, having no rest to their souls; but after being "baptized into Moses in the cloud and in the sea," the nation rested from its work, and in anticipation of its rest under Joshua, kept the Sign-Sabbath in the wilderness. The Egyptian servitude, the national baptism into Moses, the wilderness-cessation from the works of slavery, and the Joshua-rest in Palestine, were, however, examples only, first, of things spiritual in relation to baptized believers of the gospel of the kingdom; anticipative, secondly, of things national on a grander scale, when, the world having passed through its MILLENNARY WORKING DAYS of six thousand years from its foundation, the Twelve Tribes and the Nations of the Earth, ceasing from their own works in which they serve their own lusts, and the tyrants who oppress them in mind, body, and estate, shall, by a mighty hand, and outstretched arm, be constitutionally inducted into Abraham and his Seed, the Christ, and keep the DIVINE SABBATISM, the rest that remains for Israel in their own land under their glorious and immortal rulers; and for the nations under their own vines and fig-trees, in all the Day of Christ, the *Millenary Sabbath Day* of a thousand years, in which God and men will cease from their works, and be refreshed.

The present dispersion of Israel is the penalty for not keeping holy the seventh day in its true significance. For if they had turned away their foot from the Sabbath, from doing their pleasure on God's holy day, and called the Sabbath a delight, the holy of the Lord, honorable; and had honored him, not doing their own ways, nor finding their own pleasure, nor speaking their own words: "then," saith Jehovah, "shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee, O Israel, with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Thus testifies Isaiah; and the testimony of Jeremiah is like it, only with a threatening of the consequences to the nation if it did not keep the day. "It shall come to pass if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of Jerusalem on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain

for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise. But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." That fire has been twice kindled unquenchably, once by Nebuchadnezzar, and once by Titus: and on both occasions, because they regarded not the Sabbath of the Lord in the way that pleased him. At the Assyrian overthrow of their commonwealth they defiled the Sign-Sabbath; and at the Roman, they refused to hallow it in its spiritual signification, by ceasing from their own works in no longer serving sin in the lusts thereof, and delighting in the Lord whom Jehovah had sent them as an ambassador of peace and glory to the nation—the Angel of the great Sabbatic Covenant.

"The law," which is a phrase expressive of the Mosaic institutions in the aggregate, being "the representation of the knowledge and the truth," and "the pattern of things in the heavens," the sabbath, which, being incorporated into it, is a part thereof, is also "a shadow of things to come." The sign-sabbath is a "rudiment" or "element of the world;" and therefore classed among "the weak and beggarly elements" to which the Galatian christians wished again to be in bondage. In writing to the Colossians the apostle says, "Let no man judge you in respect of a holy day, or of the sabbath: which are a shadow of things to come; but the body (casting the shadow) is of Christ." Jesus rested on the seventh day in the silence of the tomb from all his work pertaining to his offering for sin; and on "the eighth day," commonly called Sunday, or the first of the week, arose as the Light of the new creation, as a strong man to run a race. The mystery of the Sabbath was thus laid substantially in him. The sabbath, or "rest remaining to the people of God," was proclaimed in his name to the Jew first, and afterwards to the Greek. All believers, who desired to enter into that rest, were commanded to "cease from their own works, as God did from his;" in other words, to sabbatize from sin, by being "buried with him by baptism into death" to sin; "that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life." This, saith the lecturer, is the only way Jew or Gentile

can keep the sabbath, so long as the commonwealth of Israel, and the dwelling place of David, are in ruins, and trodden under foot of the worst of the heathen, as at this day.

But the seventh day was only one of the sabbaths of the law. To mention no others, the eighth day was also a sabbath. The first and eighth days of the feast of ingathering, were sabbaths. This feast was representative of the future ingathering of the Twelve Tribes into their own land; and of the gathering of the Saints, the palm-bearers, with them unto Messiah their king, when both classes shall rejoice before the Lord. They will then celebrate the eighth day as the sabbath day of the Age to Come instead of the seventh, as it is written in Ezekiel, saying, "Seven days shall they purge the altar, and purify it, and the priests shall consecrate themselves. And when these days are expired, it shall be, that upon the eighth day (Sunday) and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings, O Israel; and I will accept you, saith the Lord God." This testimony relates to the order of things in the kingdom of Israel under Messiah the Prince during the Millennium. Israel and the nations will then keep the Eighth-day, instead of the Seventh-day, Sabbath, as under Moses. The gospel is glad tidings concerning that kingdom and age; and those who believe it, and have obeyed it, being therefore the heirs of its kingdom and glory, sabbatize by ceasing from sin, and rejoicing in their present eighth-day probation in hope of entering God's millennial rest by a resurrection to the life of the age to die no more.

There are two crotchets among the people respecting the sabbath which deserve a passing notice in conclusion of the subject. The one is that the seventh day, or Saturday, should be kept holy according to the Mosaic law; and the other is that Sunday should be observed as the Jewish sabbath. The adherents of the former, are Israelites, and Gentile Sabbatarians; while those of the latter, are the pious who maintain that the seventh day observance was changed for the keeping holy of the eighth according to the sabbath law. Both these classes are great sticklers for keeping holy their sabbath days after Moses' prescription; yet, it is manifest from what has gone before, that they have no scriptural claims to the approbation of the Lord for so doing. If Sabbatarians would keep the seventh day holy, they must keep it according to the law thereof. They have no right to dispense with what suits them not, and to retain the rest. Neither God nor Moses have given them this license. In lighting fires, making

up beds, cooking, using their horses, &c., and preaching sermons, which is "speaking their own words," certainly not the Lord's, they break the sabbath and defile it, as much as any anti-sabbatarian, who performs double work on Saturday that he may lose as little as possible by resting from his labor on the following day. Such keeping of the Sabbath in the light of Moses' law, is truly wonderful, and only paralleled by the others who impose on God the pretension of keeping his sabbath by abolishing the celebration of the seventh day, and observing Sunday after their own taste and convenience. When God says, "Keep holy the seventh day, O Israel, by resting from every kind of work, and offering the sacrifices of the law;" he does not mean, "Keep holy the first or eighth day, O Gentiles, by resting according to your views of profit or convenience." Yet, practically, such is the construction put upon his words by those, who would bind heavy burdens upon men's shoulders, grievous to be borne, but would be the last to help them to endure. A rest of one day in seven is an excellent provision for laboring, and business men; and if they could be persuaded to use it aright, it would be inestimable. They cannot, however, keep Sunday to the Lord as his day, while they remain disobedient to the "one faith." They must believe and obey the gospel, and then "continue steadfastly in the apostles' doctrine, fellowship, breaking of bread, and in prayers." When such assemble on the First Day for the worship of the Father in spirit and in truth; and to honor the Son even as they honor him, showing forth his death, and memorializing his resurrection, in hope of his appearing in his kingdom and glory, ceasing from their own works, and doing the works of God; they observe the Lord's day in the only way acceptable to Him who seeketh only such to worship him as are intelligent in the truth.

Having brought the subject to this point, the following recapitulation is presented, which concludes this exposition of the Bible doctrine of the Sabbath. I have shown,

1. That the seventh day is the measure of the duration of each of the previous six days of the creation-work;

2. That God sanctified, or separated it, from the other days of the week as a sign foreshadowing good things to come, in a millennial sabbatic day; which should be a sabbatical refreshing for mankind when the work of replenishing the earth, and subduing it, should be sufficiently accomplished;

3. That the hallowed seventh day was incorporated with the institutions of Moses; and its observance imposed upon the Twelve Tribes of Israel, with the penalty of death

to all individual violators of its holiness, and the overthrow of their commonwealth for its national desecration ;

4. That the hallowed resting day, called Saturday by the Gentiles, was enjoined by the Mosaic law as a sign between Jehovah and the descendants of Jacob or Israel—a sign of the divine rest they shall enjoy from all their national afflictions, under their own kings and princes of the house of David—adopted into that royal house by an obedient faith in the gracious promises covenanted to him : and destined to ride upon the high places of the earth in the everlasting age ;

5. That God commanded Israel to keep the sabbath day, because that in bringing them out of Egypt he had caused them to rest from all the works imposed upon them by Pharaoh's taskmasters ;

6. That non-Israelitish nations were never commanded to keep the seventh day holy ;

7. That Sunday, or the first day of the week, was never imposed upon the nations by divine authority to be kept holy according to the law of Saturday or the seventh day ;

8. That the seventh day is kept holy neither by Israelites, nor Sabbatarians ; because they do not observe it according to the requirements of its law ; which, under existing circumstances, can be kept by none ;

9. That Sunday will be the sabbath, or resting day, for Israel and the nations, when they shall all be constituted the kingdom and empire of Jehovah's king in the Age to Come. And lastly,

10. That the only persons who keep holy the sabbath day in its spiritual signification, are those who, having become obedient to the gospel of the kingdom promulgated in the name of Jesus as its king, " cease from their own works, as God rested from his."

THE MOVEMENTS OF RUSSIA.

THE following is the copy of a letter addressed by the editor to Lord Palmerston, the Secretary of State for Foreign Affairs, at the epoch of the Autocrat's intervention in aid of the Emperor of Austria against the Hungarians, and with the ulterior view of putting down rebellion throughout Europe. Thinking it might be interesting to the readers of the *Herald* at this crisis of renewed manifestation of autocratic ambition, it is now inserted in our columns. They will see that our prevision takes precedence of historical development, proving thereby the possibility of a correct interpretation of the prophets before the events they predict have come to pass. On June 10th, 1853, I delivered a discourse at Rochester, N. Y., on the *Mission of Russia*, in which I showed the

identity of the Moscovite Power with the Gogue of Ezekiel and Daniel's King of the North, in c. xi. 40 ; and that we might expect news of a warlike character from Constantinople every mail indicative of the movement of Russia against Turkey, as a result of the policy of the Frog-Power in Moslem affairs. In three days after tidings were published in New York that the Russian ambassador had left Constantinople, and that the Autocrat and Sultan were preparing for war. News has not yet arrived of its declaration ; but this will come eventually : for, as I have often remarked in view of the divine testimony, peace cannot be maintained. The Moslem will lose the Dragon's throne, and yield it to the Czar. This will be a great sign of the times. Thenceforth events will develop rapidly. The Sultan's will not be the only imperial dynasty that will fall. The mission of the Frog-Power being accomplished, Napoleonism will give place to the *Fleur de Lis* ; and the Bourbon dynasty will shine forth the reflector of the imperial majesty of the Czar. Events will head onwards towards the East. Palestine will be invaded, Egypt annexed, and Jerusalem captured, by " the proud man, who keepeth not at home, but enlargeth his desire as the grave and as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people—lading himself with thick clay." Possessed of the Holy Shrines, the mission of Russia is complete. This is the great sign to the believer that the Lord may hourly appear—this is the crowning event of the worldquake in 1848. " Watch" then, and be thankful that you are favored, O Reader, with the monthly visits of a Herald, which points out to you with the precision of this periodical, the steps by which the great consummation of the faith is so surely and rapidly approaching. The King of Israel will not come upon you as a thief if you have wisdom enough to heed the things urged upon you in these pages. There is but little time left you to prepare for His manifestation. Woe be to you if he appear before you have put on the wedding garment. There is no time for delay. Therefore trim your lamp with the oil of truth, that you may shine in the day of darkness and distress.

Lord Palmerston is said to hate Russia and Austria. It may be so ; it is well known they have no affection for him, or his country. This enmity will increase and make Britain what she ought to be—the preadventual antagonist of the Assyrian, and the promoter of all good works, in the interest of the Jews and the Holy Land. The letter subjoined was a proffered hint in this direction. Whether it was discerned by his

lordship, or perceived as a wink to the blind, I am not prepared to say. The letter is before the reader, who can draw conclusions for himself.

June 17th, 1853.

EDITOR.

LETTER TO LORD PALMERSTON.

Your lordship, as "*Secretary of State for Foreign Affairs*," is doubtless well aware of the movements of Russia. The advance of such a Barbarian Host cannot be viewed with indifference by the Minister of a power having such a commercial stake in Europe and India, as Great Britain. To a statesman, reasoning from the premises of the past and present only, the future must be dark, or at most problematical. Can your lordship divine what will be the end of the Autocrat's beginning to put down rebellion in Europe? You may "guess," and conjecture, and "calculate," but without a revelation you cannot define the consummation of his ambition. *Conjecture as to future results* is the basis of the Foreign Policies of all nations. If the French President had revised the inconvenient results of General Oudinot's expedition, he would probably not have sent him to Italy, and, if your lordship had seen the end of the Sicilian affair from the beginning, it is almost certain you would not have troubled yourself about the matter, unless to keep in check the impulses, or eccentricities of Gallic Diplomacy. Good, however, has resulted from your lordship's Sicilian and Italian policy, notwithstanding the thunderings of *The Times*. You have amused the Gauls and Propagandists, now exciting hopes and then creating fears, by which a diversion has been created in favor of the gallant Hunns, and time gained for the Austrians to make temporary headway, that they might be enabled to take part in the crisis that has overtaken Rome. A very important thing, by-the-by; for by delaying the catastrophe at Rome, the collision between France and Austria is rendered more certain; and a power has at length been introduced into Italy, which will bring times of trouble upon the Austrians there as it did in former years.

Certainty, then, as a foundation for Foreign Policy, is "devoutly to be wished," I apprehend, by all Foreign Secretaries. Now, there has arisen no question of an importance to England (and Europe too) equal to that now arising out of the movements of the Autocrat. Your lordship ought to know what is the great crisis of the age looming in the future; and I am certain if you did you would open your eyes and become "wide awake." Is your lordship aware of what "the mission of our Sacred Russia" is? I suspect that the Autocrat himself does not

at present dream of the magnitude of the work marked out for him by the finger of God: so that, if you were to confer with his ambassador, he would doubtless give you "the most solemn assurance" of the "pacific intentions" of his master. But, if your lordship be wise, you will put no faith in Nicolas or his representative. The former will just do what *opportunity* may hereafter invite him to do. Therefore believe no assurances he may give you.

Now, from the style of this letter, your lordship will conclude, that the writer at least does not believe that his premises are conjectural. Indeed he does not, or he would not trouble you with it. When Cyrus, King of Persia, saw what was written about him and his mission in Isaiah, he published a decree, saying, "the Lord God of Heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a Temple in Jerusalem, which is in Judah;" Isai., xlv. 28; 2 Chron. xxxvi. 23. This pagan prince, you perceive, acknowledged that what was written in the Prophet was a mandate of the Lord God to him, and he acted accordingly. He had faith in what was recorded there. He formed his policy according to its dictates; acted like a wise prince, and became the *Protector of the Jewish Nation*. A hint to the wise is enough.

I trust that your Lordship, with all the advantages of the 19th century at command, is not less enlightened, or less sagacious, than Cyrus or Nebuchadnezzar. The same writings they recognized in their Foreign Policy, reveal to your lordship, and to all men of mind, *what the mission of Russia is, in regard to Europe and the Holy Land*; so that by taking heed thereto, you will be in no danger of being victimized by the cunning of its diplomacy. The Prophets Ezekiel and Daniel (the latter, Grand Vizier to five of the greatest monarchs of antiquity,) have recorded the destiny of Russia in relation to Europe and *the East*; and also the part which Britain is destined to play as its antagonist in the approaching contest for the dominion of the Old World. Does your lordship care to know what they declare shall "surely come to pass" in relation to these powers? If so, then inquire where it can be shown what has been revealed through them upon the subject. "The wise shall understand." Seek the interpretation they can give, and your search will not be in vain.

With due respect for your lordship,
I subscribe myself,

JOHN THOMAS.

3, Brudenell Place, New North Road, London.
June 6, 1849.

LAYARD'S LAST DISCOVERIES.*

THE veil is gradually falling from one of the sublimest pictures that have been vouchsafed to the inquiring mind of man since he first addressed himself to the investigation of truth in the spirit of daring and heroic importunity. Upon the earth and above it, proofs of the wisdom and power of Omnipotent God, have long been accumulating upon us with a force and swiftness that might well challenge the respect of the skeptic and put to shame the audacious folly of the atheist. It has been left for our own time to deliver up from the very bowels of the earth evidence equally overwhelming and conclusive of the value and truth of those writings in which the doings of God's chosen people from the earliest times find their only record. It is difficult to speak or write without emotion of the significant and extraordinary discoveries that have been made upon the site of ancient Nineveh. We have read as children of the devastating wars of Sennacherib, and been subjected to the awe arising from the perusal of events occurring at a period of time which it fatigued even the imagination to reach. We have listened, as children still, to the prophetic denunciations of Ezekiel, and trembled as we reflected upon the dismal fate of the gorgeous city he had doomed—once a city, a barren desert now. We have grown older and acquired at school some knowledge of those classic times in which, first Greece, then Italy, stamped the impress of civilization upon the world,—times so remote as to be themselves buried in antiquity, yet not so near to the still far-off Assyrian epoch as to be conscious of the least remains of its once-surpassing glory. As children, as youths, as men we have thought of Nineveh and Babylon as of the world before the flood,—with interest,—with belief,—with amazement, and with dread; but, knowing nothing of their history beyond the intimations afforded in the Bible, how could we entertain the hope that their hidden story, kept back from the conquerors of the world 2,000 years ago, should be revealed silently, but absolutely, and in all its fulness, now? Yet, so it is! What the Greeks knew not we clearly apprehend. Three thousand years have passed over the Assyrian mounds—three thousand years of storm, of passion, of darkness, and of light, and at length the grave gives up its dead. Athens has breathed her beauty upon the world, and expired. Rome has lived to prove the triumph of its institutions and the

hollowness of its strength. Yea, the Son of Man has appeared among the nations to teach a heaven-born creed, which, happily for human progress, is taking root in every quarter of the globe. Dynasties have risen and been extinguished. Great countries have dwindled into molehills, and specks of earth have grown into the mightiest empires; and, at the end of all, the crusted earth, beneath which Nineveh has for so many ages been inlumed, cracks, bursts asunder, and reveals, not a miracle, but a petrified verity—the monumental history of its greatness, the imperishable witness of its once incomparable renown, the marble commentary of an inspired text. It is all there! The other day we had but a glimpse of the treasure,—to-day we discern more; and every hour is adding to the richness and the marvel of the unexpected sight.

The connected history of these Assyrian discoveries is scarcely less interesting than the revelation itself. But for the concurrence of many fortunate incidents, the mounds of Assyria would still have held exclusive possession of their booty; and, but for the combination of a second series of such accidents, the precious acquisitions, even won, would have been worthless for want of an interpreter skilful enough to decipher their meaning. Let the reader accompany us for a moment as we endeavor hastily to trace the current of events which has made us heirs to one of the noblest legacies ever bequeathed to man. Knowledge of the subject, though general, is somewhat indistinct. Men have heard that palaces have been dug up at Nineveh, and they have seen sculptured giants in the halls of the British Museum. But it is time to know more. That we may be prepared for discoveries greater than any that have yet been brought to light—and such disclosures most assuredly await us—it is well for us to have an exact conception of the wealth of which we already stand possessed.

France shares with England in the glory of these acquisitions. The two nations are coheirs in this startling bequest from hoary antiquity. France, never slow to recognize the claims of her citizens upon her gratitude and affection, will know how to apportion the credit that attaches to any of her sons for services rendered on the Assyrian plains. England acknowledges one renowned name in connection with her portion of the gains, and is proud, as well she may be, of her chivalrous Layard. It is easy to see that from no ordinary traveller could such results have been obtained as those which Austen Layard has collected together for our wonder and instruction. Passionate enthusiasm in discovery and research; intense labor and

* *Discoveries in the Ruins of Nineveh and Babylon.* Being the result of a second Expedition undertaken for the Trustees of the British Museum. By Austen H. Layard, M. P. London: Murray, 1853.

Layard's Monuments of Nineveh, Second Series. London: Murray, 1853.

perseverance; a cheerful, patient mind; a strong frame; great knowledge of men, of books, and of Eastern countries and habits; perfect self-command; a resolute will; a modest and conciliating demeanor; the faculty of ruling others as well as of controlling himself,—all these conditions were essential to the success achieved by the young Englishman, and all were possessed in a degree that cannot fail to win our admiration and regard. Mr. Layard was but 22 years of age, when in 1839, after having wandered through Asia Minor and Syria, “scarcely leaving untrod one spot hallowed by tradition, or unvisited one ruin consecrated by history,” he experienced the irresistible desire to penetrate to those regions beyond the Euphrates which for all time to come must be identified with his name. In his first published work he informed us how his wanderings in Asia Minor had been conducted. One adventurous spirit only was his travelling companion. The pair rode unattended; their arms were their sole protection; a valise behind their saddles was their wardrobe; they mixed freely among the people, acquired their language and their habits, and partook gratefully of their hospitality. “No experienced dragoman,” he wrote at the time, “measured our distances and appointed our stations. We were honored with no conversations by Pashas, nor did we seek any civilities from governors. We neither drew tears nor curses from villagers by seizing their horses or searching their houses for provisions. Their welcome was sincere; their scanty fare was placed before us, we ate, and came, and went in peace.” This early training had an incalculable effect upon the subsequent operations. The influence exercised by Layard over his miscellaneous workmen and among his Arab sheikhs is not that of a powerful stranger, but rather of a beneficent chief, ruling by affection and justice in the midst of his own people. It is without the smallest feeling of surprise that we learn, for instance, how that none but Mussulmans are admitted within the holy precincts of a certain tomb at Nebbi Yunus, though this privileged Englishman has “more than once visited the shrine, with the sanction of his good friend Mullah Sultan, a guardian of the Musque.” How could it be otherwise, when tribes at deadly war with each other agree to suspend their feuds at his bidding, and afflicted races, persecuted by the Turk and by each other, implored his mediation in the spirit of brotherhood and with confidence unbounded? In tracing the history, therefore, of the Assyrian discoveries, let us never be unmindful of what we owe to the especial character of the discoverer—a

guileless man, as he appears from his books, frank in his utterance—with no envy or unworthy jealousies at his heart—plain-spoken and conscientious—learned and laborious—venerating the traditions of the past, yet, by his activity and intelligence, becoming a living embodiment of the advancing spirit of the present.

In the month of April, 1840, Layard first caught sight of the ruins of Nineveh, near the city of Mosul—rude heaps, without form, deposited in a scene as desolate as the remains themselves. He tells us that the huge mounds of Assyria then made a deeper impression upon him, and gave rise to more serious thoughts and more earnest reflection, than the temples of Balbec and the theatres of Ionia. His curiosity was excited, and from that time he formed the design “of thoroughly examining, whenever it might be in his power, these singular remains.” In the summer of 1842, Mr. Layard was in Mosul again. Since his former visit, M. Botta had been appointed French Consul at that place, and had found means to prosecute the work which Layard himself was eager to begin. Opposite to Mosul was the great mound of Konyunjik, and here the enterprising Frenchman had first commenced excavations. But his success on this spot was small. He had obtained but a very few fragments of brick and alabaster, when his attention was called to Khorsabad, a village some five hours distant from Mosul, where he was informed sculptured stones had from time to time been thrown up by natives digging for foundations for new houses. M. Botta quitted Konyunjik upon the intimation, and formed a trench in the mound at Khorsabad. His reward, so to speak, was instantaneous. To his astonishment he found that he had entered a chamber, connected with others, which was “surrounded by slabs of gypsum covered with sculptured representations of battles, sieges, and similar events.” The style of the sculptures was new, and no clue was present to guide him to the history of the men who had placed them there. Moreover, the slabs were accompanied by inscriptions which it was impossible to decipher, for the character was no longer in use among men, and seemed to defy all scholarship. It is true that this character, being cuneiform or arrow-headed, must necessarily have belonged to an age preceding that of Alexander; but, beyond this knowledge, the fortunate discoverer had no power to travel. It was clear at the very first glance that the monuments were the work of a very ancient and a very civilized people. It was not until a later period that it became equally certain that “M. Botta had discovered an Assyrian edifice, the first pro-

bably which had been exposed to the view of man since the fall of the Assyrian Empire." The mighty city of Nineveh could not be far off.

M. Botta communicated his discovery at once to the French Academy of Fine Arts, and the French government, with an enlightened munificence which it knows how to exercise at all times—whether it be the Government of a Republic or an Empire—sent to the Consul sufficient means to proceed with his excavations to the fullest possible extent. M. Botta lost no time. The work went forward, and by the beginning of 1845 the monument of Khorsabad had been to a large extent uncovered. The Consul, laden with fine specimens of Assyrian sculpture, many of them containing the most valuable, though as yet undeciphered inscriptions, returned to his country, a notability of his time.

Mr. Layard was at Constantinople during the progress of this singular labor. Drawings of the monuments came into his hands, and he publicly announced his conviction that the ruined palace brought to light by M. Botta owed its origin to the old Assyrian kings, and belonged to an age preceding the Persian conquest of Assyria. His anxiety to be upon the spot was now intense; for, although M. Botta had lighted upon an Assyrian palace, he was satisfied that Nineveh itself had yet to be discovered; and that the mounds of Nimroud below Mosul, as well as the ruins of Konyunjik, over against it, had treasures to give up, exceeding in interest and value even the important memorials rescued from Khorsabad. Sir Stratford Canning came to the help of the eager Englishman. He liberally advanced Mr. Layard, from his own resources, sufficient money to carry on excavations for a limited period, and enabled him, in fact, to do all that he has since accomplished. Thus fortified, Mr. Layard quitted Constantinople in the middle of October, 1845, without acquainting any one with the object of his journey. He "crossed the mountains of Pontus and the great steppes of the Usun Yilak as fast as post-horses could carry him, descended the high lands into the valley of the Tigris, galloped over the vast plains of Assyria, and reached Mosul in 12 days."

On the 8th of November, Mr. Layard descended the Tigris, and in five hours reached Nimroud. He proceeded with his excavations in one of the mounds without delay; and, at the close of a day's work, found himself in possession of a chamber, the sides of which were marked by 10 large slabs, all in good preservation, and all containing cuneiform inscriptions, similar to those on M. Botta's bas reliefs. A quantity of charcoal and other evidences satisfied the explorer that the

building into which he had penetrated had been destroyed by fire. At the end of three days more inscriptions were uncovered, but no sculptures; later, some bas relief sculptures were dug out; then came to light several gigantic figures, a human figure nine feet high, a pair of winged lions without heads, and more arrow-headed writings. Digging went on, and there seemed no end to the treasures. Before the end of March, two works of Assyrian art were unearthed, which threw all former discoveries into the shade—a pair of winged human-headed lions in perfect preservation, and most elaborately carved; "the most minute lines in the details of the wings and in the ornaments had been retained with their original freshness;" and the remains of color might still be detected in the eyes. For hours, Mr. Layard tells us, he used to contemplate and muse over these mysterious emblems, the works of instructed races who had flourished 3,000 years ago.

"What more noble forms," he exclaims, "could have ushered the people into the temple of their gods? What more sublime images could have been borrowed from nature by men, who sought, unaided by the light of revealed religion, to borrow their conception of the wisdom, power, and ubiquity of a Supreme Being? They could find no better type of intellect and knowledge than the head of the man; of strength than the body of the lion; of rapidity of motion than the wing of the bird. These winged, human-headed lions were not idle creations, the offspring of mere fancy; their meaning was written upon them."

The entrance formed by the human-headed lions led into a chamber, round which were sculptured winged figures. Other chambers were dug out, and by degrees Mr. Layard was enabled, not only to collect the long-hidden sculptures of the Assyrian Kings, but also to trace out the form and character of the mighty structure of which they had formed so conspicuous and beautiful a part. He was master of the north-west palace of Nimroud.

The heat of the weather and the state of Mr. Layard's health compelled him to suspend for a time his operations at Nimroud. He quitted the neighborhood for the hot season, and proceeded on a visit to the Tiyari Mountains, inhabited by the Nestorian Christians. Before he set out, however, he took care to transmit to England the first results of his labors, and to satisfy himself, to a certain extent, of the relative antiquity of the ruins of Konyunjik. Opening trenches in the great mound of this village he discovered sculptures and inscriptions that convinced him that the most ancient palace of

Assyria was the one he had excavated at Nimroud, that Konyunjik and Khorsabad belonged to a more recent epoch, and that in all probability the two latter were contemporary structures.

Upon his return to Mosul in September, Mr. Layard received letters from England informing him that the Government had granted to the British Museum funds for the continuation of the researches commenced at Nimroud, and that he might proceed with his excavations. The grant was miserably small and insufficient, and significantly contrasted with the liberal sum placed by the French authorities at the disposal of M. Botta; but Mr. Layard cheerfully accepted his commission, and determined to go forward. In October he was again at Nimroud. His success was greater than he could have expected from the scantiness of his means. Some admirably executed bas-reliefs representing the wars of the King of Assyria were found, and in the centre of the mound was discovered a black marble obelisk about six feet six inches high, having on each side five small bas-reliefs, and above, below, and between the sculptures a carved inscription 210 lines in length. The monument was well preserved, the figures were well defined, and the cuneiform inscriptions perfect. In the south-west corner of the mound discoveries scarcely less important were made at the same time. The southern entrance to the palace was formed by a pair of winged lions, and between them were a pair of crouching sphinxes. The sphinxes, when entire, were five feet in length, but it would appear that the fire which had consumed the building had raged severely in this direction, for the whole entrance was buried in charcoal, and the sphinxes were almost reduced to lime. One had been nearly destroyed; but the other, though cracked in a thousand pieces, was still standing when uncovered. Mr. Layard had scarcely time to make a drawing of the riven monument before it fell into useless fragments at his feet. On Christmas day 23 cases more, all filled with Nineveh monuments, and one of them containing the obelisk, floated down the Trigris on their way to the British Museum.

After Christmas Mr. Layard resumed his labors. By the end of April, 1847, he had opened twenty-eight rooms in the north-west palace of Nimroud, which had not been destroyed by fire, and had exhumed a variety of bas-reliefs, figures, and ornaments, all affording remarkable evidence of the period to which they belonged. One specimen, consisting of two slabs, forming an entrance to a small chamber, contained the name of the King who built the Khorsabad Palace, and

proved the greater antiquity of the building at Nimroud. So long as his money held out the indefatigable explorer went on; but, for want of means, Mr. Layard was at length compelled to desist from further digging at Nimroud. "There were too many tangible objects in view," he writes in his first publication, "to warrant an outlay in excavations promising no immediate results; and a great part of the mound of Nimroud was left to be explored when the ruins of Assyria should be further examined." We shall see hereafter, when Mr. Layard returns to his labors at Nimroud, how much he had still left himself to accomplish in these parts.

From Nimroud Mr. Layard proceeded to the mounds of Kalah Shergat, a village on the Trigris, a few miles below Nimroud, and by some travellers supposed to be the Ur of the Chaldees. Here a sitting figure in black basalt was uncovered, of the size of life, but much mutilated; on three sides of the block on which the figure sat were cuneiform inscriptions. The writing was in part defaced, but enough remained to enable him to fix the comparative epoch of the ruins. The same reason that induced Mr. Layard to suspend operations at Nimroud would seem to have influenced him at Kalah Shergat, and he accordingly returned to Mosul after having spent only two days on the spot. Having reached the city he despatched to England, under somewhat exciting circumstances, the largest and most important monuments he had yet secured. Such sculptures as he was unable to forward he restored to their former graves until more favorable circumstances should enable him to add sensibly to the interesting collection.

A small sum of money, however, still remaining in his hands, Mr. Layard resolved, before returning home, to make some inroad into the mound of Konyunjik, into which, it will be remembered, M. Botta had originally dug without waiting long enough to reap the fruit of his attempt. According to Mr. Layard's theory, Nimroud, Konyunjik, and Khorsabad at one time formed part of the same great city, although each of the palace temples was probably the centre of a separate quarter. In his first work he distinctly states that the city was originally founded on the spot now occupied by the ruins of Nimroud—that the north-west palace was first built, and that successive monarchs added the centre palace and other edifices which rose by its side. As the population increased, and conquered nations were brought to settle round the Assyrian capital, the dimensions of the city increased also. A king, founding a new dynasty, chose a new site for the erection of a palace. The

city, gradually spreading at length embraced all these buildings.

"Thus Nimroud represents the original site of Nineveh. At a much later period, subsequent monarchs erected their temple palaces at Khorsabad and Konyunjik. Their descendants returned to Nimroud. The city had now attained the dimensions assigned to it by the Greek geographers and by the sacred writings. The numerous royal residences, surrounded by gardens and parks, and enclosed by fortified walls, each being a distinct quarter known by a different name, formed together the great city of Nineveh."

A month's work at Konyunjik was not thrown away. By the end of that time nine chambers were explored (of the same character as those at Khorsabad and Nimroud), the largest of which was 130 feet long and 30 feet wide, and many bas-reliefs were uncovered. "The ruins," writes the explorer, "were evidently those of a palace of great magnificence. The sculptures portrayed the battles, conquests, and triumphs of the Assyrian King, whom one of the inscriptions pointed out to be the son of the builder of Khorsabad." By the month of June the sum furnished by the liberality of the British Government was expended, and Mr. Layard brought, for the present, his worthy labors to a close. He covered up the ruins, and the Assyrian palaces were once more hidden from the eye. It was time to return to England, and to urge upon the authorities the necessity of further exploration. The sculptures, attesting to the value of what had already been accomplished, were already on their homeward road. The inscriptions, which promised to reveal the history and civilization of one of the most ancient and illustrious nations of the earth, had been carefully copied. A year before not one Assyrian monument had been known beyond those which had been so fortunately discovered by M. Botta at Khorsabad. The time of disinterment had been most opportune. Had the palaces been exposed to view some years previously, Mr. Layard contends that no European could have preserved them from complete destruction. Had they been discovered a little later, he adds, there would have been insurmountable objections to their removal. How can we sufficiently rejoice at having secured in our city the most convincing and lasting evidence of the magnificence and power which made Nineveh the wonder of the ancient world!

On the 24th of June, 1847, Mr. Layard quitted Mosul for England. Having reached his own country, he prepared, but did not as yet publish, the memorable work from which we have, in order to bring the whole subject

clearly before the reader's eye, hastily collected the few preceding facts. "After a few months' residence in England during the year 1848, to recruit," as he tells us, "a constitution worn by long exposure to the extremes of an Eastern climate," he received orders to proceed to his post at Her Majesty's Embassy in Turkey. It was after his departure for the East that his admirable book was given to the world. It was welcomed as it deserved to be, and noticed in these columns at the time. Among its other effects was a request from the British Museum to Mr. Layard, to undertake the superintendence of a second expedition into Assyria. That gentleman responded cheerfully to the summons. On the 28th of August, 1849, he left the Bosphorus by an English steamer bound for Trebizonde. On the 28th of April, 1851, he again bade farewell to Nineveh. What he had accomplished in the meanwhile is contained in the charming and most instructive volumes, the titles of which we have given. We shall proceed to dwell with more minuteness upon their contents than we have thought it necessary to extend to the earlier production. During the first expedition Mr. Layard, so to speak, labored in the dark, as a student busy with the mere alphabet of his science, or as a clerk patiently and humbly transcribing rare documents which he was not as yet privileged to decipher. He has derived knowledge and experience from his pursuit, and every fresh discovery has given him new confidence and additional strength. He is now a man where he was formerly a child—a free master, where he was once the laborious apprentice. The other day he had enough to do to collect and arrange his scanty materials; at this hour he generalizes upon the accumulated results of his work, and proudly points to the connected and marvellous history he has built up from the broken but splendid fragments conveyed by his industry and zeal from the mounds of Assyria to the Museum of our own London city.

Before we trace, however, the latest discoveries of this intelligent man, it is due to another name, as well as to Mr. Layard and our readers, to advert briefly to other discoveries no less extraordinary and interesting than those with which we are immediately concerned, and of which, indeed, they form a most important feature. We have spoken of inscriptions found on the bas-reliefs. These inscriptions, written in characters no longer in use among men, and utterly unintelligible to the common eye, are freely rendered in Mr. Layard's volumes, and are made to interpret events and to indicate facts of the most momentous kind. But for such rendering, all the excavations must

have been to no purpose, and the sculptured monuments would have been worthless as the dust from which they have been torn. By what splendid accidents, then, has it happened that illumination has been thrown into the heaps, and that art, interred for 3,000 years, becomes, when brought to light, in an instant as familiar to us all as though it were but the dainty work of yesterday? How comes it that these arrow-headed, or, as they are more generally styled, cuneiform characters, which bear no analogy whatever to modern writing of any kind, and which have been lost to the world since the Macedonian conquest, are read by our countrymen with a facility that commands astonishment and a correctness that admits of no dispute? The history is very plain, but certainly as remarkable as it is simple. Fifty years ago the key that has finally opened the treasure-house was picked up, unawares, by Professor Grotefend, of Göttingen. In the year 1802 this scholar took it into his head to decipher some inscriptions which were, and still are, to be found on the walls of Persepolis, in Persia. These inscriptions, written in three different languages, are all in the cuneiform (or wedge-like) character, and were addressed, as it now appears, to the three distinct races acknowledging in the time of Darius the Persian sway—viz., to the Persians proper, to the Scythians, and to the Assyrians. It is worthy of remark, that although the cuneiform character is extinct, the practice of addressing these races in the language peculiar to each still prevails on the spot. The modern Governor of Bagdad, when he issues his edicts, must, like the great Persian King, note down his behests in three distinct forms of language, or the Persian, the Turk, and the Arab who submit to his rule will find it difficult to possess themselves of his wishes. When Grotefend first saw the three kinds of inscription he concluded the first to be Persian, and proceeded to his task with this conviction. He had not studied the writing long before he discerned that all the words of all the inscriptions were separated from each other by a wedge, placed diagonally at the beginning or end of each word. With this slight knowledge for his guide, he went on a little further. He next observed that in the Persian inscription one word occurred three or four times over, with a slight terminal difference. This word he concluded to be a title. Further investigation and comparison of words induced him to guess that the inscription recorded a genealogy. The assumption was a happy one. But to whom did the titles belong? With no clue whatever to help him, how should he decide? By an examination of all the authorities,

ancient and modern, he satisfied himself at least of the dynasty that had founded Persepolis, and then he tried all the names of the dynasty in succession, in the hope that some would fit. He was not disappointed. The names were Hystaspes, Darius, and Xerxes. Although the actual pronunciation of these names had to be discovered, yet by the aid of the Zend (the language of the ancient Persians) and of the Greek the true method of spelling was so nearly arrived at that no doubt of the accuracy of the guess could reasonably be entertained. The achievement had been worth the pains, for twelve characters of the Persian cuneiform inscription were now well secured. Twenty-eight characters remained to be deciphered before the inscriptions could be mastered. Grotefend here rested.

The next step was taken by M. Bournouf, a scholar intimately acquainted with the Zend language. In 1836 he added considerably to the Persian cuneiform alphabet by reading 24 names on one of the inscriptions at Persepolis; but a more rapid stride was made subsequently by Professor Lassen, of Bonn, who, between the years 1836 and 1844, to use the words of Mr. Ferguson, the learned and ingenious restorer of the palaces of Nineveh and Persepolis, "all but completed the task of alphabetical discovery."

While progress was thus making in Europe, Colonel Rawlinson, stationed at Kermanshah, in Persia, and ignorant of what had already been done in the west, was arriving at similar results by a process of his own. He too had begun to read the Persian cuneiform character on two inscriptions at Hamadan, the ancient Ecbatana. This was in 1835. In 1837 he had been able to decipher the most extensive Persian cuneiform inscription in the world. On the high road from Babylonia to the East stands the celebrated rock of Behistun. It is almost perpendicular, and rises abruptly to the height of 1,700 feet. A portion of the rock, about 300 feet from the plain, and still very perfect, is sculptured, and contains inscriptions in the three languages already spoken of. The sculpture represents King Darius and the vanquished chiefs before him—the inscriptions detail the victories obtained over the latter by the Persian monarch. This monument, at least 2,350 years old, deciphered for the first time by Major Rawlinson, gave to that distinguished Orientalist more than 80 proper names to deal with. It enabled him to form an alphabet. Between the Major and Professor Lassen no communication whatever had taken place, yet when their alphabets were compared they were found to differ only in one single

character. The proof of the value of their discoveries was perfect.

Thus far the *Persian* cuneiform character! To decipher it was to take the first essential step towards reading the cuneiform inscriptions on the walls at Nineveh. But for the Persepolis walls, the Behistun rock, and Colonel Rawlinson, it would have been a physical impossibility to decipher one line of the Assyrian remains. In the Persian text only 40 distinct characters had to be arrived at; and when once they were ascertained the light afforded by the Zend, the Greek, and other aids rendered translation not only possible but certain to the patient and laborious student. The Assyrian alphabet, on the other hand, has no fewer than 150 letters; many of the characters are ideographs or hieroglyphics representing a thing by a non-phonetic sign, and no collateral aids whatever exist to help the student to their interpretation. The reader will at once apprehend, however, that the moment the Persian cuneiform character on the Behistun rock was overcome, it must have been a comparatively easy task for the conqueror to break the mystery of the Assyrian cuneiform inscription, which, following the Persian writing on the rock, only repeated the same short history. Darius, who carved the monument in order to impress his victories upon his Assyrian subjects, was compelled to place before their eye the cuneiform character which they alone could comprehend. The Assyrian characters on the rock are the same as those on the bas-reliefs in the Assyrian palaces. Rawlinson, who first read the Persian inscriptions at Behistun, and then by their aid made out the adjacent Assyrian inscriptions, has handed over to Layard the first fruits of his fortunate and splendid discovery, and enabled him for himself to ascertain and fix the value of the treasures he has so unexpectedly rescued from annihilation. As yet, as may readily be imagined, the knowledge of the Assyrian writing is not perfect; but the discovery has already survived its infancy. Another year or two of scholastic investigation, another practical visit to the ancient mounds, and the decipherment will be complete! Fortunate Englishmen! Envidable day-laborers in the noblest vocation that can engage the immortal faculties of man! What glory shall surpass that of the enterprising, painstaking, and heroic men who shall have restored to us, after the lapse of thousands of years, the history and actual stony presence of the world-renowned Nineveh, and enabled us to read with our own eyes, as if it were our mother tongue, the language suspended on the lips of men for ages,

though written to record events in which the prophets of Almighty God took a living interest!—*London Times*.

THE FATE OF TURKEY.

It is impossible to exaggerate the importance of the events now taking place at Constantinople. The attention of every politician in Europe is fixed upon them. Above all, the English public ought clearly to understand the relation in which this country stands with Turkey, the nature of the mighty interests at stake, the magnitude of the question which may arrive at its solution tomorrow, or may impend during months, or even years.

A great and ancient empire, a member of the European states system, is rapidly passing away. Of this even the most indifferent speculators are at last convinced. No one pretends to doubt that the Ottoman power is falling. Influences are acting against it which its tottering frame and decrepit spirit cannot, by any possibility, withstand. Two of the principal governments of Europe are employing all the art and force at their disposal to undermine it. A third has lately sought to prevent the success of those intrigues by more unscrupulous intrigues of its own. A fourth—we mean Great Britain—though apparently resolved to maintain Turkey against external attack, seems utterly at a loss respecting the manner in which the inevitable result of her internal decay is to be provided for.

Meanwhile, it is certain that the catastrophe, whether we provide for it or not, is approaching. The Porte has not for a long period been independent. It has been under the protection of a British ambassador. Its integrity is virtually gone. Up to this moment, however, by advising and assisting, by patching and repairing, the mouldering fabric has been preserved erect, and our influence in Eastern Europe has enjoyed a just preponderance, because there was a state, nominally independent, on the shores of the Bosphorus. That security is now failing us. To foreign intrigue and aggression are added domestic corruptions, impoverishment, and disorganization, so great that every statesman and journalist of any importance confesses the further existence of the Ottoman Empire, as it stands, to be utterly out of the question. We now have, in addition to the general information which previously existed on the subject, an important pamphlet, written "by One who has Resided in the Levant," in which the writer exposes the true condition of the Turkish dominions.

He shows that many false ideas have been propagated on this subject, and many such, we know, are circulated by the paid agents of the Porte. However, the author of *Hints on the Solution of the Eastern Question* removes any doubts which might have lingered in our minds. And what is his picture of the empire whose territories are soon to be disposed of? Its fleet is a mere show; its army is an ill-paid, undisciplined, and spiritless rabble; its finances are exhausted, and rendered more miserable through the attempt to replenish them by fraud; the pride of the nation is gone; the incapacity and speculation of officials are only equalled by the poverty and discontent of the people; a conflict of foreign factions has usurped the place of the legitimate government in the capital; open and irrepressible revolt is spreading in the provinces, and, instead of a single favorable sign appearing, every day brings the eruption of a new malady, and the exposure of new weakness.

Statesmen and merchants in Great Britain are alarmed. They exclaim that one more effort must be made to preserve the integrity of the Turkish empire, in order that Russian arms or politics may not sweep our influence, our commerce, and our interests as an empire out of Eastern Europe as well as the Mediterranean. We tell them they will lose their labor. The resuscitation of a dead power is hopeless. The Ottoman state is palsied, paralyzed, fed upon already by insurrection and the territorial avarice of its neighbors. Therefore our diplomacy can avail nothing in this direction; we cannot prevent the fall of the Turkish empire. Fall it will, whether we assist or oppose. There remains, then, the question—how shall the inheritance bequeathed by this defunct government be disposed of? The distribution of it among Russia, Austria, France, and Great Britain is proposed. To that we have more than one answer. It would be morally iniquitous. It would disarrange the whole balance of Europe. It could not well be effected; and, even if it were, would infallibly lead to future wars. Chiefly, however, we insist that it would be a flagitious crime, against which the sense of this age would revolt. No one who supports the idea ought ever again to say one word condemning the partition of Poland and the annexation of Cracow. Besides, difficulties almost insuperable present themselves at the very first contemplation of the idea, even if we omit the argument that it would be the worst policy for a free country like ours to add millions of population and the area of many ancient kingdoms to increase the mass of humanity already suffering under the despotism of Austria, Russia, and France.

There remains, then, but one alternative, which is proposed by "One who has Resided in the Levant," and has been accepted by our leading journalists. This is the erection of a Christian state upon the ruins of the Ottoman monarchy. The Greeks, as the most numerous, the best civilized, the most intelligent, and the least prejudiced people in Eastern Europe, would, of course, form the basis of the new arrangement; and an independent powerful Greek government might be set up in place of an effete and crumbling despotism, which threatens every hour to fall, and overwhelm in its descent the tranquillity of the world. The Greeks have already the focus of a state. They are the rightful possessors of the country which it is now proposed to restore to them, and they were only deprived of those countries by an invasion like that of banditti. The establishment of a free Greek power in the present dominions of the Porte, appears, therefore, the only facile and safe solution of this formidable question.

Commercially, nothing could be more advantageous to Great Britain than such an arrangement as this. Politically, it would be of the utmost benefit, because a real barrier would thus be erected against the tide of Russian power, and the gates of the east would be once more secure. As it is, our influence throughout Western Asia and Eastern Europe, and even our position in India, stand ready to be shaken by the first collision of national interests in the Dardanelles. The development of our trade is slow, and the amount of our manufactures consumed comparatively small. We are pledged to uphold a state which cannot continue to exist, and which, in the religion, manners, interest, and opinions of its ruling nationality, is completely dissevered from our own. If we seek to ensure perpetuity to a system like this, plainly the result will be that we shall disgrace ourselves, without benefiting our *protege*. Treaties are valuable because they are the depositions of the agreements of nations under a common public law, but there is a law paramount to treaties, and the moment we attempt to oppose our conventions to the course of nature, our diplomacy becomes worse than contemptible.—*Sunday Times*.

"The erection of a Christian state upon the ruins of the Ottoman monarchy," and that state "an independent, powerful Greek government," opposed to Russian aggression, is an "alternative" beyond the compass of possibility. The progress of the northern king is not to be stayed by such a device as this. He is by faith already Greek; and when he comes against Stamboul, he will establish a state upon the ruins of the Mos-

lem empire, that will be as independent, powerful, and Greek, as "our leading journalists" can wish; but not anti-Russian, as they would fondly hope. A Greco-Roman dominion sceptred by the "*Prince of Ros, Mosc, and Tobl*,"—Russia, Moscow, and Tobolski—is the "Christian state" soon to be founded "upon the ruins of the Ottoman monarchy." The Bible declares this, and the opposition of France and England will only expedite the catastrophe. It is truly cheering to see the end approaching. A few years will place Nebuchadnezzar's Image upon its feet among the mountains of Israel, with the Greek element embodied in its "belly and thighs of brass." Then "will I raise up thy sons, O Zion, against thy sons, O Greece, and make thee, O Zion, as the sword of a mighty man, saith Jehovah. And the Lord shall be seen over them, and Ephraim shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go forth with whirlwinds of the south." Coming events cast their shadows before. The "alternative" of "our leading journalists" is one of these shadowy forms. The Greek state will come up; but they must accept it as presented to the world by one who is destined to move the heart of Britain as British hearts were never moved before.

EDITOR.

June 17. 1853.

THE EASTERN QUESTION:

TURKEY AND THE BALANCE OF POWER.

(To the Editor of the Leader.)

SIR,—The question of Turkey is of more than European importance. From the first moment when those distant specks upon the horizon denoted the gathering clouds that have since hung over the capital of the East, the public expectation of the Continent and of Great Britain has been directed with incessant anxiety to the Bosphorus, seeking some tangible ground of hope and some indication of encouragement. And now, the "Dead March in Saul" is already being played over the Turkish empire! When Lord Clatham exclaimed, that he could hold no discussion "with that man who did not see the interest of England in the preservation of the Ottoman Empire;" his lordship did not foresee the crisis which would call that sentence from oblivion and attach to it its due weight and importance. Yet in connection with the balance of power that sentence is of little consequence; it derives its practical application from other and more reasonable sources. Greece gave the first fatal blow to Mussulman supre-

macy,* founded upon the unconditional accordance of Western support. Ibrahim Pasha followed the bitter stroke with more effective hostilities; but as a question between Mussulman and Mussulman, not involving religious tenets nor ages of glorious memory, the fleets of Europe propped up the decrepitude of Turkey, and condemned to inaction the nervous arm that would have regenerated the enfeebled East. And this, sir, was to preserve the so-called balance of power! Well—the balance of power so marvellously preserved; this balance of power for which Europe risked a general war; this same said balance of power is now proclaimed dead; the unfortunate victim of a *felo de se*, without example and without parallel.

Possibly Turkey contained within itself the elements of decay. Founded upon fanaticism and the sword, and upon doctrines irreconcilable with civilization, its only virility lay in war, its only safety in bigotry. The struggle was for life and death, and Turkey is weakened—nearly destroyed. Yet the members of the Greek Church—all fanatics, multitudes plunderers—are strong, powerful, and tending to a great nationality! The struggle here was, or must be, one of life and death also. But the ruler of Turkey, enlightened before his time and his people, prematurely chose reform; its consequences face us now.

Mahmoud—that melancholy image which rises before us with the blood of the empire oozing from every pore, was a reforming sultan. The successor to the power that thundered under the walls of Vienna and filled Christian kingdoms with terror and dismay, desired to inoculate Europeanism upon the tree of Turkish life and failed; for with the blood of the Janissaries rolled through the gutters of Constantinople the last remaining hope and strength of the Ottomans. "Lord Palmerston is not the Minister of Russia or of Austria, he is the Minister of England." Mahmoud should have lived and died the Sultan of Turkey; he forgot his mission, he misunderstood his time, and failed. Broad national characteristics are the life-blood of nationalities. Faithful to his Empire, had Mahmoud raised on high the standard of a fanaticism that had already conquered half the world, *allah il alah* might again have rung in the ears of the startled Viennese. Reformatory Ministries for Turkey! and the first great Liberal Minister convicted of speculations that would have overwhelmed the concoctor of the

* In 1821, when the Sixth Vial began to pour out upon Turkey.—*Ed. Her.*

† Not "Christian," but *papal* kingdoms, styled in Scripture, "the Kingdoms of this World."—*Ed. Her.*

“state lotteries” with astonishment and with dismay!

Toleration for Turkey! Christian virtues and charities conferred by heathenism, and by a Government whose vitality was drawn from heathen springs. No wonder, sir, the springs refused to run. No wonder effete bashaws and weak sultans. No wonder the Turkish empire shrank, dried,* shrivelled up to the merest skin and bone, and existed but by the outward pressure and support necessary to keep its trembling joints within their sockets. And those poor creaking joints and this rickety skeleton are the remnants of Soliman! Yes, broad, national characteristics are the life-blood of nationalities. Modern sentimentality seeks national strength, and comprehensive, almost universal, principles. Impossible, realization. For each land has its church, its religion, and prejudices. Assimilate all these and men have no individual country worth struggling for; it is the same life in the latitude of Constantinople, of St. Petersburg, of Vienna, Berlin, Paris, and London. If we desire no nationality, let us call upon Lamartine, instal him at the Invalides or Pimlico, and assist in administering the Christianized government and the Ibergallitanian republic! Turkey has fallen, then, and from the inoculation of Europeanism. The virile infidel, who braved the hammer of Martel, who stood before the greatest armies of the world, has succumbed to doctrinal discourses, and to the theories of civilization. Is this a victory or a defeat?

In presence of that gigantic Colossus, whose brutal heels have crushed growing nationalities, and whose giant steps have spanned 2500 miles into Europe, whose fleets ride triumphantly the Black Sea, and whose battlements frown terror upon Constantinople:—in presence of this Czar Nicholas, the most wily politician of the present age, who shall affirm that Turkey weakened, is Christianity and freedom strengthened, or civilization reinforced? “History is continually repeating itself.” This strange jingle of Lavalette, Menschikoff, Rose de la Cour, Stratford de Redcliffe, is but a substitution for Zarik, Roderick, Amblessa, Eudes, Abderame, and Martel. The juggle of words, the jargon of mere phrases, momentarily usurps empire over the sword; and oh! strange and significant moral, it is again the pretext of religious fanaticism; but this time the fanaticism of Christianity, which makes Constantinople the scene of its impious struggles, and which conducts its obscene wrest-

lings on the steps of the holy sepulchre. Constantinople, the metropolis of Mahometanism, the heart of the prophet’s faith, with its ventricles surcharged and stifled with the breath of Christian doctrinists! The temples of this religion of the sword, resounding with the clamor of diplomatists, the murmured prayers of these Mussulman devotees, broken in upon by the wordy brawlings of Christian controversy; strange spectacle! over which the crescent casts a pale ray, the last enfeebled beam of the glorious radiancy of the Ottoman empire. Yes, when Turkey surrendered the initiative of fanaticism, when she became the object—the battle-ground—of religious diplomacy, forgetting her promulgative mission, she proclaimed her own rapid abasement and her speedy fall.

And thus, sir, we see reform and toleration struggling with prejudices and blind fanaticism. The infatuated ruler of diversified races, seated in the palace of the dominant faithful, destroying the keenness of the edge of that flaying sword which placed him there. Surrounded by Bosnians and Wallachs, by Servians and Montenegrins, by all the hot-blooded belief of the children of the Greek Church, with half-revolted provinces, active and persevering enemies on his frontiers, exhausted treasuries, corrupt innovating ministers, the humbled descendant of the conquering Prophet perseveres in reform and toleration, and signs, in abject dismay, the shameful treaty dictated by the Russian power, under the walls of the second city of the Turkish Empire! Having broken the well-tempered Damascus blade of the true believer, having affirmed the worthless character of the dogmas on which the glory of the crescent was erected, the Sultan sees before him rebellious provinces and revolted dependencies, which even threaten to overturn the trembling throne itself. And the descendants of the prophet, armed no more in the panoply of their belief, forget to draw their impatient swords to avenge the divinity of their faith: The humiliated Sultan stretches his arms towards the West, invoking the aid of Christianity! And it is the sword of Christianity which raises the despised crescent, only that, despaired of even by its own followers, it may tremble rapidly to its proximate fall.

Sententious dogmatists, great statesmen, utterers of brilliant aphorisms, contemplate history inscribing your frailties upon the ever-enduring tablets of her marble records. “The balance of power,” that unfortunate sentence, which has cost England her hundreds of millions, and made bankrupts of great and powerful states, has hurled the world far back, centuries in arrear of her destined advancement. The infallibility of

*This is the language of the Apocalypse, though the writer knows it not. John says: “The sixth angel poured out his vial upon the Euphrates, and the water thereof was dried up.” The Ottoman is a dried up dominion.—*Ed. Her.*

that principle has been screamed forth, when it has been the most infringed. Turkey, Poland, Italy, Russia, Spain, speak to its absurdity and to its impracticability. And now the people, pleased like children with a new toy, still unconvinced, ignorant of the strength and of the sources of weakness within nations,—unconscious of the pressure applied from without, dreaming of an equilibrium and self-abnegation, which are impossible, continue to hold up the battered doll of non-intervention, as the image which we must henceforth fall down before and reverently worship!

But, sir, this worship of principles has already cost us much: it threatens to cost us still more; and the object of my next letter will mainly be to indicate the unexpected and melancholy results that non-intervention has always hitherto produced, and to foreshadow, by this indication, what, if applied to our future policy, and especially to Turkey, will be its pernicious and fatal consequences.

ALPHA.

THE PROPHECY OF THE VIRGIN'S SON.

Such is the passage of prophecy, in the heart of which the prophecy of the Son of the Virgin is contained. We have seen every jot and every tittle of it fulfilled. It is a literal prophecy literally accomplished in all its parts. Ephraim is broken from being a people; from the set time, three score and five years after the utterance of the prophecy, Ephraim hath ceased to be a people. Rezin and Remaliah's son were cut off before the lad Shearjashub could discern between good and evil. The house of David hath been in distress and humiliation, the people of Judah and Benjamin under captivity and oppression, the Holy Land under wasteness and desecration, and continue so until this day. In the midst of such disastrous tidings, such violence of woe, is the birth of Immanuel, the Virgin's Son, introduced as a sign, token, and surety. That the evils of woe poured upon David's house, and David's throne, and David's people, and David's land, should not utterly overwhelm them, should not abide forever, but have an accomplishment and an end. That time, place, and persons should be left for the accomplishment of those better promises, that double recompence of blessings and eternal glory which is yet to rest upon all these humbled and oppressed things, when the times of refreshing shall come from the presence of the Lord, when all confederacies and associations of all countries against the land of Immanuel, shall be broken in pieces, and shall come to nought for (because of) Immanuel (Isaiah viii. 10); when the gov-

ernment shall be upon the shoulders of the Child that is born unto them, when he shall sit upon the throne of David and upon his kingdom to order it, and to establish it with justice and with judgment from henceforth, even for ever, (Isaiah ix. 6, 7). Therefore, O Jew, who believest in the Son of Mary, be comforted and re-assured, for the sign hath been given. But if thou believest not, then walk on in darkness; for thou seest not the sign of the preservation of David's house. And thou, O Christian, who believest in the sign, believe in the thing whereof it is the sign; and no more doubt that David's house shall be re-established in Jerusalem, in the Holy Land, and that Immanuel, God with us (then indeed *with* us, no longer away from us,) shall sit on David's throne, than thou doubtest the other parts of this veritable prophecy.

From this prophecy thus literally interpreted, I make this inference, that *it is a grievous error to say, as men do now say, that prophecy is only to be understood when it is accomplished; to say that it is idle, or worse than idle, to attempt to understand it till then; for surely Ahaz well knew what this burden betokened to him, to his confederated enemies, and to Ephraim; or if he did not, it was a blindness of the understanding brought on by a perversity of the will, in which also consisteth, as I deem, much of our present ignorance of prophecy. Like Ahaz, we will not have a sign; like Ahaz, we weary both God and man; like Ahaz, we regard not the prophetic word; and like Ahaz, the church will come to destruction for this very offence. And if the sign itself, that the Virgin Mary should conceive, which is the nucleus of the prophecy, should have been hidden from the understandings of men before the coming of Christ, whereof we cannot now with accuracy judge, this also was for want of faith, not for want of simplicity or sincerity in the language; for want of that faith which Abraham had when he believed God, that he and Sarah should have a son in their old age: and this want of faith proceedeth from doubting concerning the power of God to change the laws and ordinances of nature; and this doubt leads men to degrade and explain away the prophecy until it become commensurate with the ordinary methods of cause and effect. But if the Jews had believed the word exactly as it is written, it would have proved to them a sure and almost infallible sign whereby to know Immanuel, and knowing him to believe in him, and to believe in the restoration of their estate by the Man who should be born of the Virgin. In like manner, if we could bring ourselves to believe in the coming of Christ, and in all those*

things which he is to accomplish exactly as they are written, we would see a fulfilment of them in the time of the Lord, and even in this present time, we would see all things concurring with that progression of signs, which is to draw on the fulfilment. But if we will not believe, we cannot be established, but shall surely perish in our unbelief.

My second observation is with respect to the great error of those who say that God never intended that we should know the times and the seasons of the fulfilment of the prophecy; whereas he gives both a period of years and a date in the life-time of a child then before the king, within which the events of the prophecy should be accomplished. But the true cause of all these falsehoods is, that men have such slight and unreal notions of God's being and providence, their faith in God is so much weaker than their faith in time, place, and circumstance, that they cannot believe in any word of God which comes into competition with their belief in the ordinary course of events. When the course of events has made the prophecy to become history, they can credit the prophecy because it coincides with the history; but until such coincidence, they have no faith in it at all. Now, I would rather, for my part, have a firm faith in God, as foreseeing, and overruling, and predicting all, though my interpretations thereof should, in most instances, be wrong, than have no faith in God as overruling all, though I should never be detected in a false expectation. What I am about to say may seem extreme to many, but I believe it, and therefore will say it; and it is a solemn word with which this first interpretation may be well concluded. *That those who have attempted to interpret prophecy, or love to hear it interpreted, are the only persons who have had actual faith in prophecy.* And now, may the Lord bless this endeavor to open his prophetic word, and commend it to the hearts of all his people!—*Proph. Exp.*

THE ENEMIES OF DAVID'S HOUSE.

EGYPT was the first to bring dishonor upon the house of David, and oppression upon the land of Israel by the hand of Pharaoh Nechoh, who slew king Josiah, at Meggido, (2 Kings, xxiii. 29) and put his son in bonds at Riblah, and put the land to a tribute of a hundred talents of silver, and a talent of gold, and dethroned Jehoahaz, and set up Jehoiakim in his stead, and made the land tributary. Then came Nebuchadnezzar, the king of Babylon, the fruit of the Assyrian, and laid him under tribute three more years; after which (xxiv. 2) the Lord gathered

bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and "sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets." The next king was Jehoiakim, against whom the Lord brought Nebuchadnezzar, king of Babylon, who took him, and his princes, and all his family, captive into Babylon, dishonored and spoiled the temple, and otherwise vexed Jerusalem and the whole land. And, instead of the king, he set up Zedekiah, who, contrary to his treaty and oath of allegiance to the king of Babylon, made overtures unto, and entered into treaty with, the king of Egypt, and rebelled against Nebuchadnezzar his liege lord. Whereupon Nebuchadnezzar came up with force and great wrath against Jerusalem, and broke it up entirely, and demolished it, and slew the king's son, and put out the king's eyes, and carried him captive to Babylon, from which time until this the house of David have been captives, or tributaries, or exiles, the throne of David and his tabernacle fallen down, and woe to the uttermost, wreaked upon him, and upon his people, and upon his father's house; first by the power of Egypt, and then by the power of Assyria, and then by the power of Persia, and then by the power of Greece, and then by the power of Rome, and then by the power of the Saracens, or Ishmaelites, and then by the power of the Turks, who, proceeding from the Euphrates, (Rev. ix.) and possessing both Nineveh and Babylon, do represent the Assyrian power again; and lastly, by the power of the Russians, who is the Assyrian of "the end," and shall invade the land, and take the Holy city.

GOG AND MAGOG.

THE AUTOCRAT OF ALL THE RUSSIAS THE
GOG OF MAGOG FORETOLD BY EZEKIEL.

Translated from the French.

The following is extracted from a discourse by Rabbi Carrillon of the Reformed Synagogue of Spanishtown, Jamaica. My attention having been recently called to it, I present it to the reader at the earliest opportunity, being persuaded he will be gratified by its perusal. It originally appeared in the "Hebrew Archives," and is strikingly corroborative of the interpretation published in *Elpis Israel* of the title prefixed to Ezekiel's prophecy of the invasion of Palestine by the Assyrian of the latter days. The following is the extract:

"There is but little ground for debate; but that the prophecy of Ezekiel, relating to Israel's last enemy, points conclusively to Russia. Unless a radical change—from

which may God preserve us—takes place in the mind and in the political constitutions of Europe, we need not fear that any other nation than Russia will oppress the Hebrews. On the contrary, indeed, the Hebrews are continually making new advances in the esteem and friendship of all other people, Christian and Mahomedan. Gog is pictured to us as a man filled with the ambition of subduing the whole world; and we do not know, in the existing state of affairs, any nation of Asia or Africa which conceives a project so bold. America is out of the question, and the power is equally balanced among the other nations of Europe, the majority of them friends of peace. They hold in horror every species of warfare and of conquests; even those who are not actuated by religion, public opinion, and the arts and sciences. Russia is the single empire which has the disposition, and can command the means of undertaking a like campaign; and it is worthy of remark, that a prophecy is in vogue in Russia, its origin I know not, predicting that at a certain future period the Russians will become Lords of the Universe. True or false, this prophecy has a tendency to fortify them with courage, and of itself already bears witness into what extremities they are inclined to plunge in this gigantic struggle. In addition to these, there are several other reasons which induce us to believe that Russia is the empire predicted by Ezekiel, and the chief reason is drawn from the description of the country itself. In the tenth of Genesis we find the children of Japheth to have been Gomer, Magog and Madai—Javan, Tubal, Mesech and Tiras; and the sons of Gomer, Ashkenas, and Riphtho and Togarmah—from them the Japhethal nations are descended, that is to say, the Chinese, Tartars, Greeks and Persians; the Germans of the North, Muscovites and other Slavonian races; and these are the very people whom Ezekiel names as forming the sources, or as being the tributaries from whence Gog is to issue. In chapter 39th the Prophet says, ‘Turn thy face towards Gog, of the country of Magog, the prince of Rosh, Meshech and Tubal.’ The general name of the country in Scripture is Magog, and the name of its prince is Gog; but the country itself is divided into three principalities, Rosh, Meshech and Tubal. The Prophet afterwards tells us that the prince described will be accompanied with a powerful army, composed of divers nations, of the same names as those which are mentioned in Genesis, as being descendants of Japheth and Gomer; and the most of these nations the subjects, or allies, of the prince of Rosh, Meshech and Tubal are represented as coming from Northern coun-

tries. We remark that the name of Rosh is not to be met with anywhere among the sons of Japheth. We know, however, that the first Czar of Great Muscovie was called Rosh, and that it was from him the empire derived the name it now bears. We know also, that in former times Russia was divided into three independent States—Russia Proper, or, according to some authors, Muscovie in Europe—Muscovy Proper, or Russia Eastern and Southern—and Tobolsk, or Northern Russia. The three states were finally united under the common name of Russia, and they held in subjection several nations of the Tartar and Slavonian origin. Persia itself may be considered as a dependency of Russia, or the Emperor of these three States united, of Russhy, Muscovy and Tobolsky, this being the true pronunciation, and of tributary and independent countries, is called in Scripture Gog, and his empire Magog. It is very probable this name has been given to the state because the population descends in a great measure from Magog, and Gog seems to be an abbreviation of the name Magog, and is applicable to the chiefs of this empire. The names of the three states that compose this empire are mentioned in Scripture word for word—‘Son of man, turn thy face towards Gog, of the country of Magog, the prince of Rosh, Meshech and Tubal;’ Rosh is Russia—Meshech Muscovy—and Tubal Tobolsky. Another combining circumstance is, that no other country is made up of so many other different nations. The Prophet further tells us that these divers nations, which will march under the colors of Russia, will be armed after the fashion of the ancients, with shields, bows and arrows, and with javelins and lances, for, as we are aware, notwithstanding her wide extent, Russia cannot raise an army exceeding 5 or 600,000 men in number who are drilled according to the tactics of modern warfare, while the great mass of her troops still use arms of various kinds of darts, which were only in use among the ancients. Under still another aspect, the prophecy may be applied to Russia. It is, moreover, foretold, that of a sudden such revolts will burst forth from the numberless army of Gog that, using the expression of the Prophet, *every man's hand will be raised against his brother*. This portion of the prophecy is eminently applicable to Russia; for it is almost certain that Russia, engaged in a universal war, on the first reverse, will witness Poland and the portions she holds under the yoke, turning their arrows against her. It is thus almost established by evidence, that Russia is the country of Magog, and that Nicholas, or one of his successors, is the Gog announced by the

propriet, and that there is reason to believe that the latter days are not far off; let us, therefore, be on the watch and in continual prayer, that we may not be overwhelmed by a torrent of events, as a thief taken in the night!"

"ESSAY ON THE DEVIL."

A little pamphlet of twenty-three pages, has been handed me by a friend with a request to read it, and to express my opinion of its merits. It appears to have been published in London, but without a date, and is intitled, "*Essay on the Devil; proving a belief in the existence of such a being, contrary to Scripture, reason, and philosophy.*" The author's name does not appear. This, however, is of no consequence, the matter of its pages, not the man, being the object of interest to the inquirer after truth.

The writer rejects the existence of a spiritual and invisible being called "the Devil," by the Gentiles of "Christendom," as contrary to scripture and reason. "It is," says he, "a heathen doctrine;" and as the conclusion of the whole matter remarks, "If we believe in the existence of a God, we cannot rationally believe in the existence of a Devil, for it would be wholly destructive of every true principle of reason, natural philosophy, and religion.

In saying this, he does not deny that something is spoken of in Scripture answering to the words, *devil* and *satan*; he only rejects the Gentile interpretation of these words, and denies that that interpretation christened orthodox by "divines," is a correct representation of the mind of God revealed through prophets and apostles. He inclines to the belief, that the words Serpent, Satan, and Devil, are personifications of corrupt human nature. Thus, in Nismaih Chasim, it is said, "for Messias will purify the uncleanness of the Serpent," by which is signified, that Messias shall destroy the Serpent. And in the Arodath Hakkodash, it is said, "that this Serpent (that is, the devil) is the evil part." And it has been justly observed, that when it is said in Gen. iii. 15, "I will put enmity between thee and the Woman," it must be wholly allegorical, the Serpent being the Satan or Devil, the emblem of the carnal, sensual, mind of man, which is at enmity against God. And as this carnal, sensual, mind beguiled Eve, so did Paul fear that by it the minds of the Corinthians would be corrupted from the simplicity that is in Christ."

There is truth in this. The Serpent's mind was a purely carnal mind. When it thought, its thinking was performed from the necessity of things as the blood circulated,

and its lungs breathed. It saw and heard, and spoke according to the impressions made upon its sensorium by the excitation of its auditory and ophthalmic nerves from without. This is the way men think who are too wise to be taught of God by his word. The Serpent taught Eve to think in this way; that is, without regard to the guidance of the divine precept inculcated in the Eden law. Her descendants have followed her ill example to the present time; so that the Serpent mode of thinking has been transferred to the mother of all living and her posterity. He lied, as every other animal would lie, if speech were given it to express its thoughts upon what would be right or wrong before God: he lied, as every man lies, however pious and sincere he may be, who, ignorant of God's word, expresses his thoughts of what is pleasing to Him. Hence, the Serpent is a fit emblem of all who lie, or express a judgment contrary to God's truth. He was a liar in this sense. He reasoned from certain appearances to a conclusion directly at variance with what God had spoken. Thus, "He caused not to stand—*οὐχ ἔστηκεν, ouch hesteken*—in the truth, because there is no truth in him. When he may have spoken—*ὄταν λαλήῃ ἡταν λαλεε* 2. a. subj.—the lie, he speaks of his own thoughts. In the serpent there is no truth, nor ever was, the creature not having capacity for its reception; neither is there truth in a man ignorant of the word. A man untaught of God is a serpent in human form, that hisses at any bible sentiment not in harmony with the thinking of his brain-flesh. Hence, the original Serpent is very properly regarded as his progenitor; and all such are stiled by the Lord Jesus, "serpents" and a generation of vipers; because like their grandfather, "they judge of the flesh." "From a father of the devil are ye," said he to this class of Jews. That is a remarkable expression, *ὑμεῖς ἐκ πατρος τοῦ διαβόλου ἐστε, hymeis ek patros tou diabolou este*. Griesbach considers that *του, tou*, should precede *patros*; so that it would read "from the father of the devil," or as some would prefer it, "of the father the devil," by apposition, as this would make the devil the original father, instead of the son of the original serpent. But *ek patros* does very well. The Serpents of Israel were from a progenitor, which was sin's father; and because the father of sin, or of the devil, was a serpent, they being sinners, were serpents likewise.

The mind of the Serpent transferred to man, the serpent henceforth occupied the place only of an emblem, or symbol, representative of all Sin's doings, that is, the Devil's, in man; and through him. I repeat,

what I conceive I have elsewhere proved, that *Diabolos* translated *devil*, is *sin* in the flesh; which causes those who yield to it, to cross the line forbidden to be passed by the Divine law. It is for this reason called *diabolos*; and is clearly shown by Moses, to be the Serpent's son, begotten in the heart of the Mother of all living, who, as reproducers of their kind, give birth only to sinners, and therefore grandsons of the Serpent, and children of Sin. This is the parentage of all mankind, be they the children of infidels or believers. "If ye," said Jesus to the apostles, "being evil, know how to give good gifts to your children, by how much more shall your Father who is in the heavens, give good things to them that ask him?" If he styled those *evil* who have God for their father, how much more so are they who are not of God, but of sinful flesh only. The apostles were *evil* in the sense expressed by Paul, in Rom. vii. 17, 18, saying, "Sin dwelleth in me; for I know that in me (that is, in my flesh) dwelleth no good thing;" and in the thirteenth verse, this sin he personifies by the phrase καθ' ὑπερβολὴν ἀμαρτωλὸς *kath' hyperboleēn amartolos*, a hyperbolic, or preeminent sinner.

Mankind then have descended not from a righteous but a guilty pair. Had the first parents never sinned, the generations of mankind would have been born holy or clean, that is, without sin in the flesh; and there would have been no distinction in the world of "saint" and "sinner." But the reverse is the fact. The first parents were defiled by transgression, and so became unclean; hence, Job, speaking of "man that is born of woman," inquires, "who can bring a clean thing out of an unclean?" and then answers the question, saying emphatically, "Not one. Man dieth and wasteth away: yea, he giveth up the ghost and where is he? He lieth down and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep." The uncleanness of all born of woman causes them to die and waste away; and this uncleanness is *sin* in the flesh. "By one man sin entered into the world, in which man all sinned;" for at that time the germ of the future race was in his loins. Hence the constitutional genealogy of mankind is, the serpent by his subtlety begat sin in the human nature, and sin in the flesh, or the will of man, begat Cain and all his brethren; so that all mankind, by natural generation, "are ἐκ τῶν κατῶ (ek toon katoo) of things below," pertaining to the world, "servants of sin," children of the devil. Hence, they were "made sinners" by a constitution founded on the disobedience of the first man. They were

made or constituted sinners from the physical necessity of the case; and this elemental quality of man's nature, the devil within him, causes all the evil manifestations emanating from individuals and organizations of individuals, popularly styled societies, associations, governments, &c., such as the "all things created, the things in the heavens, and things upon the earth, things seen and unseen, whether thrones, or lordships, or principalities, or powers;" and which, as a whole, constitute the αἰὼν τοῦ κόσμου τούτου, (*aiōn tou kosmou toutou*) the Age of this World—a system of things over which Sin presides, as "the prince of the power of the air," styled by Paul "the spirit that now worketh in the children of disobedience." This system of things in the old Assyrian, Medo-Persian, Macedonian, and Roman οἰκουμένη, or habitable, is represented by symbols, such as Nebuchadnezzar's Image, Daniel's Four Beasts, and John's Beasts, Image, Drunken Harlot, and Dragon—emblems of sin in its civil and ecclesiastical manifestations, antagonistic to God's nation of the Twelve Tribes of Israel; his Two Witnesses, and the Holy City, or community of the saints, "who keep the commandments of God and have the testimony of Jesus Christ." These symbols represent the power of the enemy of God and his people. This power, in its undivided form, or rather in combination, is emblemized in Gen. iii. 15 by the serpent, whose "head," or chief is the imperial prince of the serpent organization of sin, contemporary with "the great prince," or Woman's Seed, who stands up for Israel when the time comes to bruise Gog and bind the Dragon.

If these things are rightly discerned there will be no difficulty in understanding the Bible teaching concerning the *devil* and *satan*. The pamphlet before me only catches a glimpse of them, and therefore, although there is much approvable, the writer's exposition of divers texts, though much more scriptural and rational than the current theological, are not satisfactory to me. He first examines the testimony of Moses and the prophets on the subject of "the devil." He tells us that in those writings the phrase "the Devil is not anywhere mentioned in the singular;" therefore he says, "it necessarily follows that such a being is there unknown as peculiarly an individual being—a dignified personage, a devil by eminence." He then tells us that the only places where the name occurs in the plural are four. *Devil* is found nowhere in the singular and only four times in the plural. This is susceptible of demonstration. The four texts are Lev. xvii. 7; 2 Chron. xi. 15; and Deut.

xxii. 17; Ps. cvi. 37. In the former two the Hebrew word is שֵׁרִים (*seirim*; and in the latter two it is שָׁדִים (*shaidim*), whom Moses styles אֱלֹהִים לֹא יָדָעוּם (*elohim lo yedahum*), "gods they knew not." Here then are two different words, each of which has a separate idea, which needs to be distinguished. In Leviticus it reads, "they shall no more offer their sacrifices unto *seirim*, after whom they have gone a whoring." In the common version it is *devils*. This statute shows that when Israel was in Egypt the tribes worshipped *seirim*, whose idolatry was connected with prostitution. The singular, שָׁרִיר (*sahir*) signifies shaggy,

hairy. They worshipped *hairy ones*, or goats. In Gen. xxxvii, 31, it is *sahir izim*, and rendered in the common version "a kid of the goats."

The *sahir* was the god Pan of the Gentiles, "the idolatrous emblem of nature's prolific powers, and the Devil of idolatrous antichristianity; a large he-goat, with his cloven foot, horns, and tail. It was to this imaginary being, representing the imaginary powers of nature, that the Canaanites were in the habit of sacrificing the kid, and seething it in its mother's milk, and then sprinkling the sown fields to induce fertility. Every one acquainted with the beastly acts that attended the priapian worship of Pans will not be surprised at the severe penalty annexed to the idolatrous rite."

The other word is *shaidim*. "They sacrificed," says Moses, "to *shaidim*, not God, gods they knew not, new ones not feared by their fathers." In this text *shaidim* is also rendered *devils* in the common version. David says, "They sacrificed their sons and their daughters unto *shaidim*, unto the idols of Canaan." The Egyptian idols were called *seirim*, and those of Canaan *shaidim*, as would appear from these texts. Gesenius says this word is only used in the plural. The root of this is the obsolete *shahuhh*, to pour forth. The writer of the pamphlet remarks that, "in the sense of pouring forth it is used for a cup-bearer, one who pours forth the wine, and very frequently for the field which pours forth the bounties of the God of nature for the support of life; it is also frequently used as a title of Deity, the Pourer Forth, the All-Bountiful, and also for the breast (*shod* or *shad*) which pours forth its milk. Hence, the *shaidim*, the pourers forth, the great agents of nature, the heavens, which cause the earth to send forth springs and shed her increase of milk, and corn, and

fruits for human nourishment. The Egyptian Isis was one of these *shaidim*, which was clustered over with breasts, because all things are sustained by nature. Such was also the Diana of Ephesus, on which was inscribed, "All various Nature, Mother of all things." It is said of the Mexicans that, before the arrival of the Spaniards, at the first appearance of green corn children were offered up; also when the corn was a foot above the ground, and again when it was two feet high. In like manner Moses foretells that the Israelites would turn idolaters, and would sacrifice to "all various nature," whom our translators call *devils*; and the Psalmist declares that to this idol goddess they actually did sacrifice their sons and daughters."

But enough for the present. Another time we will look more into these matters. EDITOR.

"THE WORD OF THE OATH."

I INSERT the following exegesis of the hundred and tenth Psalm in this number from "The Assonean," a Jewish paper published in this City every week. The reader will scarcely need to be told that I do not approve the interpretation. I have no room for comment in this number. I must, therefore, defer it till a future opportunity. I insert it now only as a text upon which to discourse hereafter. In the meantime, he can see how the non-christian Israelitish mind reads this interesting and important document, which contains what a Christian Israelite (well instructed in the law of Moses, the Psalms and the Prophets, and in Jewish tradition too from the lips of Gamaliel) styles "The Word of the Oath," upon which is based the High Priesthood of Jesus to the exclusion of Aaron's, over the Twelve Tribes of Israelite and the nations; when, as "the man whose name is THE BRANCH, he sits and rules upon his throne as a priest upon his throne," in the Age to Come. With these words I leave the article in the hands of the reader till we meet again.—EDITOR.

PSALM CX.

"Looking into the authorized English version we are informed that David was the author of Psalm cx., and that he spoke about first, the kingdom; fourth, the priesthood; fifth, the conquest; and seventh, the passion of Christ—no word of which is mentioned in the original. The translators are not ashamed to make such a gross and wilful mistake as to render לאֲדֹנָי (verse 1.) "to my Lord" with a capital L, as if this term signified God, while every grammarian must know that *Adone*, signifies "my lord" or

"my master," meaning a man, and not God, when meaning God, it must be *Adoni*. The style of the whole chapter has not the slightest similarity to the Davidian style, and the לָדָוִד in the title of the chapter can be translated "to David" better than "of David." The whole chapter has the tone of an address, hence the ancient commentators, Rashi excepted, agree that this chapter was addressed to David by some other poet. They only differ as to the occasion that gave rise to the chapter, and, therefore, we are at liberty also to give our humble opinion on the subject. When David fled from Jerusalem from fear of Absalom, his son, he had a narrow escape, through the faithfulness of his friends in Jerusalem, so that he reached the other side of Jordan, where he collected an army. When his army was to have met the enemy, he also wished to leave his head quarters at Mahanaim, and go with the army. But the people insisted that he should not do so, and he was obliged to tarry at Mahanaim in a painful state of anxiety; this was most likely the occasion on which one of David's poetical friends addressed to him the ex. Psalm, which reads as follows:

TO DAVID A SONG.

1. "Jehovah says to my Lord (*the king*), sit thou at my right hand (*of the poet*.) until I shall have made thine enemies thy footstool (*until his army has defeated the enemy*.)

2. "Jehovah will send from Zion the sceptre of thy majesty, (*he will be restored to the royal dignity*) rule thou in the midst of thine enemies, (*who revolted against him*.)

The Poet next proceeds to give his reasons for his bold hopes.

3. "Thy people to day bring voluntary gifts to thy army, holy attired in the dawn of morning; thine is the dew of thy youth."

The Poet refers to the large presents of provisions brought to David by Barzilai, Shubi and Machir, demonstrating their loyal attachment to the person of the king; and to the numerous youthful warriors who flocked to the standard of the fugitive king.

4. "The Lord has sworn and he will not repent, thou art minister forever; (*the administrator of the laws of God*.) upon my word thou art Zedek's king," (*Zedek and Jerusalem are identical*.)

The poet refers to his election by the whole nation to the royal dignity, and to his faithful administration of the laws of God.

5. "The Lord is at thy right hand, who has crushed kings in the day of his anger."

6. "He will judge among nations full of carcases, (*comparing the numbers of his enemies to dead men*.) he crushed the head of the land of Rabbah.

The Poet directs the attention of the king to former perils, and especially to the war with Moab and Ammon, the capitals of both aountries were called Rabbah, where he was attacked by Syrians and Idumeans, being then in a perilous state—still God helped him, and crushed the heads of his enemies; he will also now help him. The idea of the wars with Ammon and Moab presents to the mind of the poet another powerful hope for the king, it is Joab, the king's hero nephew, who was the principal hero in those wars, and referring to him, he continues:

6. "He shall drink of the brook in the way (*driving the enemy to the Jordan*.) therefore he shall lift up the head," (*of the state, the king*.)

The authorized version, in order to suit the chapter to the peculiar notions noticed before, contains the following grammatical mistakes, which a school boy might notice. In verse three עֵמָךְ גְּרֻבֹתָ is rendered: "The people shall be willing;" here it must be remarked that *Amcha* is masculine gender, singular number, and *Nedaboth* is feminine gender, plural number, consequently they cannot be joined together. *Nedaboth* nowhere else is rendered "shall be willing," it means everywhere voluntary gifts. Verse 4, they had the peculiar notion to render עַל רִבְחָרִי, which literally signifies upon my word "after the order," for which none can account; and although an *Esnachta* equal to a semicolon, separates the former part of the sentence from *Al dibrathi*, they made one sentence of the whole, to bring out the sense which they wanted. We have considered all that, and rendered it accordingly. Verse fifth, they make again one sentence, although divided by an *Esnachta*, and כָּחַץ, which stands in the past tense, they render in the fifth and sixth verses, "he shall strike," אַרְץ רַבָּה of verse sixth, which is in the singular number, signifying "Land of Rabbah" they render "over many countries." If thus the rules of grammar and the signification of terms are disregarded, then anything might be found in the bible.

It is indeed more than ridiculous to read at the head of the forty-fifth Psalm, 1st, "The majesty and grace of Christ's kingdom. 10th, "the duty of the church, and the benefits thereof," while the translators themselves call it a Song of love. It is almost self-evident that this song of love was addressed to king Solomon when he married the daughter of Pharaoh; with reference to the immense wealth of Solomon flatteringly of the splendor of his court, of preference before his brothers, his triumphs over rivals to the throne and their assistants, among whom was the heroic Joab; the reader,

once having this idea, will find the whole Psalm a beautiful specimen of poetry, in which, as in all the other Psalms, no such thing as a prophecy is contained; but the authors of the authorized English version needed materials to build up a new house, and they tried every way to accomplish that object.

From the Asmonean.

ANTIQUITY OF THE PENTATEUCH.

New-York, June 14, 1853.

EDITOR OF THE ASMONEAN: SIR,—Many unavailing endeavors to *invalidate* the Pentateuch have been made in former ages, *as in the present*; but until I noticed in your last weekly that it is alleged the Pentateuch was *not in existence previous to*, and during the Hebrew monarchy, I was not aware how a sensible writer could arrive at that conclusion.

It is well known that the ancient Hebrews viewed that sacred document as the modern Americans view the Declaration of Independence, and that all the subsequent laws (say the Mishna), were predicated upon from that document.

We know also that the Holy Land was vouchsafed to them only so long as they obeyed the Law given to them at Sinai, which owing to ignorance and internal discord, &c., was totally discarded, when they were scattered among the נָדִיב and the cities became desolate and the lands wasted, as Moses predicted in chapter xxvi. Leviticus, (before they had put a foot in the Promised Land) as it is even to this day.

We ought to recollect the state and condition the nation was in at that time, and that they were surrounded by fierce nations that bore them an hereditary hatred, and they were too grossly idolatrous to arrive at a sound conclusion,

That the Pentateuch was appealed to very often, therefore, there cannot be a reasonable doubt, but to put it beyond the shadow of a doubt, we will suppose a case in point. Suppose a political infidel or sceptic, should in after ages doubt the History of the Independence, the document of its declaration. How would its advocate prove the fact of its occurrence? Would he not prove by writers of good authority that cited the facts? Exactly so. I refer the reader to Psalms I. xxviii. and vi., where are such evident allusions made to prominent facts recorded in Genesis and Exodus, that cannot be misunderstood by the most unlearned Bible reader or obstinate sceptic; that the Pentateuch was in existence previous to the writer of the Psalms (which was previous to the monarchy,) I quote as follows:—"Which we have *heard and known*, and our fathers have

told us." "We will not hide from their children, showing the generations to come," &c. "That the generations to come *might know*, even the children *which should be born*, and should arise and *declare them to their children*;" verses 3, 4, 5. Psalms I. xxviii. That the Psalmist made the Law his study, we have assurances in Psalm I. and verses 15, 16, 92, 148, Psalm xix.

In fact, so strong is the internal evidence of the Divine Inspiration of the Pentateuch, so many predictions pervade it which cannot have emanated from the wisest men, which history proves to have happened, that with Solomon we may say, "There hath not failed one word of all which He promised by the hand of Moses his servant." Chapter viii. verse 56 Kings.

From the fact so repeatedly foretold in the Five Books of Moses that we were to be scattered all over the earth, literally, to the west and to the east, to the north and to the south, as we are now and have been many days (ages) without "a king and without a Prince, and without a sacrifice and without an Image, and without an Ephod, and without Teraphim." Verse 4, chap. III, Hosea.

Yet not destroyed or amalgamated with the nations among whom Providence has cast our lot, this appears to me to betoken a design we are made the unwilling instruments to carry out—a design so Godlike so truly gracious to all his creatures, so stupendous, that "ye will not believe though it be told you," as it is written in verse 5. chap. I. Habakkuk, viz. the accomplishment or fulfilment of his oath to Abraham, to which verse 20, chap. vii., Micah, alludes. Awaiting with confidence the fulfilment of the Promise by Hosea, to wit, verse 5, chap. iii.

I am, Respectfully Yours,
D. DAVIES.

— "What a tangled web they weave,
— "When erst men practice to deceive."

— "Train up a child in the way he should go, and when he is old he will not depart from it."

— To be poor in purse, and poor in faith, is abject poverty indeed.

— To believe in "a kingdom beyond the skies," is not to believe in *the* kingdom in the Holy Land. The future establishment of the latter in that covenanted region is the burden of all the prophets, and the proclamation of the apostles: the former is promised neither to saint nor sinner, in a single chapter of the testimony of God.

HERALD

OF THE

KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Ed.] NEW YORK, SEPTEMBER, 1853. [Vol. III. No. 9.

THE COMING STRUGGLE AMONG THE NATIONS OF THE EARTH;

OR, THE POLITICAL EVENTS OF THE NEXT FIFTEEN YEARS, described in accordance with Prophecies on Ezekiel, Daniel, and the Apocalypse; showing also the important positions Britain will occupy during and at the end of the awful Conflict.—8vo, pp. 32. ANONYMOUS. Printed in Edinburgh, Scotland, Seventy-third Thousand. London, 1853.

PREFACE.

THE above is the title of the pamphlet already referred to in our strictures upon the London Quarterly Journal of Prophecy. There are several vulnerable positions assumed by the compiler of its pages, which it is remarkable the reviewers have not seized upon in demonstration of the supposed unscriptural conclusions it contains. But critical orthodox ignorance has been the compiler's safety. "Theology" has blinded the eyes of "the ministry" so that they cannot see afar off. "Divines," therefore, being in the dark, and the people being led by them, it is "like priests, like people;" all are in the fog, and the errors of *The Coming Struggle* have escaped detection.

In the following pages this renowned pamphlet is not reproduced as it came from the Edinburgh press. I have expurgated it of what I consider its untenable assumptions, and in so doing have converted it into a *brochure* properly my own. The original pamphlet undertook to present my views of the next fifteen years. But no one can present the views of another with sufficient precision to satisfy the original thinker. "*The Coming Struggle*" does not satisfy me. I have therefore revised and corrected it, as well as I could without re-writing the whole. I have made three hundred and twelve corrections on the thirty-two pages, which have materially altered the sense of the compilation in many places. I should not, however, have presumed to do this, but

for the peculiar relation I sustain to the original.

I am not able to say who the artist is that has undertaken to work up my published ideas of things into "*The Coming Struggle*." Some have styled him the learned Dr. Cumming; others, "the eloquent Mr. Wylie;" others, "a journeyman printer in Edinburgh;" others again, "a disciple of Dr. Thomas," &c. Be he whom he may, he must be greatly astonished at the success of his doings. Seventy-three thousand sterling six-pences must have afforded him a wonderful profit on the copy of *Elpis Israel*, out of which he fabricated his pages. I should have no particular objection to inheriting a dividend; but hitherto the case has strictly fulfilled the saying, that "One sows and another reaps." But perhaps good has been accomplished notwithstanding the errors. In this, therefore, I rejoice; but hope that no more of the original may be sold after this revise shall appear in Britain.

JOHN THOMAS.
Mott Haven, Westchester, N. Y., June 24, 1853.

THE COMING STRUGGLE.

AMONG THE
NATIONS OF THE EARTH.

REVISED AND CORRECTED

BY JOHN THOMAS, M. D.,

Author of *Elpis Israel*, from which work it was originally fabricated.

NEVER was there a time, in the past history of the world, when such a terrible and universal excitement prevailed regarding political affairs, as at this moment exists in the social mind. Wherever we turn, or into whatever society we enter, the same restless anxiety is apparent, the same question

passes from circle to circle and from friend to friend, but no reply comes forth to cheer or satisfy the alarmed interrogators. "What is about to happen?" is murmured in all the assemblies of men; and whether the sound floats along the noble halls of the great, vibrates among the rafters of the straw-roofed cottage, or wanders through mazes of tobacco smoke in a village ale-house, echo only answers, What! Conjectures, indeed, are made and opinions delivered, but as these rest solely on the shifting sand of political appearances, and assume the various aspects with which faction and party-spirit invest them, they are uttered only to be rejected; the same question is again asked by the same individual on the morrow, and with like success.

That such an excitement should prevail at the present time is not at all wonderful. The position in which the powers of Europe and Asia are placed, render it evident to every thinking mind—and in this age of boasted intelligence all should be thinkers—that we are on the very eve of a crisis, and a crisis unparalleled in the annals of the past. It is not at one part merely, or in one or two nations, that we discern the signs of an approaching storm; but from one end of Europe to the other, the ominous cloud has gathered, and when it bursts, as soon it must, the deluge will be not only overwhelming, but universal. Such a prospect as this is entirely new. The shadows which preceded the advent even of the most devastating hurricanes that swept over the world in the ages that are gone, were not so gloomy or portentous as those which now hover above our whole horizon; and as the image must resemble the reality, that reality must be awful indeed. We are in the midst of that oppressive calm which reigns when the elements are fully charged with all the ingredients of a storm, and, like the mariner, we long for its inevitable outbreak, in order that we may escape from our suspense, and learn at once how we are likely to cope with it.

But while the painful anxiety everywhere visible is, in the circumstances, extremely natural, it is not at all necessary that the equally manifest uncertainty and ignorance regarding the extent and duration of the coming struggle should remain; and were the prophetic declarations of the Bible properly understood, the inhabitants of Britain would comprehend all that is about to take place. In that Book—a book which some despise, many neglect, and nearly all misunderstand—is to be found a series of visions and prophecies, under which is symbolized the political history of the world, from the Babylonian Empire down to the

Millennium, that happy era to which the human family have long looked forward with delight. Unfortunately, however, as we have said, these prophecies have been, and are, sadly misunderstood. *The authorized interpreters of God's revelations have hitherto failed in finding a key to unlock their mysteries*; but of this we do not complain, as we are told that the vision was to be sealed until the time of the end. What we regret, however, is that in the face of this declaration our divines should have attempted an explanation of these mysteries, before God's time for their solution was come. They have done this, and the result is, that by their erroneous interpretations, a mass of obscurity, contradiction, absurdity, and error, has been heaped upon them, which serves completely to mystify both its authors and the world. Had Fleming and others contented themselves with tracing those parts of the prophecy which were fulfilled in their day, and left those sublime consummations mentioned in the Apocalypse to be disclosed at "the time of the end," the present generation would not now be under the necessity of throwing off a host of commentaries and opinions, which from early childhood they have considered unerring. This, however, must be done. The position of the world clearly intimates that the end has come, and events now furnish an explanation of the hitherto dark visions of Daniel and John, and by a careful examination of these and other prophets, the political history of the next thirteen years is spread out before us, nay, we are enabled to pass beyond that period, and trace almost accurately the regular course of events down to the beginning of the thousand years. DR. THOMAS OF AMERICA* WAS THE FIRST TO FIND THE KEY, and they who have read his book will at once be able to understand the following description of the period mentioned. For the sake, however, of those who have not seen Dr. Thomas's work†—and we believe this applies to the majority of general readers—it will be necessary to give a rapid and connected sketch of the prophecy on which the whole hangs, and point out the errors into which former interpreters have fallen.

The first intimation we have of the prophecy is in the second chapter of Daniel, where we are told that one morning during the palmy days of the Babylonian empire, Nebuchadnezzar, its head, awoke from a

* Editor of "*The Herald of the Kingdom and Age to Come*," published at Mott Haven, Westchester, New York.

† This work is styled "*Elpis Israel*," and should be in the hands of every one desirous of understanding the glad tidings of the Kingdom of God, which is indispensable to all who would attain to it.

troubled sleep, in which he had a strange and unaccountable dream. Being fully awake, he endeavored to call to mind the particulars of the vision which had passed across his sleeping spirit, but the "thing had gone from him," and do what he could he was unable to recall it. Nevertheless his "spirit was troubled to know the dream," and this he demanded of his magicians, who, being of course unable to comply, Daniel, a young Hebrew captive, volunteered to make it known and interpret it. Having "desired the mercies of the God of Heaven concerning the secret," Daniel had it revealed to him in a vision, and with a joyful countenance went with it to the king. He informed the monarch that in his sleep he had seen a great image standing before him. The head was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet partly iron and partly clay. After the king had gazed on this giant of metal for some time, he beheld a stone poised in the air, unsupported by hands, slowly descending to the earth. Falling at length with a heavy crash upon the feet of the image, it "brake them to pieces," and the whole superstructure was hurled to the ground, where the wind carried it entirely away. The stone which smote it, however, grew into a great mountain, and filled the earth.

The interpretation given by Daniel to the king, was to the effect that the golden head, silver arms, brazen thighs, and iron legs, denoted a succession of four dynasties in the Babylonian Empire. The iron kingdom, which was the last, was at first to be divided into *two* parts, and latterly into *ten*, temporarily cemented to the feet by clay, and these were finally to be destroyed by the establishment of a kingdom of God upon the earth, a kingdom which should never be destroyed. This was a dim, yet true outline of the future history of the great empire which was at that time aptly termed the whole earth; but it was only a rough sketch, and the purpose God had in view in disclosing it required that a more detailed representation should be given; accordingly, after the death of Nebuchadnezzar, Daniel was favored with a more extended view. In this second vision, the four dynasties were symbolized by four beasts, and an outline of the history of *each* given. The fourth power, which in the first vision was described as iron, and divided into ten parts, is in the second shadowed forth by a beast with ten horns. The causes of the destruction of these ten powers by the God of heaven is in this vision also accounted for, and the time of their duration determined. They were to be destroyed on account of their

civil and spiritual despotism,—crimes which can never in the moral government of Jehovah pass unpunished. After the ten horns had been for some time established, a little horn came up among them, in which were the "eyes of a man and a mouth speaking great things." After making room for itself by plucking up three of the large horns, this little horn waxed insolent and domineering, and continued so "till the beast was slain, and his body given to the burning flame." Daniel was extremely anxious to find out the meaning of this, and having asked "one of them that stood by," he was informed that the ten horns were ten kings that should arise out of the fourth dominion; that another should rise after them, diverse from all the others, that he would "subdue three of the first kings, speak great words against the Most High, wear out the saints of the Most High, and think to change the times and laws;" but after continuing thus for "*a time and times, and the dividing of time,*" his dominion would be taken away, and he would be utterly destroyed.

In future visions a still more detailed representation of certain portions of this first vision was given to Daniel, and many of the prophecies of Ezekiel contain important developments of the same history; but God's determined measure of revelation was not yet full. Indeed, the chief part remained behind, and consisted of an ample view of the operations of the fourth beast and his ten horns, especially of that little horn which subsequently sprung up and became so prominent. Many hundred years after Daniel's time, when the gold, silver, and brass of Nebuchadnezzar's image had given place to the iron power, there lived an aged man on one of the desert islands that dot the bosom of the Ægean Sea. To this place he had been banished for adhering to, and promulgating, the gospel of the kingdom in the name of Jesus Christ, emanating from the land of Judea, but now almost entirely unknown to the professors of *Christianity*. In this lonely spot, and to this persecuted follower of the despised Nazarene, God gave his concluding Revelation to man, and wound up the whole by shadowing forth the history of the beast, and the horn, under the emblems of seals, trumpets, and vials. The iron power of Nebuchadnezzar's Image, or fourth beast of Daniel, is here represented by a Dragon with seven crowned heads and ten crownless horns; and the system of governments of the Roman West is at first called a beast, with seven uncrowned heads and ten crowned horns—the one being thus exactly the reverse of the other—and afterwards Daniel's Little Horn power of the west is represented as a two-

horned beast covering the area of three of the horns. The same distinguishing features are apparent here as in Daniel's vision. The beast waxes great; the dragon gives him his power, and his seat, and great authority; he makes war against the saints for a time, and times, and half a time, till the judgment sits, and his dominion is taken away, and he is cast with the Little Horn into a fiery lake, and the dragon into imprisonment for a thousand years.

Such, then, is a brief outline of this important prophecy—a prophecy which has occupied the attention, and engaged the interest of Bible readers, for many generations. The language in which it is couched has hitherto rendered it impossible for interpreters to agree concerning its fulfilment; and indeed, in past times, the occurrence of the events it foretells was the only guide to its course. Fleming is thought to have verged upon a correct interpretation of a part that was as yet unfulfilled; but it was only a faint glimpse he obtained of the truth; the elements that were to be engaged in the final conflict had not, at the time he wrote, assumed the position, by which the time of the end could be recognized, and this, together with his adherence to the stereotyped but false theories of commentators, led him far astray. All, however, are agreed as to the general meaning of the prophecy.* The gold, silver, brass, and iron powers of the image, and the four beasts of the vision, are the Babylonian, Persian, Grecian, and Roman Empires. The seven heads and ten horns are the various forms of government and kingdoms of this latter power. The first beast of John is the civil and ecclesiastical system of Roman-Europe; and the second, or two-horned beast, is the Austro-Papacy grafted upon it. Thus far the history of the past might have enabled our divines to expound and agree could their theologies have permitted them to interpret the prophecy by the things that are. With regard to the time of the end, and the nature of the events which must take place previous to it, there exists an almost endless diversity of opinion, the greatest union lying in a universal misapprehension of both, particularly of the latter.

The great cause of misapprehension, besides that to which we formerly alluded,—viz., a premature interpretation,—is owing

*No interpreter has succeeded in correctly expounding Nebuchadnezzar's Image. They have overlooked the fact that it is composed of five elements instead of "four." The fifth is "the clay," or Russo-Assyrian, styled by Ezekiel "Gogue of Magog's land, the Prince of Rosh, Mosc, and Tobl." The interpretation of the clay element has been brought out for the first time in the Herald of the Kingdom.—*Editor of the Herald.*

to the fondness of theologians for the allegorizing method of Origen. Following this early father, they assert that the events to take place at the time of the end, are less physical than moral, and will consist of a series of spiritual changes which will usher in the universal triumph of the Church, and the regeneration of the world. They do not understand, or rather they refuse to believe, that the Jews will be restored to their own land, and that the kingdom of Israel will once more be established, though not precisely after its ancient model or with its former inferior splendor. With a very restricted partiality, they have construed all those glorious promises of a political restoration which have lighted up with hope the heart of the wandering Jew, into nothing more and nothing else than a spiritual conversion, and they claim for the Church all the glory of the latter-day. This, we apprehend, is a fatal mistake. The restoration of the Jews to Palestine forms the very keystone to the whole political structure of the world, and is the principal object to be accomplished by the awful events of the coming years. It is the grand consummation of which Hebrew prophets spake and Jewish bards sung; it is emphatically "the hope of Israel," and the Word of Judah's God is pledged to its accomplishment.

Having done away with a literal restoration, our interpreters have necessarily erred in deciding regarding the many minor parts of the prophecy. Hence the locality of the final conflict has been a matter of much dispute. The general notion is, that Italy will be the scene of the great battle of Armageddon, and one individual has actually measured a large valley in that country to see if it answers the inspired description. Another class, in the extremity of their fondness for spiritualism, say that at the moral destruction of Popery, wherever Protestantism encounters and overcomes Romanism, there will Armageddon be. In the sequel of this pamphlet, we shall show how erroneous are both of these conjectures.

Another great error, and one which has led to a host of misconceptions, is the belief that Britain is one of the ten horns, and that consequently she will be involved in the destruction that overtakes the toes of the great metallic image. This is a complete mistake. Though once a part of the Roman dominion, she is not within the boundary of the image territory, and none of the countries beyond that territory will be overthrown with Papacy, except those who have continued to worship the beast, such as Austria and others. And this is just an evidence of the evil effects of a premature interpretation

of the prophecy. At the period when many of our commentators wrote, it was actually necessary to include Britain in the toe kingdoms, in order to make up the number required. Up to the year 1820, there were only eight independent powers within the Roman Empire, but in that year the Greeks rebelled against the Sultan, and after several years' war, succeeded in establishing a new kingdom, which became the ninth horn. Still another was wanted to complete the prophetic symbol, and it did not come up till 1830, when the revolution of Paris divided the kingdom of the Netherlands into two, and Belgium became a separate power, to defeat the calculations of divines, and pluck Britain from the *anomalous* position in which they had placed her. We say *anomalous*, for how is it possible to reconcile the past history of Anglo-Saxon progression—of which she has been the mover and sustainer—with sudden and complete destruction? The very thought is a libel on the eternal law of development and the wisdom of the moral government; but it is false, and we will by-and-by show how different is the destiny of this country, and what the part that has been assigned her in the last act of the mighty drama. The powers which really answer to the toes of Nebuchadnezzar's image are Bavaria, Lombardy, Hungary, Greece, Sardinia, Naples, Portugal, Spain, France and Belgium; and if we understand the prophecy aright, these kingdoms will be brought to the verge of their final subversion at the end of the next thirteen years.

The next great error of our interpreters, and the last to which we will particularly advert, is in regard to the "time, and times, and half a time," or the duration of the beast. They do not understand that it means a period of 1260 solar* years, and they have failed to find the true commencement of the era. The general theory dates it from the year 606, when Phocas proclaimed the universal supremacy of the Bishop of Rome. This fixes the secondary termination of the 1260 years in 1866. But the "time, and times, and half a time" began by its primal epoch earlier than this. The year 606 is the period of the *ecclesiastical* constitution of the beast, or the time when the dragon gave to its Lion-mouth his

authority. Its civil constitution dates 75 years earlier, or from 531, when the Justinian code was completed and published. These two epochs were the real beginnings of the 1260 years. The victorious reign of the beast ought, then, to terminate about the years 1791 and 1866, or two years earlier or later. The resurrection of the *two witnesses* (or civil and ecclesiastical class-antagonists to the Powers), which were slain by Louis the Fourteenth, took place in 1789, or at the period of the first French revolution, and this was the first time any successful opposition was made to the Papal power after 1685. Then wrath began to pour out, and the civil dominion of the Pope was taken away, to be "consumed and destroyed unto the end." And as 75 years elapsed between the imperial concession of a new code, and the acknowledgment of the Roman Bishop as the universal Father of the western dominion, or beast, so 75 years must elapse as the transition period, ending in the arrival of "the Hour of Judgment." This period is represented by the seven vials, the mission of which is to pour chastisement on the beast and his followers, till at the end of the combined sixth and seventh the whole will meet with a wonderful and signal destruction. It is a mistake to suppose that the 1260 years limits the *existence* of the beast—it merely limits his unwaning power. The full term of his civil and ecclesiastical pre-judicial existence as a Roman power, is 1335 years,* and this terminates in 1866, or about thirteen years from this period. But what a number of awful events must take place within that short time; what revolutions, and strife, and bloodshed must be witnessed on the Continent, and in many parts of Asia! No wonder that the political sky is black and lowering, charged as it with the elements of a storm, which, for tremendous force and severity, has never been equalled. The people of the present age have come to the very border of a thrilling epoch, and they know it not. The newspaper press laughs at the cry of war which has risen on every hand. It points to the progress of railways and electric telegraphs, and asks if these are signs of war. Railways and telegraphs, steam-engines and copper-wire, can these overturn the purpose of God or falsify His word? A few hours of strife will suffice to tear up every vestige of these so-called pledges of peace, and their component parts may yet form efficient instruments to carry on the conflict. In these

* In the days of Moses, the servant of Jehovah, on founding the Commonwealth of Israel, and in arranging its time, the Hebrew years were solar, of twelve months, each month having thirty days, excepting the twelfth, which had thirty-five days. By the enumeration of the days of the deluge, it is evident that the Hebrew year consisted of 365 days. A time of years, however, is limited to 360 solar years, being reduced from 365 to 360 by the explanatory phrase, "forty and two months."—*Editor of Herald*

* This period of 1335 years—the diagonal of the rhomboid 1260, initiated by the civil and ecclesiastical epochs of A. D. 529-531, and A. D. 682-696.—*Editor of Herald*

days of skepticism and intellectual supremacy, it may be a hard matter to get such Bible truths borne home to the hearts of men; but in a very short time they will be compelled to acknowledge the reality and genuineness of that revelation they now despise or neglect. Amid the terror and confusion of the approaching hurricane, when men's hearts are failing them for fear, they will be glad to turn to its long-forsaken pages, to learn the nature and extent of the fearful calamity. If the people of Britain and America are wise, they will make themselves acquainted with this beforehand, and thus enjoy that tranquillity which the knowledge will impart. It is, even on other grounds than personal comfort and mental peace, extremely necessary that they should do so. Though for the present they will, by caution and prudence, keep free from the struggle, they have a high and holy mission to fulfil, and are, as yet, ignorant of it. To them has been committed the task of conducting the moral progression of the world, and preparing it for the coming millennium. While other nations are murdering and devouring each other, and gnawing their tongues, and blaspheming under the iron rod of Jehovah, the Anglo-Saxon race will be opening up the pathway for the entrance into this sin-cursed and strife-torn world of the reign of peace and love. Blessed, indeed, are they that wait, and come to the thousand, three hundred and five and thirty days.

But it is now time that we enter on the principal part of our present work, to which the foregoing forms a necessary introduction. And before speaking of what is about to occur, let us see the exact portion of the prophecy that has been fulfilled. By going back along the history of the past, we could clearly trace the course of the prophecy, from its first beginning to the present time, but this is unnecessary. It will suffice if we make the reader understand where we are at present. We are, then, under the sixth and seventh vials. The gold, silver, and brass of Nebuchadnezzar's image, in their imperial ascendancy, have passed away; three of Daniel's beasts have, in this sense, departed; and John's seals have been opened. His trumpets have been sounded, and five of his vials have been exhausted. By turning to the 12th verse of the 16th chapter of Revelation, the reader will find a description of the sixth vial. It was to be poured out on the Euphrates—or the Turkish Empire,—and began in 1820, when the Greeks rebelled against the Sultan and established a new kingdom. From that time Turkey has been subjected to incessant trouble with neighboring powers, distraction and strife from civil rebellions, and ravaging pestilences

from the hand of God. Six years after the successful revolt of the Greeks, the Janissaries attempted to withstand the will of the Sultan, but their fanaticism was repressed, and by the despot's command thousands of them were butchered. The next year she lost 110 ships in the battle of Navarino, and in the following season had to sustain a double conflict in a Russian war and an Albanian insurrection. Then followed the long war of France against Turco-Algeria, which resulted in the separation of that province from the Moslem empire and its annexation to that kingdom. In 1839 Egypt and Syria were taken by Mehemet Ali, and this led to sanguinary and bloody strife in that direction. Besides these reverses at the hand of man, the country was scourged with cholera and plague for eleven years; and thus wasted and weakened, she is in daily fear of being totally overthrown by a foreign power. But why, it may be asked, is such a vial of wrath poured upon the Turkish Empire? Ah, God had a long and heavy account to settle with this nation! What iniquity and injustice did it not perpetrate against the Jews, God's own peculiar people; and though permitted to succeed in its cruelty for the express purpose of punishing the Jewish nation for their transgressions against the Most High, yet such is God's jealousy with regard to this race which he has chosen, that even the instruments with which he chastises them are made the objects of his retributive vengeance. It was so with the Babylonian nation who carried them into captivity, and it is so with the Ottoman Empire, which has now the seat of the dragon; which in former days dispersed them among the Gentiles. For this and other causes, enumerated in the 11th chapter of Daniel, the Lord has a controversy with Turkey, which will never cease till its power is destroyed unto the end.

The seventh vial began in 1830, when the whole political atmosphere, as if charged with democratic electricity, gave forth flashes, and appeared to be on the eve of an explosion. These two vials are therefore both going on at this time, and will end together, at the beginning of the thousand years. It is at this critical period that the vision is to be unsealed. In other words, the Roman powers are to be placed in a certain position, and to be actuated by a certain agency, which, we are told, is to indicate the time of the end, and warn the inhabitants of the earth to prepare for the coming of the kingdom. This important information is given in the following words:—"And I saw three unclean spirits like frogs come 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 spirits of demons working miracles, which go forth unto the kings of the earth and the whole habitable, to gather them to the war of that great day of God Almighty." The demons that represent the dragon, the beast, and the false prophet powers, are the Sultan, the Emperor of Austria, and the Pope; and the frogs, or frog-power, is France—frogs being the original heraldic symbol of that nation. When, therefore, we perceive the French government causing "unclean spirits," or evil policy, to emanate from these three incarnations of power, then are we to recognize the immediate approach of the end; for this, says the prophecy, will cause the kings of the earth to be gathered together to "the war of that great day of God Almighty." *This period has now come.* We are living in it. France has at this moment the Pope, the Emperor, and the Sultan, in a very critical position. By occupying Rome and forcing its protection on the Pope, it has obtained the power, to some extent, of dictating the policy of his Holiness,—now, alas for him, robbed of his imperial dignity, and reduced to the position of a "false prophet"—and is, by its policy, causing him to contribute to the involvement of other governments in war. By this move it has also placed itself in inevitable antagonism to Austria, and brought forth an unclean spirit from thence, which in a little time will create an open war between the powers, involving many other kingdoms in the strife, and ultimately producing consequences of a fatal nature to the whole ten kingdoms. France is also causing an unclean spirit to proceed from the Sultan, by its diplomacy connected with the Holy Places and demonstration of support in case of a Russian invasion, and thus involving him in a war with that mighty power, when he would otherwise quietly yield to it. Thus we see in full operation that agency which was to indicate the time of the end, and produce the terrible events which must precede and accomplish that period. Let us now, by the light of the prophecy, try to discover the nature of these, and thus be able to read the political history of the next thirteen years, and learn something of the events which will take place from that time till the millennium.

From what we stated at the outset, our readers will perceive that we have no sympathy with that system of wholesale spiritualizing, which our commentators have pursued in treating of the future part of this Bible history. That large portion of it which has been illustrated in the past, gives us no

warrant to believe—far less to assert—that its future predictions are but emblems of the changes and occurrences that will pass over the Church, and that the wars spoken of are moral, not literal. Hitherto it has been most accurately illustrated by real wars and political events, and until we have a better authority to go upon than Origen and his followers, we prefer to construe the language of the Bible in a literal manner, and, doing so, we believe that the following will be the principal coming events:—

I. *The seizure of Constantinople, and overthrow of Turkey by the Emperor of Russia.*

In following Daniel's version of the prophecy, which is more detailed than John's, we find, that the unfulfilled part begins at the first colon of the 40th verse of the 11th chapter. That verse opens with the declaration, that "the King of the South," or Mehmet Ali, would "push" at the Sultan. This was accomplished in 1839, when that monarch wrested Egypt and Syria from him, and endeavored to seize Constantinople itself, and probably would have done so, had not the other powers prevented him, or rather, had not God determined that he should only *push*, not overthrow. The next part of the verse is, however, fraught with dire calamity to the Moslem Dynasty of the dragon. "The king of the north," or Russia, it is stated, "shall come against him like a whirlwind, with chariots and horsemen, and with many ships, and he shall enter into the countries, and shall overthrow and pass over." Here, we read at once the doom of Turkey; notwithstanding the assurance of assistance from France and England, the Ottoman empire will soon be no more. It is very probable that these allies will be deceived by the professions of peace, which the autocrat is holding out, and when they are off their guard, he will suddenly invade and conquer the kingdom. Evidence of this consummation is already apparent. Notwithstanding the presence of the Russian fleet in the Black Sea, Britain has been so far deceived as to recall the only man* who could have pursued efficient measures, in the event of an invasion. The country is thus left open to the inroad of the northern Emperor, and ere long the news will doubtless come that he is at the gates of the Sultan's capital. We have no date by which to determine the exact time of its occurrence, but considering the number and character of the events to succeed it, and the short space allowed for their performance, it must of necessity be almost immediately.

* Sir Stratford Canning. Since the First Edition of this work was published, he has been again appointed Ambassador to Turkey.

II. *War between France and Austria—Overthrow of the former, and subsequent destruction of the Papacy.*

Leaving for a time the sixth vial to run its course on the Turkish Empire, we must follow the seventh in its operations on the horns. After the angel had poured it into the air, where it caused a world of dire commotions, the apostle was carried away into the wilderness to see the judgments these would cause to fall on the beast and his image—in other words, on Roman Europe. For, let it be observed, that the Papal powers as well as Turkey are doomed to hard experiences before the ten toes of the image are finally smitten with the Stone.

As the Dragon had yielded to the Western Beast its secular and ecclesiastical power, so Austria, a secular imperial element of that beast, has supported this twofold authority more than any of the other powers, and therefore shall suffer a more signal punishment. Indeed, we find this dominion, which is in the prophecy styled the two-horned beast, identified with, and assimilated to, the Papacy in all its more damnable features. The history of its rise and progress is given in the last eight verses of the 13th chapter of Revelation, as well as in the seventh of Daniel, where its fate is particularly described: "They (the saints) shall take away his dominion, to consume and destroy it unto the end." In that dark history of cruelties and crimes perpetrated by the horns against the saints, or friends of truth and liberty, Austria occupies an unenviably prominent distinction. The blood of the two witnesses lies heavily on that country, and has long cried for vengeance from on high. Nor has it cried in vain. When these witnesses were raised, and their power exerted itself through Napoleon, the iron hand of a stern retribution was laid upon Austria, and this horn's dominion over the imperial west was for a time taken away. The conflict was temporarily suspended by the removal of the ambitious Corsican; but though vengeance has been delayed it cannot be much longer averted. The Austrian horn's Roman dominion was at that time only temporarily taken away, but hereafter it must be "consumed and destroyed unto the end." And the earnest of this will doubtless be initiated by the same power that punished him before. France, though herself one of the doomed toe kingdoms, will be the scourge of this horn, and preparation is being speedily consummated for the accomplishment of the work. Already are the two powers adversely situated, and their position will not fail to ultimate in war. The result of this will be presently disastrous to the "bloody house of Austria;"

but premillennially and temporarily its occultation in the shadow of the Czar. Jesus appears as a thief, and the saints are raised from the dead. The power of Russia is broken, and the obscuration ends. Then comes the fall of Babylon. The Austrian and its cotemporary horns, the supporters of the False Prophet, now become confederate against the Destroyer of the Czarocracy. But Babylon must of necessity fall. The time when the ten horns "shall hate Rome, and make her desolate and naked, and shall eat her flesh and burn her with fire," obtains in the preadventual contest between France and the Northern Powers. The account of her overthrow is contained in the eighteenth of Revelations, and is one of the most fearful and awe-inspiring nature. It is not for us to describe in detail the events which will produce and accompany her death. These are but partially indicated in the prophecy; we are only told that the people of God will be the agents, and that the powers of Europe will be filled with fear, and wonder when they behold her desolation.

III. *The occultation of the Horns or Continental Powers by the Emperor of Russia.*

By the time the above occurrences have taken place, the thirteen years will have expired, and the Hour of Judgment come. The whole ten horns will be greatly weakened by the war, and in this condition will manifest "one mind, and give their power and strength to the Beast." This power is Russo-Austrian, which is temporarily consolidated by the overthrow of many countries into the image of Nebuchadnezzar standing on its feet of iron and clay. It is necessary that the original Roman territory become subject to one majesty, bicurally displayed, in order that the image of Nebuchadnezzar may be manifested in its latter day apparition to that king, and though we have not an exact description of their occultation by Russia, further than being informed that he would overflow and pass over, we find that Ezekiel, who gives a most minute and graphic account of the great battle introductory of the war of Armageddon, styles him "Gog, of the land of Magog, Prince of Rosh, Mese and Tobl," and enumerates Persia, Ethionia, Libya, and the bands of Gomer, in those that follow him. Now, it can be satisfactorily proved that Magog and Gomer mean Germany and France. These countries he must therefore conquer; and having conquered them the whole of continental Europe is within his grasp. The metallic image will thus be joined in all its parts, the territory comprehended in the Babylonian, Persian, Grecian, Roman, and latter day Assyrian Empires, will be ruled by one ma-

jesty, and that autocratic, or a majesty ruling by its own will. Events will now hurry forward to the mighty catastrophe. The heart of the emperor will be lifted up by success, and in his pride and arrogance he will endeavor to make the world his slave. But at last the Stone rejected by the builders descends heavily on his feet; the Roman iron, and the Russian or Assyrian clay separate; the brass, the silver, and the gold are broken to pieces, and "become as the chaff of the summer threshing floors," and the whole is scattered by the winds of heaven.

But what, it will be eagerly asked, is Britain about all this time? Surely she must have an important part to play in this direful game of war. Yes, but after an exceptional type, so far as we have yet gone, Britain is exempted from catastrophe, though her proximity to the scene of the unequalled struggle will keep her in a state of alarm, and her rulers anxious and watchful. But yet, though beyond the eddies of the whirling vortex of the Continent, she must not, can not, will not be idle. She has a mission to fulfil, and she must feel straitened till it is accomplished—a mission of the strongest necessity, and she cannot evade it—a mission of the noblest nature, and she will not shun it. To her—to the whole Anglo-Saxon race, of which she is the head and representative—is the task assigned of carrying forward the religious, moral, and social preadventual progress of the world, and in this she may be well assisted by her children in the west and south. America may be united with her in the work, and Australia must grow in strength for the same purpose; and thus supported on each side by a strong and stalwart son, the brave old empire will be energized to the task. Talk of America and Britain going to war! the thing is incredible; nature forbids it, and the Bible forbids it, too. When they do fight it will be on one side, and against a common foe; but they have a far different battle to fight in these coming years, than the sword or cannon can accomplish. The great moral contest of spiritual freedom and social morality must be sustained, and the cause must unite them and us in a hearty bond of brotherhood. A people must be presented to the Lord, that his domain may be populated when the time to establish the kingdom shall come; and Britain with her sons is called on to cherish and protect them. But to be more definite; the next event, though not in chronological order, will be—

IV. *Britain extends her Eastern possessions westward, prevents the immediate occupation of Judea by Russia, and initiates its colonization by the Jews.*

The many and severe wars which our

country has had to sustain, in order to preserve her Eastern territories, have by many been considered as too dear payment for their possession. We do not here, however, enter on this question, but beg to inform such, that a far higher purpose than commercial interest or extended empire is to be served by the presence of the British power in the East. So far, indeed, as she herself is concerned, this may have been the real aim; and now that she is in possession, the commercial advantages which accrue from them will be a sufficient incitement to their retention. To preserve the East India market, and keep a path open to it, Britain will strive much and do much; but while her rulers may think they are merely serving the nation, they are really accomplishing one of the grand designs of God, and evolving events, while they cause her to take measures for the preservation of this distant part of her empire, which really and only produce occurrences which will facilitate the great design of Jehovah. Both God and Britain had a special design in the annexation of the Indian territory to the lion power, but these designs were as different in nature and object as the finite is from the infinite. While Britain thought only of wealth and conquest, God thought of his ancient people, and of his covenant, and placed the British Lion in the East to prepare a way for his ransomed, and to become their protection in the infancy of their restoration. Such is God's design, and he has enlisted the energy of the Anglo-Saxons in its accomplishment, by making it their interest to bring it to pass. The value of these lands to the nation is the inducement he has given it to retain them at all risks; and one means of their retention, which will by-and-by become very obvious, will be to do that which will tend to introduce the accomplishment of Jehovah's long promised purpose—the restoration of the Jews. The idea has long been held, by those few who do believe in a restoration, that it must be preceded by a conversion. This is erroneous. The Jews, to some extent, will return to their own land as faithless in Jesus as the Christ as when they left it. They will be converted—of this we are assured; but it will be subsequent to their partial re-establishment in Palestine, and by a divine agency little suspected by "Christendom." In the many passages of Scripture which speak of this people acknowledging the Messiah, we can never identify the agency to be employed in bringing about the change as merely human. The Lord invariably speaks of it as his own work, and to be done, as only Divinity can do it—in one day. The veil is to be taken away, the blindness is to be removed, and

this after Judah is in part returned to the hill of Zion: "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. THEN ye shall know that I am the Lord."—(Ezekiel xxxvii. 12.)

It is needless, therefore, to look for the conversion of Israel as an indication of the coming of the latter days. It is the preadventual partial colonization of Judea that becomes an evidence of this; and we can imagine with what surprise the conversion-theorists will witness the approaching colonization of the land of Israel by its former inhabitants. But how, it is asked, will they be colonized there, and how does Britain become the principal agent in the work? In this very simple manner: When Britain sees the Emperor of Russia in possession of Turkey, and overthrowing the hosts of continental Europe, she will become alarmed for her Indian possessions, and seek to strengthen her position in the Mediterranean Sea to prevent the autocrat dominating there.

Having succeeded in dethroning the Sultan, and annexing much of the Turkish dominions to his sway, he will naturally endeavor to take possession of Palestine, as that country forms a part of the Ottoman Empire. This, however, Britain will not consent to. To let him occupy this territory would be a virtual relinquishment of the Eastern market, because the road to it by the Red Sea would be shut up. What course Britain will actually adopt to prevent this we cannot learn from the prophecy, but that she will for a while prevent it we are sure. Not only will her own interests demand it, but the word of Jehovah is concerned in the matter, and demands it too. These political and commercial interests are but the means employed by God to cause this great nation to perform his long expressed determination, to preserve the Holy Land for the elected, eldest born of his children. Were the Russian Emperor to succeed in taking possession of it, he would carry the land tenure of the north along with him, and thus the soil of the land of Canaan would become part and parcel of another nation, its peculiar character as an inalienable possession would be gone, and being "common," it would no longer be called sacred or "holy." But this final alienation of the land cannot be. Jehovah hath said, "*the land shall not be sold forever, for the land is mine.*" It is therefore impossible that it can ever be finally occupied by a power that would at once incorporate it with other territories. An attempt, since the expiry of the 1290 years, has already been made to do this, but, as was to

be expected, it signally failed. Shortly after Mehemet Ali established himself as "king of the south," he attacked and conquered Syria, and, as we before stated, "pushed at" the Sultan's throne. The powers of Europe, however, interfered to prevent him from gaining his point, and in negotiating terms of peace between the two countries, ordered Mehemet to restore Palestine to Turkey. This the king of the south refused to do, and claimed the land as his forever by right of conquest. He was, however, at length compelled to yield to the demand, and the land of Israel was given back to those whose creed will not allow them to claim the soil. They have indeed "divided the land for gain," but those pashas who occupy it hold it by no tenure, and may be, and indeed often are, deprived of their possession, without having the right to complain. According to the Mahomedan creed, the land is God's, and though it may be occupied, cannot be owned by any mortal; and certainly, whatever doctrine of the Koran is false, this is true. The Jews cannot even sell any part of it from one to another, far less can the uncircumcised Gentiles get it for a prey.

The only way that seems likely for Britain to preserve her Eastern market open in this emergency, will be to favor the formation of a Jewish colony in Palestine; and thus, it will appear, that the Euphrates is drying up in order "that the way of the kings of the East might be prepared." The drying up of the river, which is in part the destruction of Turkey, will render it necessary for the British power, which then extends to the Euphrates, to promote the return of the Jews to their own land, by extending its protection over it, and holding out every inducement for the sons of Abraham to repair to it. Be this, however, as it may, it is Britain that favors the return of the sons of Judah, as we learn from the eighteenth chapter of Isaiah, where the prophet is furnished with a command to "the land shadowing with wings, that sendeth ambassadors by the sea," enjoining it to render service in the presentation to the Lord of "a nation scattered and peeled, a nation terrible from their beginning hitherto, a nation rooted out and trodden down, whose lands the rivers have spoiled." What a powerful and graphic description is this of the present and past state of the Jews! How their former greatness and present degradation and desolation is associated and contrasted! But how, it may be asked, do we identify the "land widely overshadowing with wings?" We are told that it is from beyond the rivers of Cush. Now, going east from Judea, across the Euphrates and Tigris, we reach to the "beyond," that is, to Hindostan, the most important of our In-

dian possessions, and therefore governed by a power that "sendeth its ambassadors by the sea," in other words, by an island state, which shows that the reference is to Britain, and to her alone. The allusion will, however, become more apparent in a short time, when our empire is greatly extended in that quarter, and when the lion-flag waves o'er many an island and country, proving as much its protector as its ruler. There can then be no doubt as to the fact that this country will open up a way for the despised and persecuted race of Abraham, to stand once more in their father-land, and raise anew the songs of David upon the holy hill of Zion, and it is probable that the event will be brought about in some such manner as we have indicated. But, first of all, this country must seize a great amount of territory adjacent to the Holy Land. In the present state of affairs, there would neither be peace nor safety for the Jews in their own country. The Sultan has "divided it for gain," and his pachas lay it waste, and hold it waste at their pleasure. It will, therefore, be necessary to occupy Egypt, Ethiopia, and Seba, besides other places, in order to make these a wall of defence for the Jewish colony, and hence the language of Jehovah to his restored people—"I gave Egypt for thy ransom, Ethiopia and Seba for thee." By possessing these she will also lay her hands upon Edom, Moab, Ammon, and other places on the Red Sea, till at length shadowing "to the rivers of Cush," and on every side the new colony, under the wings of this great maritime power, will grow and prosper, like a cedar on their own mountain of Lebanon.

But by this time the autocrat of Russia has got the nations of continental Europe beneath his feet, and, like Alexander in ancient, and Napoleon in later times, he thirsts for universal conquest. For the history of his career from this point, onward to its close, we turn again to the regular course of the prophecy. If the reader will, before going any further, take up his Bible, and read carefully the last five verses of the eleventh of Daniel, and from the beginning of the thirty-eighth chapter of Ezekiel to the twenty-third verse of the thirty-ninth chapter, he will clearly understand the following, which is but a paraphrase of it.

Turning his eyes eastward, on the wealth and prosperity of the countries under British protection, the triumphant conqueror of Europe will conceive the idea of spoiling them, and appropriating their goods and cattle. Scarcely is this idea formed than its execution is begun, and sudden and terrific as a whirlwind from the north he enters "the glorious land." So overwhelming is the invading force, that the British armies re-

tire before it towards the south-east, and Egypt, Ethiopia, and Libya fall into his hands. But tidings out of the East and North shall trouble him. "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto him, Art thou come to take a spoil? hast thou gathered thy company to take a prey?" How emphatically does this language identify Britain as the belligerent opponent of Gog the king of the north, and corroborate our former statements regarding the extension of her empire in the East? We would particularly point the reader's attention to the "merchants of Tarshish, with all the young lions thereof;" what an appropriate designation is this of the Honorable East India Company, in its peculiar relation to the British Government! This constitution of things, as is well known, is both civil and military, commercial and imperial. The former is represented by the merchants, the latter by the young lions, or the officials of the imperially-controlled Company, which receives its authority from the Lion of Britain, and may therefore be fitly termed thus, even as the representatives of the Persian and Macedonian sovereignties were called young rams and young goats. Indeed, the applicability of the title is admitted by the Company itself, whose arms are a shield, the quarterings of which are filled with *young lions* rampant.

The Anglo-Indian government, alarmed at the inroads of the autocrat, and the loss of Egypt, will adopt vigorous measures for opposing him. Hence, "tidings out of the east and out of the north shall trouble him." The news that the Anglo-Saxons have resolved to oppose his despotic progress will annoy and infuriate him. It is possible he may think of a time when another man, ambitious like himself, endeavored to possess the empire of the world, and went forth conquering till he was met by this same power, and overthrown; and no wonder that such a thought should fill him with trouble. But quickly rage takes the place of fear; he looks proudly on the heaving army that follows at his back, and is enraged at the presumption which dares to thwart a will and power like his, "therefore he goes forth with great fury to destroy and utterly to make away many." Proceeding onward, he seizes the unwalled villages and gateless cities, till at length his huge and multifarious army pitch their tents before Jerusalem. He lays siege to the Holy City, which soon surrenders to his power, and enables him to "plant the tabernacle of his palace between the seas in the glorious holy mountain."

He has now reached the farthest limit of his conquering mission. The decree peals

forth from the eternal throne, "Hitherto shalt thou come, but no farther;" and could he but look a little forward, as he paces with proud and haughty step along the brow of Zion, he might see that large and spacious valley, which stretches itself out before him, filled with a mangled mass of dead and dying, swimming in blood, and ready to be devoured by the myriads of birds of prey which hover over the scene. But no such vision crosses his spirit, and he passes on to his tented palace to slumber in pride.

Meanwhile Britain has been making strenuous efforts to stop the progress of this gigantic Napoleon; and every soldier that can be spared is sent away in the direction of the rising sun. But what can the British army do against such a host as the Russian autocrat has around him? Brave as the officers and men may be, what success or what renown can be gained in such an unequal conflict? In the critical emergency the parent island may send a cry across the Atlantic, "Come over and help us." Swiftly is the sound borne over the waves, and soon an answering echo is wafted back from the shores of Columbia. The cause is common, and the struggle must be common too. "We are coming, brother John, we are coming," is the noble reply; and almost, ere it is delivered, a fleet of gallant vessels is crossing the Pacific, with the stars and stripes gleaming on every mast. Another force is on its way from the far south, and soon the flower and strength of the Anglo-Saxon race meet on the sacred soil of Palestine.* The intelligence of their approach reaches the sacrilegious usurper, and he leads forth his army towards the mountains that rise in glory round about Jerusalem. The Jews within the city now arm themselves, and join the army that has come from the east and west, the north and the south, for their protection, and thus these two mighty masses meet face to face, and prepare for the greatest battle that ever was fought on this struggling earth. On the one side the motley millions of Russia, and the nations of Continental Europe are drawn up on the slopes of the hills and the sides of the valleys toward the north; while on the other are ranged the thousands of Britain and her offspring, from whose firm and regular ranks gleam forth the dark eyes of many of the sons of Abraham, determined to preserve their newly-recovered city, or perish, like their ancestors of a former age, in its ruins.

All is ready. That awful pause which ensues before the work of death begins, is

broken by the clash of arms; and while yet the contending hosts, are plunging incessant fire upon battalions of bleeding and quivering flesh, a strange sound—"The voice of the Archangel and the trump of God"—outroars the din of battle.* The time for the visible manifestation of God's vengeance has arrived, his fury has come up in his face, and he calls for a sword against Gog throughout all his mountains. 'Tis this roaring voice of Jehovah that breaks forth with terror and confounds the assembled armies. The scene that follows baffles description. Amid earthquakes and showers of fire the bewildered and maddened multitude of the autocrat rush, sword in hand, against each other, while the Israelites and their Anglo-Saxon allies become unwittingly Jehovah's sword upon the enemy. The stone cut without hands falls on the Image feet, and breaks them to pieces; after which the iron, the clay, the brass, the silver, and the gold, become like the chaff of the summer threshing-floor, and the wind shall carry them away. The various descriptions which we have of this battle all intimate that Jehovah of armies is the mighty foe that shall contend with the autocrat in Armageddon. John terms it "the battle of that great day of God Almighty," and a principal instrument of their defeat will be mutual slaughter. The carnage will be dreadful. Out of all the myriads that came like a cloud upon the land of Israel, only a scattered and shattered remnant will return; the great mass will be left to rot upon the land, and fill the valley of Hamongog with graves.

We pause at this point of the prophecy, considering it unnecessary at the present time to enter into a minute examination of the nature or duration of the millennial period. We have already followed the subject beyond the limits indicated by our title page, and it would swell this pamphlet far beyond its intended size, to enter into a discussion of these points. A great obscurity rests on the events that immediately follow the battle of Armageddon, so that although we *might* come pretty near the reality, our remarks would be essentially conjectural.† It is probable that Assyria, Persia and Britain will be the only three powers that will exist in the old world, besides the kingdom which the Most High will establish in Jerusalem; for it is stated by Daniel that "the rest of the beasts" lived for a "season and

* Joel iii. 16; Isai. xxix. 5—8; xxx. 30, 31.

† The compiler of this pamphlet is mistaken in the supposition that the events succeeding the overthrow of the Autocrat are obscure and conjectural. They are as well defined as those already outlined. He did well, however, to pause at this point. Better to say nothing than to give utterance to what cannot be proved.—*Editor of the Herald.*

* This is possible; there is, however, no testimony in the bible to give us assurance of faith that it will be so. It is probable, but not certain.—*Editor of the Herald.*

a time," after the destruction of the dragon. It is very natural to suppose that Britain will continue to hold a high place among the nations, though what that position will be, or how long she will retain it, the compiler of this pamphlet cannot say.* The Anglo-Saxon race must, from the very nature of their constitution, be a notable people; but it is evident that the Hebrews will have the chief place during that glorious era which these stirring changes are to usher in. They will certainly become greater than any of the nations, and that in virtue of the covenant of Jehovah with their fathers.

For the preparation of a race for such a mission as that committed to the Anglo-Saxons, it was necessary that they should burst those chains of civil and ecclesiastical despotism, which priestcraft had forged for, and fastened around the human soul; and with considerable effect have Britain and America performed this duty! Must we remind the reader of Bruce and Wallace and the Covenanters, in Scotland; of Cromwell and Milton, Hampden, and the Puritans, in England, or of Washington and the war of independence, in America? Those fierce and fiery furnaces through which this renowned people struggled in years gone by, were intended to purify and qualify them for the work of the latter days; and the result is, that at this moment they are free, and ready to assume their Heaven-appointed mission. Hence the difference between their fate and the fate of those ancient nations whom they imitated, or the modern nations who imitated them. How often have the generous and noble-hearted gazed with indignant wonder at the gallant yet abortive efforts of patriots to save their country from bondage and oppression, and as star after star of liberty was blotted out by the blood-red sun of despotism, turned a reproachful eye to heaven, as if to ask why truth and justice was denied its own! And never will this dark enigma be explained, till the light of this prophecy, of which we have all along been speaking, shine upon it; but no sooner does its mist-dispelling influence pass across the gloom, than, as sun-light from on high, the answer comes, which amply satisfies the grieved doubting heart, and vindicates the justice of the Eternal. It is only while tracing the windings and developments of Daniel's vision and John's Revelation, that we learn the secret of Poland's downfall and Hungary's degradation. Those nations

* Assyria, Persia, Britain, and all other States will become the Lord's and his Saints' by conquest or surrender. None of them will be left in the hands of Gentile rulers. The nations will continue variously organized, indeed, yet all subject to the Great King, and those of his immortal brethren whom he may appoint over them.—*Editor of the Herald.*

stand upon the image territory, and are involved in its destruction, therefore all efforts to save them must be vain. As powers they are doomed to fall, and though their wrongs shall one day be righted, for the present their noble-hearted patriots must resign themselves and their cause to the will of Heaven.

And here, too, in the light of this truth-diffusing prophecy, do we understand the past and learn the future of IRELAND. The state of this country has long made it a puzzle to the world, and many have been the attempts, both within and without, to discover the cause and the cure of its evils. The prevalent feeling is, that its union with Britain constitutes the Alpha and Omega of its misery, and for many years it has sought to have the union repealed. Its patriots have even endeavored to identify the cause with that struggle which America successfully maintained with the mother country, and the idea has taken root in many hearts, both in Scotland and England, which cry shame against the injustice. Now, nothing can be more erroneous than this idea. The Irish struggle can never be identified with the western colonial emancipation, neither can it, on account of the absence of the religious element, be compared to the Scotch or English wars of independence. But without going into the vexed question of the justice or injustice of forcibly perpetuating the union, we would ask the question, What would be the consequences to Ireland herself were she to become an independent nation? These, in a political and social point of view, stand clearly forth to the eyes of many of those who steadily oppose the repeal agitation; but it is only when observed through the medium of this Scripture prophecy that we can discern their full extent or awful magnitude. Passing by those moral and political evils which appear on the surface, what, we ask, would be the fate of the country, *thirteen years hence?* 'Tis true, Ireland is not on the image territory, and, though not probable, it is still possible, that she might escape being conquered by one of the toes; nevertheless, she will be legitimately within the dark region of the curse. She is among those who worship the image of the beast. She has received its mark in her forehead, and if standing alone, and in these circumstances, when the hour of judgment comes, *how shall she escape?* We hesitate not to assert that Ireland's union with Britain is the only thing that stands between her and utter ruin, and that while Poland and Hungary failed in their effort for freedom, because they were doomed to be rooted up by the Little Horn, Ireland has

failed to regain her independence, because she is destined to a better fate with Britain. We cannot here specify the means to be employed for her regeneration. This the future will show, but regenerated by Israel's King she will be, and by milder measures than those visited on the continentals, owing to that very union which she would so rashly sever.

In the preceding pages, we have seen that Britain's island will be kept comparatively free from the war and strife that will soon rage on the continent,—how the late past harmonizes with this decision! While nearly the whole of Europe has been convulsed, our sea-girt isle has remained in peace, and kept so far aloof from the oppressors and the oppressed, that many generous but mistaken minds have charged her with coldness and pusillanimity. She has indeed given shelter to both when exiled from their own lands, but she has hitherto been kept from entangling herself with the commotions of the times, and while strife and feud have raged around peace has been in all her borders. This course she will continue steadily to pursue; though, as we before stated, the doings on the continent will keep her in continual alarm and watchfulness. This feeling of uneasiness and anxiety will, however, be greatly dispelled by a knowledge of the truth; and the author of this pamphlet hopes that, for this very purpose, it will be widely circulated. What a sublime position does that individual occupy, who can stand at a distance and gaze upon such a thrilling spectacle as Europe will soon present, with calmness and assurance, “seeing the end from the beginning.” Can anything indeed be more sublime than this? It is like one of the ancient prophets of Israel, gazing from some far-off mountain side on the fulfilment of one of his own prophecies. As he gazes on the scene—perhaps a city staggering into the bosom of an earthquake, or the progress of a battle between Israel and her enemies—is it possible to imagine the calmly glowing feelings of his soul, as, privileged beyond all mortals, he contemplates what had already been pictured to his mind, and can tell the next dwelling-place that shall go crashing down, or the next enemy that shall “lick the dust?” Still greater, if possible, is the position occupied by one who can pass the boundary of the everlasting present, and boldly map the events of the future. God-like he sits on the edge of the thick darkness, and resolves the mystic shapes that flit and gambol there into regularity and order. The dense mist which has hitherto overhung this end of the “bridge” rolls slowly upward, and the things it concealed loom

forth, dimly it may be, but still visible enough in their outlines and lineaments to enable him to recognize them when the wheels of time bear him slowly past them. The very idea of superiority of position like this is enrapturing. To think that it is only a select few that are thus highly privileged,—that those whom the events so nearly concern are ignorant of them,—to witness the terror and astonishment with which they are met by those they come to destroy, and, above all, to know that he and his kindred are beyond the reach of their sweeping embrace, is to occupy a position never before reached by any, save the inspired of the Lord. Such a position may Britons and Americans occupy, if they can but speedily arrive at the knowledge of it. In a very short time the conflict will begin. The “powers that be” cannot long remain in their present relative positions, and the moment approaches when the dreadful moral volcano must burst. Already is the sound of the storm heard among the tree-tops. The Russian army is gathering on the frontiers; France has fallen back to that form of government, whose only tradition is war and conquest; the new Emperor is fast increasing his naval power; Turkey is trembling, and all Italy is in a smothered flame. The sooner then that a knowledge of the political future is obtained, the better; and while Anglo-Saxons congratulate themselves on their present advantages, and the prospect of a less severe judgment than that of other nations, let them learn their destiny, and prepare to meet it with humility and godly fear.

THE GOSPEL SCHISMATIC—BAPTISM NOT SIN-REMITTING APART FROM THE ONE FAITH—TESTIMONY AND REASON INDISPENSABLE TO SCRIPTURE DEMONSTRATION.

By the attention of a friend in England, I have become the recipient of “*The British Millennial Harbinger*,” for May, 1853. It has been forwarded to me, I presume, from the marks it contains, that I may see what it publishes concerning myself, who seem still to be a thorn in the flesh of its editor, and of the Star of his destiny, the “Professor of Sacred History” in Bethany College, Virginia, the newest “gate of heaven,” devised and erected by ambition and ignorance, or unbelief of the truth.

In looking over this May number, I perceive that the things I brought before the British public when in England, and now periodically finding their way thither in the *Herald*, give the editor no little trouble and vexation; and, I may add, some of his correspondents too. One, who signs himself

"G. M.," writes. "My mind is often saddened when I reflect upon the treatment which this truth (the coming of the Lord) has met with from its professed supporters; but not this only, for even baptism for remission of sins has shared the same fate. First come those who add to the Scriptures the Book of Mormon; and next Dr. Thomas, who makes the *Millennial Reign the Gospel of our Salvation*, scattering division and schism wherever he goes." He then proceeds to say: "Now these parties (Dr. Thomas and the Mormons) profess both truths. What I want to see is this truth (the coming of the Lord), and all other truths, delivered from such teachers, and stated simply as they occur in the Word of God, asking none to believe what I affirm, except there be at the same time a Scriptural demonstration of the position assumed."

Having nothing but utter contempt for Mormonism, I have nothing to say for that in the premises before us, but shall confine my remarks to what "G. M." affirms of myself. Those who are my regular readers and hearers, and whose minds are not biased by prejudice, will only smile at "G. M.'s" foolishness. They will know first, that "he errs not knowing the Scriptures," that is, Moses and the Prophets; secondly, that he does not tell the whole truth in saying, that "I make the Millennial Reign the gospel of our salvation;" thirdly, that he makes a false accusation in saying, that I make schisms wherever I go; fourthly, that he errs in saying that I profess "baptism for remission of sins," understanding by this that he means to say that I profess that doctrine as it is defined by Campbellites and Mormons; and fifthly, that he talks nonsense in supposing a Scriptural demonstration of a position assumed by a simple statement.

If "G. M." understood Moses and the Prophets, he would understand the New Testament, and know from all these writings that what *he*, but not the Bible, styles the "Millennial Reign," is neither more nor less than the *blessing of all nations in Abraham and his seed, the Christ*; which Paul, and, after him, Dr. Thomas, as his humble imitator, terms "the Gospel." Paul's words are these, "God preached the Gospel to Abraham, saying: In thee shall all nations be blessed." This blessedness has not yet come upon a single nation, much less upon all nations; and for any one to say that it has, argues his profound ignorance of what the Scriptures define that blessedness to be.

But I do not say that the blessing of all nations in Abraham is "the Gospel of our salvation," if by "our" is to be understood

"the Saints." It is the gospel of the nations salvation. The glad tidings or Gospel of the Saints' salvation is, that *when the nations shall be blessed in Abraham and his seed, they, as constituents of that seed, being Christ's, shall possess with Him the best nations with power and eternal glory*, which is the same idea as possessing the kingdom and dominion under the whole heaven for ever. He who says, "This will not be," is an infidel, and denies the Gospel, though he may believe in the personalia of Jesus. The Saints' reign with Christ upon earth over all nations, when established, will be a reign of *righteousness and peace*, uninterrupted by war's alarms for a thousand years, the longest peace the world will ever have experienced since man was created. Now, the good news to *individual Gentiles and Jews* is, that God invites *all who believe in the Gospel he preached to Abraham*, to become kings of the nations, with honor, glory and life eternal, on certain conditions. *It is only believers in the Gospel preached to Abraham*, to whom the conditions are accessible; because "the righteousness of God" can only be counted to those who believe the Gospel. "Seek first the kingdom of God." This is the order laid down by Jesus. If a man have found it, that is, have come to "understand the word of the kingdom," and say, "What must I do to inherit it?" the answer is, You must become the subject of "God's righteousness;" in other words, you must be constituted righteous in the way that He hath devised for the justifying of the ungodly. Now, "Jesus is the way." You are required, therefore, to believe in him, as well as in the Gospel preached to Abraham. Because the Jews did not, their belief in that Gospel was of no benefit to them, nor has it been to this day. To believe in him is to believe that he is the man ordained of God to occupy the throne of his kingdom, when "the kingdom shall come to the Daughter of Jerusalem," which is Zion, the city where David dwelt. To believe this is to believe that he is "the Christ," or Anointed One, called "Jehovah's King," by David, spoken of everywhere in Moses and the Prophets. To believe savingly in him is to believe these things, and that His blood shed was the blood of the covenant made with Abraham, called the New Covenant, shed for the remission of the sins of many; that is, of those who believe the promises of that covenant; that he was buried, and rose again according to the prophets, for the justification of believers. He that believes these "things concerning the kingdom of God, and the Name of Jesus the Anointed," with a love-working faith, believes the word of the kingdom in its gospel

and mystery, "with his heart *unto* righteousness."

Whosoever partakes in the reign of Christ will be a saved man; yet the abstract doctrine that Christ will reign on earth a thousand years, or the belief of it, is not, nor has it ever been defined by me to be, "the gospel of our salvation;" the "one faith," however, which must be believed for justification, comprehends it as an indispensable element of the Gospel. The Gospel is a plurality. It is tidings; not an item of news: but "things" called "good tidings of great joy, which shall be to all people," and one of the good things is, that Christ shall reign on the throne of his father David over Israel and the nations for a thousand years. If it be possible, let "G. M." comprehend this, and henceforth forbear to write until he is well instructed in the things whereof he affirms.

I remark, in the next place, that he accuses me falsely in saying that I "scatter division and schism wherever I appear." When Paul visited the synagogues "he reasoned with them out of Moses and the Prophets, expounding and proving by citations the things concerning the Christ." The result was division wherever he went. Was Paul, or the truth he set forth, the efficient cause of the schisms? "G. M." would hardly deny that *it was the truth that divided them*, and not Paul. This is the fact. Yet Paul was denounced by the "G. M.'s" of his day as a scatterer of divisions or schisms, a turner of the world upside down, a pestilent fellow, and so forth. Well, I take Paul for my example in preaching the Gospel. I sometimes enter into Campbellite and other synagogues where Moses and the Prophets are classed with old almanacs: and proceed to reason with the people out of them, opening and alleging, that Christ's mission is as yet only fulfilled in a very small degree; that He is to restore the kingdom again to Israel, and to rule over it on David's throne; that he is then to bring the gospel-blessedness announced to Abraham upon all nations to the ends of the earth; and that Jesus, whom Paul preached, is He, who must, therefore, come again in power and great glory to accomplish the work. These great truths and the testimonies of the apostles and prophets pertaining to them, are followed by debates and oppositions. But I am no more to be blamed for these than Paul. When God's testimony is presented to the blind who say they see, trouble in their camp is inevitable; for the thinking of the flesh is enmity against God and his word. The word of life is light, even as God is light. When, therefore, it shines into the darkness, a struggle ensues between the two elements. If the light pre-

vail the darkness is extinguished, and there is peace; but if the darkness maintain its position, as is generally the case, the light is excluded with all through whom it shines and death remains. Thus, a division or schism ("G. M." does not seem to know that they are the same) is effected. The Schismatics are the fleshly-thinking opponents of the testimony of God, and not he or they who show what that testimony is, and endeavor to prove that it means precisely what it says. This was all I did in Britain. It is true *σχίσματα*, or divisions, followed; but I am no more worthy of condemnation for these than Paul, whose doings were invariably followed by the same results. I obey the apostolic injunction, "Contend earnestly for the faith once delivered to the saints." Where this faith is unknown it is opposed when presented. Shall the earnest contention for that faith cease because of opposition? Shall ignorance of Moses and the prophets put to silence the advocates of their testimony? No; though that ignorance become incarnate, and rejoice in the high-sounding titles with which vain men and proud ecclesiastics delight to honor one another before the multitude. They may gnash their carious teeth, and rave against schism to their heart's content, but God's testimony must be declared. No church enlightened by the truth was ever disrupted or divided by an earnest advocacy of the gospel preached to Abraham, the Millennial reign, the things of the kingdom, or of life and incorruptibility, only through the gospel. A really Christian church rejoiceth in the truth, believing and hoping all things it contains. Not so mere ecclesiastical associations. These are averse to all things not dogmatized in the confessions of their humanly authorized opinions. Mere Diana-worshippers, the craft-creed is glorified to the rejection of the Word of God. I have no regrets, though convicted of being the remote cause of dividing such bodies as these, and no others have I ever set by the ears. All the alleged opprobrium of this I accept with pleasure; and cheerfully anticipate all the consequences to be visited upon the perpetrators of such offences against the kingdom of sin.

Furthermore, G. M. errs in supposing that I "profess baptism for remission of sins," in his, Campbellite sense, or in any other sectarian sense of the phrase. Campbellite baptism for remission of sins is not the baptism prescribed by the Apostle Peter for that result. The Campbellite sin-remitting baptism is *the dipping of a believer of "facts" for pardon*; for President Campbell of Bethany, in the number before us, says, "faith is the belief of facts." His words are:

"It is a great point gained to know and to appreciate that faith is the belief of facts!" When, therefore, Paul says, "We are justified by faith, and have peace with God," according to Bethanian divinity it means, "We are justified by the belief of facts, and have peace with God." This is "historical faith," and "historical faith," he has told us of old, "is the best sort of faith a man can have!" His facts are, Jesus Christ, the Son of God, was delivered unto death for blasphemy, was buried, and rose again from the dead, to sit on David's throne in sky-kingdomia, some Utopia "beyond the skies!" He that affirms his belief in these facts, and is sorry for his sins, is considered as a fit subject for dipping. In dipping him, the usual formulary is pronounced over him, and he is told that all his past sins are remitted. This is styled by Bethanians and Mormons, "baptism for remission of sins." Let not the reader, however, suppose that the Bethanian theology denies remission to the undipped. It teaches that there are Christians among the sects that reject dipping as the divinely appointed mode of using water. These may be styled "*the unwashed*," who can never be classed with the "washed hogs who return to their wallowing in the mire," referred to by Peter. Hogs unwashed cannot "*return*" to the unwashed state, though "washed hogs" may. Well, Bethanism recognizes *unwashed Christians*, while it professes, at the same time, to take the New Testament as the only rule of faith and practice! This is a remarkable incongruity, seeing that all "disciples" styled Christians in that book, were "washed in the name of the Lord."^{*} But if men be Christians without washing, why exhort them to be baptized so earnestly as Bethanians do? Thus, says their supervisor, the unwashed believers of the facts have the remission of their sins in believing, but not knowing it they are subject to doubts and fears. Dipping is to give them certainty, that, knowing they were pardoned, they may enjoy the pardon—an enjoyment arising from knowledge. Hence, the Bethanian version is, "be baptised that you may know that your sins were remitted when you repentingly believed the facts, and knowing may enjoy the remission of sins."

But I maintain that the Scriptures teach no such baptism for remission of sins" as this. It is an unscriptural dipping, because the faith is an unscriptural faith. The faith which justifies is the *love-working belief of the exceeding great and precious PROMISES yet unfulfilled, and of the FACTS and their DOCTRINE concerning Jesus as the Christ*; in other

words, justifying faith Abrahamically embraces the things concerning the kingdom of God, and the name of Jesus Christ. The promises, facts, and doctrine, are essential to that faith "without which it is impossible to please God." These understood and appreciated, will lead men to repentance, because they exhibit comprehensively "the goodness of God," and "knowest thou not," saith Paul, "that it is the goodness of God leadeth thee to repentance?" The reason why immersed people produce no better fruits than the undipped, and many of them not so good, is because their "faith" is a mere belief of history—of a narrative of facts—leaving them altogether in the dark respecting the heart-touching and mind-renewing promises of the gospel. Ignorant of these, they fail of becoming "partakers of the divine nature." * Bethanian, and other species of "orthodox divinity," ignore the promises of God, or double-distil them into the absurd follies of spiritualism. Their repentance is not the mind that was in Abraham—an unstaggering mind, strong in faith, giving glory to God; being fully persuaded that what he had promised, (and the things promised he knew and understood) he is able to perform.† Their repentance is sorrow because their sin has found them out. Their minds are in torment because of the apprehended tortures of the damned, which may seize upon their "souls" if they do not appease the fury of God! "Fear hath torment," and their "repentance" is the offspring of their terror. This is a repentance that needeth to be repented of; for it is a repentance that worketh death. It is "sin working death in them." Repentance of this sort pervading the inner man is evidential of that heart being untouched by "the goodness of God," for faith in this goodness produces no such result. Its legitimate fruit is "faith working by love and purifying the heart;" and, a belief of facts combined with hell-terrors never since the world began, nor while flesh is flesh will it ever yield that perfect love which casteth out fear, which is essential to a scriptural purification of the soul.

A love-working faith in the gospel of the Kingdom is essentially necessary to qualify a man for immersion into the name of the Holy Ones. When an intelligent heart-purified believer of the Gospel of the Kingdom is immersed into this name, his faith and disposition are counted to him for repentance and righteousness, or remission of sins, in the act of immersion, which act, according to the formula prescribed by the Lord Jesus,

* 1 Cor. vi. 4i.

* 2 Peter, i, 4.

† Rom. iv. 18—23.

unites him to the Holy Name. Thus "by grace are ye saved *through faith*;" so that where the "one faith" is deficient salvation is not: for where the one faith is not in the mind and heart of the subject, there is no faith to be counted for the remission of sins.

This is what I understand the Scriptures to teach concerning "baptism for the remission of sins." It is very different, essentially different, from the Bethanian, Mormon, and Baptist, baptisms. They are unscriptural, because the subjects of them do not believe the Gospel of the Kingdom, which is foolishness to them, or unknown to them, or rejected with contempt as heresy, or reduced to a nullity by some crotchety hypothesis or vain conceit. Baptism saves by the resurrection of Jesus; but whom? "Us," says Peter. The "us" is defined by himself as an example. He was one of those sent out to preach the Gospel of the Kingdom in all the habitable for a testimony unto all the nations thereof.* He understood, believed, and obeyed what he preached like a candid and honest man. He was one of the saved by baptism through the resurrection of Jesus. And the rest of his contemporaries whom he associated with himself in the plural "us," had believed the Gospel of the Kingdom and been saved from their past sins by baptism also. This was the divine order, and has only been inverted by the ignorance and perverseness of mankind. Faith in the Kingdom's Gospel first, and then baptism, is the order prescribed by the Lord Jesus in the commission; but wayward humanity says, "No; immersion upon any pious grounds first, and faith in the Gospel of the Kingdom afterwards, though not absolutely necessary at all."

Fifthly and lastly, "G. M.," talks nonsense in supposing a scriptural demonstration of an assumed position possible by a simple quotation of Scripture. For example, he "affirms" truly enough, that *Jesus will execute the office of High Priest for Israel*. An objector says, I deny it, and demand the proof—a scriptural demonstration of your assumption being a truth." G. M., replies, "I will give it in these words of Jesus, "I am King of the Jews;" and of Zechariah, "He shall sit a priest upon his throne." "Now as Christ's Kingdom"—"Stop!" exclaims the objector, "I don't want your reasoning. You have placed your scripture texts by the side of your affirmation, and that is all you have any right to do. You say that you "ask none to believe what you affirm, except there be at the same time a scriptural demonstration of the position assumed" by you. You have

affirmed your proposition, and produced what you call "a scriptural demonstration" which to my mind is no demonstration at all. The words of Jesus prove that he said he was King of the Jews; but your quotation from Zechariah may refer to some one else, and therefore does not prove to me, who am a non-Nazarene Israelite, that it is Jesus who shall sit upon the throne of Israel as a priest."

It is obvious from this supposed case, that unless a man is permitted to *reason on testimony adduced* nothing can be demonstrated to the human mind, which is essentially "enmity against God, and not subject to his law." G. M., nor any one else, can demonstrate affirmations without reasoning. God said to Israel, "Come let us reason together." Paul reasoned with his contemporaries *απο των γραφων* from the writings; that is, he showed that those writings testified what he said was God's truth. This showing was done by what is called "reasoning." G. M., must also reason, or be silent. G. M.'s article in *The British Millennial Harbinger* is his reasoning, and proves him to be "a heretic," if the editor be "orthodox;" and I feel satisfied he could not have obtained admission into its columns for what he has therein written, if he had not set out by speaking evil of Dr. Thomas. Have I not a right to show by reasoning what God's testimony declares as well as G. M., or any one else? G. M., says that he asks none to believe what he affirms except it be scripturally demonstrated. I ask no more; but at the same time, claim equal right with all others to endeavor to show what the Scriptures teach; and if I prove that they teach a system of truth subversive, root and branch, of Bethanian and all other theologies, the convicted have no right to rail at me or to seek to silence me in any other way than by the force of argument. My weapons are the divine testimony and reason. If these be too sharp for them, let them stand aloof, and cease to pule about my creating divisions wherever I go. He that fights the good fight of faith with the sword of the spirit, which is the word of God, cannot fail of dividing the enemy, and cutting them up into mince meat: for "the word of God is living, and powerful, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." When reason wields this "mighty weapon" against "imaginations" and all "high things that exalt themselves *against the knowledge of God*," it makes the wise in their own conceit angry and desperate. Instead of receiving what is proved they become violent and disruptive.

They praise the weapon resting in its scabbard; but let reason bring its razor-edge in contact with their self-deceivings, and they curse the hand that wields it, and rave against the cut and thrust as the reasoner's dogmatism and opinions. Then in the words of G. M., they "want to see all truths delivered from such teachers, and stated simply as they occur in the word of God." They do not want the truths of that word brought home to their consciences. Men do not like that light which condemns their "piety" as evil. "State simply" that "he that believes and is baptized shall be saved; and he that believes not shall be condemned;" but whatever you do, don't be too particular in defining the thing to be believed, lest in so doing thou shouldst bring us into condemnation also. This is the head and front of my offending. While in Britain I proved to the conviction of many, that "the wholesome words of the Lord Jesus" are scripturally interpreted by the paraphrase, "*He that lovingly believes the Gospel of the Kingdom, and is immersed into the name of the Father, and of the Son, and of the Holy Spirit, shall have repentance and the remission of sins granted to him in my name; and he that believes not the glad tidings of the kingdom shall be condemned.*" G. M. has probably been dipped on a mere belief of facts, knowing nothing of the promises; and being tenacious of his own righteousness, he does not like reasonings that reduce it to mere "filthy rags." Not being able to overthrow them, he falls upon the reasoner as a schismatic, and prays God to deliver the truth out of his hands, that peace-loving pietists may continue undisturbed. But the days of peace are gone; and G. M. must trim his lamp or perish in the war.

EDITOR.

THE SAINTS' REIGN ON EARTH NO FIGMENT OF THE IMAGINATION.

"That a period will arrive when mortals and immortals will visibly mingle and co-operate in carrying forward the plans of the Divine Being, is a theory to sustain which we cannot find the least evidence in the Word of God. The supposition seems to us a figment of the imagination."—JAMES WALLIS, Editor of the British Mill, Harb.

THIS editor must have been groping about in outer darkness with the word of God in his hand, but hid from his eyes, not to have found "the least evidence" upon what he ignorantly styles "a figment of the imagination." Unhappy man, to be afflicted with such inveterate blindness! Surely there is one here to be turned from darkness to light, and therefore from the power of Satan unto God. Being always ready to open the eyes of the blind, if possible, or at least to try, I will then just present him with a little evidence in the case. It is one of "the plans

of the Divine Being" to bless the nations with good government after he has subdued them. This government is to be administered by Jesus and his brethren, who are to conquer them. If this can be shown, even Mr. Wallis will hardly object to style it, co-operation in carrying forward the plans of the Divine Being. Well, the Lord Jesus says, "That which ye have hold fast till I come. And 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, they shall be broken to shivers." This testimony teaches that Jesus will come again; for these words were uttered after he had gone away to the far country, where he now is. He is an immortal king; and therefore when he returns he will be an immortal in the midst of a mortal race, or of nations, whose political organizations he will shatter to pieces. To him that overcomes he promises life in paradise, exemption from the second death, and to sit with him upon his throne, as well as to rule over the nations. It is evident, therefore, from these promises, that the overcomers are, like himself, immortal kings. It is also evident that the nations are political communities of mortal men, or they would not be ruled with a rod of iron. The scripture saith that where He is, they that overcome the world by their faith shall be also. It is shown he is to be "head of the nations upon earth;" therefore they that overcome will be here also; consequently the population of our planet will then be partly mortal and partly immortal, the former being subject to the latter, as the kings and priests of God administering for him the government of the world, then blessed in Abraham and his Seed. This is the commingling of mortals and immortals—the nations walking in the light of the New Jerusalem—taught in the word of God; co-operating to do the will of God upon the earth as it is in heaven. But so blind is Mr. Wallis that he can find not the least evidence of such a thing in the Bible! What a man for the editor of a paper professedly advocating primitive Christianity, and the ancient apostolic gospel! Surely Nottingham, "the Jerusalem of Britain," has no reason to rejoice in his light!

Has Mr. Wallis ever read the "new song" the redeemed of Adam's race sing in view of their possessing the kingdom upon earth? Does he find no evidence at all of their earthly residence and reign over nations of mortal men in the words, "Thou, O Lamb of God, hast redeemed us to God by thy blood, and hast made us for him kings and priests; and we shall reign on earth?" What need of priests reigning on earth if there are no mor-

tals under their reign? "Priests are ordained for men in things pertaining to God, that they may offer both gifts and sacrifices for sins." The saints reigning as priests with Jesus, the High Priest, shows that under their reign there are sin and death; if there were not, there would be no priesthood. The priesthood of the saints is only millennial. At the end of that dispensation it will be abolished; for then death, the last enemy, will be destroyed; a fact which presupposes the taking away of the sin of the world, because death is the wages or punishment of sin, and being no more sin, there will be of necessity no more death. The priestly element of the kingdom will therefore be removed, gifts and sacrifices for sin being no more needed. The mixed state will then have terminated. Mortals and immortals will cease to be the division of earth's inhabitants. All will be immortal, and "God all things in all"—*τα πάντα εν πασιν*—when the kingdom is delivered up to him. But Mr. Wallis is in outer darkness concerning the priesthood of Jesus and the saints. His theory sends them all to sky kingdoms, and detains them there forever! Will he tell us what gifts and sacrifices for sins their spirits offer there; and for whose sins they present them? For on earth in the days of their flesh they officiate for none. Remember the saints are priests in their immortal state. This cannot be got over; for when they sing that new song they speak of themselves as redeemed persons—"thou hast redeemed us." They must, therefore, be resurrected persons; for none but such are redeemed in the past tense. Being resurrected, they then finish their song by saying, "We shall reign upon the earth;" and when they thus reign, they officiate as offerers of gifts and sacrifices to God for the sins of those peoples over whom they rule.

But this is not all. We have yet another contribution of testimony for the opening of the blind eyes of Mr. James Wallis, Britain's Harbinger of the Millennium! "Blessed and holy he," saith the Lord's angel, "that hath part in the first resurrection; on such the second death hath no power; but they shall be *priests* of God and of Christ, and they shall reign with him a thousand years;" that is, in the same region where the binding of Satan is effected, and where he is loosed again. When Christ's priestly household springs forth from the dust, they will be prepared for action. "They are the first fruits unto God and to the Lamb," whom they follow "whithersoever he goeth." He goes, then, to war against "the kings of the earth and their armies;" and against the dominion symbolized by "the Beast and the False Prophet;" and the redeemed go with

Him as His *δραγουματα εν τω ουρανω* heavenly body guards. At this crisis, "the judgment is set;" and "the saints of the Most High" prepare to "take the kingdom." "Judgment is given to them," that they may "take away the dominion" of the Little Horn, "to consume and to destroy it to the end." In this work they will be gloriously successful; for they are wheels burning with fire, and going forth from the Ancient of Days as a fiery stream. "They shall tread down the wicked; for they shall be ashes under the soles of their feet;" and in doing this, "the Beast and the False Prophet" will be burned alive; and the remnant cut up by the sword of Israel's Commander; for "the Lamb shall overcome the kings." But in all this Mr. Wallis finds not the least evidence of immortals mingling in the affairs of mortals, or of co-operation in carrying out the plans of the Divine Being! It is to be hoped that God has not blinded him in judgment for wilfully contending against the truth in times by-gone. Not the least evidence! Surely none are so blind as those who will not see. This, I fear, is Mr. Wallis' unhappy case. EDITOR.

"THE NOBLEST VOCATION."

"FORTUNATE Englishmen! Envidable day laborers in the noblest vocation that can engage the immortal faculties of man! What glory shall surpass that of the enterprising, painstaking, and heroic men, who shall have restored to us, after the lapse of thousands of years, the history and actual stoney presence of the world renowned Nineveh, and enabled us to read with our own eyes, as if it were our mother tongue, the language suspended on the lips of men for ages, though written to record events in which the prophets of Almighty God took a living interest!" Such is the enthusiastic expression of the admiration of the writer in *The London Times* at the discovery of the ideas represented in the hitherto for ages unreadable arrow-headed characters of the pre-Macedonian Assyrian tongue! The discovery was indeed a remarkable result of industry, patience, and ingenuity; and a feat which few men are capable of. But the idea of this deciphering of forgotten characters being "the noblest vocation that can engage the immortal faculties of man," are great words expressive of a very small affair. "Immortal faculties" are at present possessed by no man; and will hereafter be only by those of Adam's race who shall be accounted worthy of the Age to Come, and of equality with the angels. According to the

writer before us, their "noblest vocation" will be the restoring to their contemporaries the knowledge of the foolishness uttered in the long forgotten languages originally spoken, or "suspended on the lips of men," when, in building old Babel's tower, they asked for brick and they gave them bituminous cement. Accustomed as is the student of prophecy to contemplate the great things hereafter to be manifested through Christ and his Saints, how very insignificant do the "noble vocations" which excite the admiration of the world's scribes appear to him! Though Mr. Layard has well performed the work of unearthing the idolatrous remains of Assyria; and Major Rawlinson that of reading the inscriptions upon the slabs and obelisks, they would both have performed a nobler and more commendable enterprise, if they had taught their admirers how to read aright those more interesting and wonderful records in the Bible, which relate to the future manifestation of the Assyrian empire in more than the extent of its dominion under the dynasties of Sennacherib and Nebuchadnezzar. The people of this age are mere children, notwithstanding all the discoveries of which they boast. Their minds are spell bound by trifles; the truly great they can neither grasp nor comprehend. How noble will that vocation be—grandly magnificent—the discharge of that divine mission in which the nations shall be brought to confess the ignorance of their leaders and their own foolishness; and from one end of earth to the other to reflect as from a mirror the wisdom and knowledge of God, implanted in their hearts by Christ and his brethren, the conquerors and regenerators of the world. Here is a labor, this is a work indeed.

EDITOR.

LIGHT ON THE EASTERN QUESTION.

To be a first-rate power, to have been so blessed and favored by Providence as to become one, and have risen to that height by the industry, courage, hardihood, and resolution of the English race—to be all this, and yet shirk its manifest duties, is impossible. For who will say that that position has not entailed upon us duties, duties to ourselves and our present interests, to our race and past name, to Europe, and to the world? To be a first-rate nation, and yet profess indifference to the balance and distribution of power, or indifference to the fate of such nations as are emerging from barbarism and struggling for independence, this, we repeat, is as impossible for a proud and a just nation, as it is inpolitic for a provident and foreseeing one. Such a view of our duties as a first rate power is not

the less just, because a sense of such duties may have been so strained on former occasions as to fling the country into a war of principles. The great struggle between France and England occupied a quarter of a century, and exhausted both the countries that were foremost in civilization. It was this that created opportunities for countries the youngest and best advanced of the European race to step forth before their time, and assume an ascendance which now menaces even to thrust back civilization itself. Our mistake was to have quarrelled for mere opinion with a country that stood beside us in the foremost rank, and which, so closely our equal, maintained an almost interminable struggle. The duty now imposed, and the interests appealing to England and to France together for protection, involve no mere preferences of opinion. Considerations of democracy or despotism have nothing to do with them. It is the great material question whether one power shall be allowed to become so preponderant on the confines of Europe and Asia, as virtually, if it succeeds, to dominate the two continents. It is a question not merely of government or its principles, but of self-conservation, of national existence. Whatever forbearance we may suppose to mark the politics of Russia, or whatever fabulous magnanimity we may impute to its Emperor, we can judge by his present tone and demands, while the Pruth yet bounds his empire, what would be his requirements and his policy were his eagles hoisted upon Saint Sophia. The Czar now, from his stronghold at the extremity of the Black Sea, ordains the closing of the Dardanelles against us—an order, forsooth, which our marvellously prudent statesmen think it advisable already to obey. Enthroned the Czar at Constantinople, and could he do less than close the straits of Gibraltar? The stretch of authority would really not be greater than in proportion to his advanced empire and improved position. The position of Constantinople, we well know, confers on him who grasps it the first maritime position in the world, an inexpugnable position, behind which navies to any extent could be prepared and manned. Had Napoleon, crushed as his naval strength was, possessed such a resource as Constantinople, he could have renewed with us ten times over the struggle for maritime superiority. Suppose Russia in that position, and Greeks and Slavonians would then have no choice but to adopt the Russian uniform. The wild races on either side of the Straits demand but a great military power which will give them pay and a fair chance of success. Mahommedanism, humbled in the person of the Prophet's descendant and in the fall of

his empire, would enlist its remaining energies in the service of the Russian Sultan. And we should soon find England, its colonial possessions, and world-wide trade, not only menaced and interrupted throughout Asia and Africa, but its naval power disputed on the Mediterranean. But the result of such augmented might on the part of Russia, of the swelling of her armed masses from hundreds of thousands, to tens of hundreds of thousands, would be even more fatal to the continent of Europe than to the maritime powers. As it is, the Slavonians and Germans groan under her impending weight, which forbids to every remnant of the races either national or representative institutions; and jeopardised as we already find the latter in France, we could scarcely hope other than to see them utterly extinguished on the continent of Europe, if Russian influence should be able now to strengthen and extend itself. It is indeed needless to dilate on such a theme, or to depict the too manifest consequence of a Russian occupation of Constantinople. That war would be obviated by allowing the Russians unresisted to establish themselves on the Bosphorus is an argument too absurd for even a Peace Society. Such an event would not only necessitate war in order to extricate ourselves, our trade, shipping, the sea, India, and Europe, from a yoke more universal than Napoleon ever dreamed of imposing, but would involve a quarter of a century's war of the civilised and industrious West against the despotic and military East in order to get back a full emancipation. We do not believe that Russia will risk a war with us. We are convinced that at present what we see of boldness and decision on the part of Russia, of hesitation and doubt on the part of the maritime powers, has been owing altogether to the Russian Emperor's thorough acquaintance with our weak points; too natural in a constitutional government like ours, and which oftener enables enemies to take advantage of our weakness, than friends to put confidence in our strength. Russia, in fact, knows the *carte du pays*, and has marched across the Pruth, solely because of the conviction that Lord Aberdeen would not resent it. In this, however, the Czar may find himself mistaken. Great forbearance may not preclude resolute action at last.—*The News of the World*.

“It is now a settled opinion of many of the most thoughtful of New Englanders, that the assertion of the independence of each separate congregation was as great a step toward freedom of conscience as all that had been previously gained by Luther's reformation.”—*Visit to U. S. by Sir C. Lyell*.

Annals Epistolaria.

THINGS IN EDINBURGH.

Dear Brother Thomas,—I cannot help wishing for your “Second Visit to Britain,” and the second British edition of *Elpis Israel*. You were welcomed by many during your first stay, and I am sure that a second visit would be hailed as a new era in the history of “the Latter Days.” The truth is gaining ground here gradually, as an illustration of which I may mention that a congregation is now in course of being formed on the principles historically set forth in the Acts of Apostles in such language as—“They that gladly received his word were baptized”—interpreting the word by Peter's speech in the light of his commission, and the teaching of Jesus and the first preachers—as “the word of the kingdom,” Matt. xiii., 19; as “the things concerning the kingdom of God, and the name of Jesus Christ,” which Philip gospelized, or announced as glad tidings, Acts viii., 12, (see Greek.) We are made up mainly from three sources. First, wandering believers of the kingdom's gospel who have been trying for sometime to get embodied. Second, some who have left the meeting in South Bridge Hall. Third, the majority of a meeting in High Street for some years conducted on what are called *free communion* principles, and who have for a considerable time believed and preached the gospel of the kingdom, and have been baptized. The number in all may be nearly thirty.

I remain in the One Hope Yours,
J. CAMERON JUN.

265 High Street, Edinburgh, }
March 18, 1853. }

THINGS IN PLYMOUTH.

Respected friend,—No. 6 of the Herald came to hand last week, and the long expected account of your visit to Plymouth contained in it. Knowing the deep interest you feel in the Kingdom, I shall endeavor to give you some information how matters stand in this place. You are perfectly correct in the definition of the Faith held by the church in Plymouth, of which Mr. Micklewood was the pastor. The crotchet of the non-restoration of Israel, Mr. M. has not yet got rid of. His motive for bringing you to this place was twofold; first, a hope that by your lectures he might increase his congregation, which would be very likely to increase his income; and secondly, a desire to hear your exposition of the Scriptures of Truth. But alas, the seed sown was to him, I fear, like unto that sown in stony ground.

He still continues at the Central Hall as a member. He is at present engaged in the stationery business with another person; and has declined the offer of going as a pastor, because his present business would be more advantageous. And now, dear Friend, as to the "One Hope" in this place. Through Elpis Israel some of us here saw that we were not united to Christ; for our baptism was but a mere ablution, being ignorant of the things concerning the Kingdom at the time of our immersion. Mr. D. came to this place about two years since, and baptized four of us into the name of the Holy Ones; since which time we have baptized sixteen more; so that we now number twenty, who meet together twice on every Lord's Day in a large room at Stonehouse to commemorate the dying love of our Blessed Master, and endeavor to edify each other by reading the scriptures, singing praises, and by prayer. Thus, respected friend, your "labor of love" was not entirely lost by your journey to Plymouth. There are several more who would join with us but the necessity of believing the truth before baptism is the rock of offence to them.

I look anxiously every month for the Herald; I have endeavored to aid it all I can in this place but without success.—Elpis Israel and the Herald give great satisfaction here to those who hear them read.

Remaining your's faithfully in Israel's Hope I subscribe myself,

J. W. MOORE.

Plymouth, England, June 29, 1853.

BISHOPS' BILLS TO CLERGYMEN.

We take the following from "*The News of the World*," a weekly published in London. If our readers have discovered anything like what it reveals in Bishop Paul's dealings with the Reverend Messrs. Timothy and Titus, we can only say that we have not; and that we shall be much obliged to them for light upon the subject. Our opinion, or rather conviction, is, that an ecclesiastical system that sanctifies such extortion and mammonism, is an adultery, and of that family of Harlots whose mother is "Babylon the Great." How grossly dark must be the generation that with the Bible in hand can pronounce the Church of England a section of the Church of Christ!

Sir,—Your observation on the "Reform of the Ecclesiastical Courts" and all things connected with them, might well be extended

to the notice of the grievances to which clergymen are at present subject from the secretaries of their respected bishops. I allude to the exorbitant fees, &c. paid to them for institution and induction into preferment, as well as for *ordination*. Now, perhaps, you have never seen a bishop's bill to a clergyman, so I will give you a true copy of one or two, which I have now by me:—"Correspondence about stamp to presentation and agents charges about letters of orders, £2 2s; stamp for presentation, £20; the bishop's fiat, £2 2s; institution fees, £5; bishop's mandate, £2 2s; sequestration fees, £1 15s; certificates and mace, 13s 6d; stamp, £2 2s; license for public preacher, stamp, £44; archdeacon's mandate, £2 2s—total, £42 2s 6d."

The following bill was paid a short time since in the diocese of Chester:—

"Drawing and engrossing presentation to parchment, £1 1s; writing to patron, 3s 8d; ditto to London, 3s 6d; drawing and engrossing commission and declaration of conformity under seal to qualify you thereto, drawing and engrossing letters of institution, the like mandate of induction, paid for stamps and attending registrar to fill papers, and paid his fees on filling same, secretary's fees, and postage, £9 9s 6d; Mr. Burder's charge for getting presentation stamp, £11 10s 2d—total, £22 7s 10." These fees differ in all dioceses. I met a clergyman the other day, who had just been presented to two small livings which always go together, but the bishop's secretary takes very good care that he shall have double fees to pay; the net annual value of the one living is £130, the fees to presentation in this case were £80. The second living was worth £50 a-year, and the fees he paid for this poor little living swallowed up his first year's income from it. Now let me show you how the poor curate is charged for ordination, and if you ever read the 135th canon, you will find that where *£. s. d.* are mentioned in explicit terms, if they do not produce a "*tidy sum*," the bishop's secretary at once throws canons overboard. The canon is thus headed:—"A certain rate of fees due to all ecclesiastical officers." "Provided furthermore that no fee or money shall be received, either by the archbishop or any bishop, or suffragan, either directly or indirectly for admitting of any into sacred orders, nor that any other person or persons under the said archbishop, bishop, or suffragan shall for *parchment, writing, wax, sealing*, or any other respect therunto appertaining, take above *ten shillings* under such pains as are already by law subscribed." This one would think is about as plain and clear as it can be. Now I paid for orders as under:

—Deacon's orders with license, £4 7s 6d; priests, ditto, £3 3s—total, £7 10s 6d; and on a change in my curacy the other day I was charged £1 18s 6d. The *Times* friend, Mr. S. G. O., with his comfortable living of £500 a-year, who finds time to run up and down the country spying out for abuses among his clerical brethren, and not confining himself to his own country, but must needs visit the Sister Isle to see how she fares on this respect, might be of some little use if he would drop the *Times* newspaper a note addressed from his *own home*, on such abuses as these I have mentioned to you.—I am, sir, yours obediently,
Birmingham. CLERICUS.

PARENTAL DISCIPLINE.

When parental discipline destroys filial love, it is bad. Veneration is a mixture of fear and love, and is created in every well-organized child by strict discipline and kindness on the part of the parent. But a parent who is always beating, always frowning, scolding, and commanding, and never coaxing and caressing a child, can only be feared, and, ultimately, disliked. Children can never be beaten into goodness, any more than nations can be persecuted into orthodoxy. They generally love their mothers best, because they are most indulgent; but at last they find that indulgence is weakness, and then they learn to disobey the old lady, as they call her. They fear the father, because he is stern and severe; and at last they dislike him, and avoid his society, for his want of sympathy. Were the weakness of both parents combined in one, they would make a virtue. The joint and cordial co-operation of the two sexes makes the best discipline for children; but we are sorry to say, that there is very little of that co-operation to be found. The mother is generally a shield from the father, and her opposition always increases his severity, whilst his severity increases her indulgence. Children cannot be well reared unless parents are well married.

LIFE ONLY THROUGH CHRIST.

"Life only through Christ" is a great truth very conspicuously exhibited in the Scriptures. But what benefit to the mortal inhabitants of earth is the preaching of it unless the preacher demonstrates beyond all question from those Scriptures, *how men may obtain that life through Him*; in other words, "what they must do to be saved." He that affirms the abstract proposition of "life only through Christ," but is ignorant of, or opposed to, "the Gospel of the Kingdom," and

therefore does not, and cannot, bring men to "the obedience of faith" expressed in the being immersed into Christ, is a mere beater of the air, gymnasticizing for his own behoof, and the glorification of a crotchet.

EDITOR.

"We should bring our religious conceptions into definite alliance with the real world, and with nature, and break up a little of those vague and powerless notions which place our religious expectations at a dim remoteness from whatever is substantial and affective. Let us rather persuade ourselves that the future and unseen world, with all its momentous transactions, is as simply natural and true as is this world of land and water, trees and houses, with which we now have to do."—*Physical Theory of Another Life*, C. 17.

Rev. H. Harbaugh in his "Heaven," Philad. edit. 1851, p. 61, says, "There seems something undesirable, if not repugnant to our hopes, in the idea that at death we are to be launched forth into a world with no other material substratum but ether, or something still more subtle or refined. It grates on the feelings of one familiar with Scripture representations of heaven, and sounds wild and unnatural to a deeply pious christian consciousness."

There is no meeting an age of inquiry except in the spirit of profound candor. Men dare not write or talk now as Sir William Berkeley near two hundred years ago, then Governor of Virginia, wrote to Charles I. "I thank God, said he, "there are no free schools or printing, and I hope we shall not have them these hundred years. For learning has brought heresy and disobedience, and sects, into the world, and printing has divulged them, and libels against the government."—*Edinburgh Review*.

"It is said that even Irenæus declared the idea that the souls of the Saints pass immediately at death to Christ into Heaven, to be heresy."—*Harbaugh*.

Is not this testimony a refutation of the objection so often urged against the doctrine of future life only by resurrection, that it is a new opinion?

Homer, though an idolator was certainly "orthodox" as the following passage from the *Odyssey* proves:

"The rest at last, where souls unbodied dwell,
 In ever flowing meads of asphodel;
 The empty forms of men inhabit there,
 Impassive semblance, images of air!"

Alas for a "Theology" which courts such "blind guides" for support and sympathy!

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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SYRIA, AND ITS NEAR PROSPECTS.

BY COL. GEORGE GAWLER, K. H., F. R. G. S.

*Late Governor and Resident Commissioner
of the Province of South Australia.**

THE portion of the surface of the globe to which our attention is to be directed in this address, is known to Europeans in general by the name of SYRIA.

Phœnicia, of which the principal sea-port and capital was the renowned city of Tyre, Zor, or Soor, was the great commercial, manufacturing, ship-building, colonizing and science-spreading nation of antiquity. Her "merchants were princes, and her traffickers the honorable of the earth."† Her emigrants formed settlements in the then uttermost west. Of these, evidences remain in the traditions of Ireland and the Irish language itself, in Punic relics found in the

* This pamphlet was forwarded to me by a kind friend in England at my request. Finding that it sets forth the truth, I republish it for the benefit of my readers. It contains the substance of an address delivered by Colonel Gawler in "the Young Men's Christian Association Lecture Room, Derby." I do not recollect any point of difference between the Colonel and myself. He does not appear to be far from the Kingdom of God; he may be near it: though of that I cannot speak positively from his address. There are many who believe the gospel of the Kingdom without understanding the Mystery of the name, though they believe the facts concerning Jesus. They are like Apollos, who need to be taught the way of the Lord more perfectly. They will admit the truth concerning the kingdom, confess that Jesus is the King who is to sit on David's throne in Syria, acknowledge that his blood is the blood of the Abrahamic covenant, that by his death he gave it force, &c.; yet will they fall back upon theological foolishness, and call the saving of an immortal soul from hell at death, and its translation to a sky kingdom through the merits of Jesus, *The Gospel!* I know not if the Colonel be one of these. I hope not. There are many such, however, who have not yet learned discrimination. If the Colonel write on all other Bible topics as on Syria, he may be regarded as a scribe instructed for the Kingdom of God. I have added some notes which I hope will be found useful to the student of the word. The Colonel's address, I believe, has never been republished in this country before.—*Editor of the Herald.*

† Isaiah xxiii. 8.

south of England, and in the enumeration of "tin" by sacred* and profane historians as articles procured from the western Tarshish, "the metal islands," the "End of the earth."‡

There are, moreover, strong reasons for believing, that in the then far east, the Phœnicians traded with the islands of the Indian Archipelago, and that sailing from the Red Sea to the South, they performed the marvellous exploit of circumnavigating the whole of the vast continent of Africa, returning to Tyre by the straits of Gibraltar.

Phœnicia was evidently to the ancient world, what Great Britain has become to the world as it now is. The Queen of the Ocean, the great mart of nations, and the principal maritime carrier for the human race. The resemblance runs most momentously close, in the fact that Tyre was the great preparatory instrument in the establishment of that temple at Jerusalem, in which Deity, usually invisible, appeared in visible glory. Hiram, the faithful friend of David and of Solomon, hewed down the cedars of Lebanon, transported them in floats to Joppa, and sent, besides, carpenters, quarrymen, stone-masons, and artificers for the work.‡ His hardy sailors, also, showed the Jews the way to Ophir, for gold, silver, and ivory,§ to increase the glory of the temple, and the wealth of Israel.

It is a satisfactory recollection, that in sacred writ, few forerunning types are complete likenesses of their subsequent antitypes. So far as we have gone, may the resemblance between ancient Phœnicia and

* Ezek. xxvii. 12.

† The celebrated Abraham Aben Ezra, writing his "Epistle on the Sabbath," in England, in the year 1158 (4919), dates it from "a town of the towns of the island, which is called (Ketsch ha Aretz), the End of the earth."

‡ 1 Kings v.

§ 1 Kings ix. 26—28. x. 22.

modern England be perfect; but may England never sink into the pollution and degradation of that tyranny (the word "tyrant" is derived from "Tyre"), pride, luxury, contempt of God's laws and idolatry, that have turned the once gorgeous, "crowning city," into a bare rock upon which fishermen spread their nets—an eternal mockery for men and angels!

It is natural that the name of the splendid centre of that ancient marvellous mercantile prosperity, should have been extended among foreigners to a large surrounding district. From the eastern name of *Zor* or *Soor* was derived the appellation of Sooria or Syria, which in process of time has been stretched to include the whole of the extreme eastern boundary of the Mediterranean Sea, from the bay of Scanderoon to el Arish on "the river of Egypt."

Eastern tradition, however, true to its primitive antiquity, overlooks the comparatively modern splendor of Tyre, and gives to the country a more venerable title. The whole Arab race see in it, with especial reference to Damascus, the territory which Shem, the favored son of Noah, selected for his own personal residence, and with simple pertinacity in their ancient Creed still call it "esh Shamy"—Shem's country.

I would now beg you to fix your eyes on this large general map of the ancient world, and to observe the remarkable central situation that Syria occupies in it. With Europe, Asia and Africa around her, the extraordinary inland channels of the Mediterranean, the Black Sea, the Red Sea and the Persian Gulf, diverging from Syria as a general focus, give her ready maritime communication with all the sea-coasts of the world. Her northern, eastern, and south-western borders, also, run in proximity with those vast districts of Asia Minor, Armenia, Mesopotamia, Media, Persia, Assyria, Babylonia and Egypt, which bore the earliest and heaviest populations of primeval society.

In no visible circumstance on the surface of the globe, can right-minded persons discern more clearly the forerunning design of the invisible Creator. Syria, with especial reference to Jerusalem, was created—*was created*—to be the centre from which divine truth should radiate to the whole human race. Do you wish to see a visible footprint of the invisible God,—behold it *there*.

Though in some sort anticipating the subject, I would also at this point call your attention to another very remarkable forerunning arrangement of the Creator in creation itself. Great Britain, manifestly destined to perform in these modern times a work similar to that which her maritime mother Tyre accomplished in the days of David and

Solomon, was also most signally prepared in creation for her high commission. Though lying in near proximity to the civilized nations of the old hemisphere, yet her girdle of waters has become in the hour of need, a wall of preserving fire against the frightful evils with which they have been too often, and that too recently, desolated. Those waters have also given to her sons the maritime experience through which she has become the mistress of the seas, and those facilities of communication, by which, in resemblance of ancient Tyre, her colonies and dependencies have been spread to the very ends of the earth.

Remarkable as are these creative arrangements, they are surpassed by the further fact, that under her surface were laid in profusion altogether unequalled elsewhere, the very materials which are above all others essential to modern maritime superiority, and commercial and manufacturing pre-eminence. Her inexhaustible beds of coal, combined with ironstone, are gifts from God. Do you desire to see another footprint of the invisible Creator,—it is certainly exhibited *here!*

These extraordinary advantages were not bestowed (as Sidney Smith would remark), for the mere purpose of "building up the walls of flesh of her comfortable" denizens, but for the more exalted object of furnishing her as the honored instrument of preparing the way for God's beneficence to the whole world through the Jewish people.

In the Lecture to which you invited me soon after my return from Syria, I described the general geography and present condition of that country. I will now after a necessary brief sketch of its past history proceed to its future prospects. These shall first be considered in themselves, without reference to time; and evidence shall then be produced that the stupendous events included in them, are so near at hand as to have already commenced their operation.

All present will bear me witness in their hearts that the subject is as difficult as it is momentous. I therefore beg from you forbearing consideration, with the confidence that I hold unchanged the principle which some of you will remember was declared to be the regulator of my former Lecture, *that the highest duty and advantage of man is in all things to discern, to grasp and to impart REALITIES*, and, moreover, that I do not hazard a single opinion which, in a checquered life, has not been tested by very long and very close observation. There are some here present who know, that when I first entered this town about thirty-four years ago, my mind was directed to this very subject. God in his mercy had brought me a short

time previously, when with the Duke of Wellington's army in France, from the wretchedness of French infidelity and skepticism, to a permanent practical conviction that the invisible God is the God of revelation. Nothing confirmed me more fully in this confidence, than the standing miracles of the state of Syria and the Jewish people; and nothing, even then, gave me a brighter hope, than the sure and certain knowledge that in God's good time both would be delivered, as well as the whole human race after them, from miserable degradation. I have therefore at least well considered the points at issue.

In pursuing them it is of intense importance to discern and grasp the REALITY, that the eternal invisible Being with whom we have to deal, is as infinite in *minuteness*, as He is in *magnitude*. Perfection requires Him to be a minute God as well as a great God. "Where are you going?" said a vexed skeptic on a Sabbath morning, to a poor man whom he met every week walking in a direction opposite to his own. "I am going to worship God." "To worship God—what do you know about an invisible and inaudible God?" "I know that he is a great God and a little God. A great God, for He fills the universe with his majesty; a little God, for He dwells in my heart!" Dr. Chalmers beautifully expresses the same reality in the words, "Magnitude cannot overwhelm Him, variety cannot perplex Him, minuteness cannot escape Him!"

To apply these realities to our subject. God who in his greatness controls with the same laws which regulate the movements of our own planetary system, the worlds that Lord Rosse's monster telescope has defined; worlds so distant that their light, travelling at the rate of twelve millions of miles in a minute, may take ten thousand years to reach our eyes, in his minuteness has selected this ball of earth to be the scene of one of the most marvellous of His moral works—the raising of a fallen race from guilt to glory. Having chosen for this object our globe from among the myriads of creation, He selected (as has before been observed) the land to which our attention is this night directed, Syria, from among all the countries of this earth to be the great centre and focus of His beneficence.

Do the minds of any of you revolt from this idea of the pre-determined arrangement and control of God—go to one of our great dockyards, and see the prearranged lines by which the floating leviathans of the deep are precisely formed, and the machinery by which stubborn beams and planks are twisted exactly for their determined places. Shall the God of heaven be less in design and in

the power of control, than one of Britain's master shipwrights?

PAST HISTORY OF SYRIA.

Syria having been formed at creation as the especial centre of the ancient world, became possibly a portion of the first glorious demesne of the parents of the human race. We are disposed to limit the dimensions of Paradise to something like those of an English park, while the reality may well have been, that, embracing whole countries, it extended from the Mediterranean to perhaps the Caspian Sea; the river Euphrates, especially named as belonging to it,* thus flowing through its centre. Arab tradition, for whatever it is worth, makes Adam to be formed from the red earth of the plain of Damascus, and refers to Syria other events in the history of the antediluvian age.

Descending to the period subsequent to the flood of Noah, the same tradition ascribes (as has been already observed) Damascus for the residence of Shem, the greatly honored servant of God,† and the favorite son of Noah; and before his death and during the comparative youthfulness of Abraham, there appeared in another portion of Syria, Melchisedec, the king of Salem, the priest of the most high God.‡ The peculiar divine selection of the country being thus early maintained, possibly by the residence in it of Shem, and certainly by the reign of Melchisedec and the advent of Abraham.

That extraordinary land which we see before us, was then stamped with a seal which every man who truly grasps realities, must believe the principalities and powers of earth and darkness cannot disannul. The most ancient, the most solemn, and the most wonderful conveyance of land on record, is to be found in the fifteenth chapter of Genesis. The gift is Syria, "the land from the river of Egypt to the great river, the river Euphrates." The donor was the eternal God, the legatees were the seed of Abraham, the marvellous and mysterious witnessing signs and seals were "a smoking furnace and a burning lamp that passed between the pieces" of the victims, which, according to the custom of those days, Abraham had divided.

Who can show such a title-deed to any estate in the wide world? Abraham cannot for the field and cave of Machpelah. His covenant for that property with "Ephron the Hittite,"§ so celebrated among English jurists as an ancient example of land conveyance, was nothing like so solemn as that

* Gen. ii. 14.

† "Blessed be the Lord God of Shem." Gen. ix. 26.

‡ Gen. xiv. 18.

§ Gen. xxiii

for Syria from God himself; and yet the covenant with Ephron *remains unbroken*. Abraham, Sarah, Isaac, Jacob and Leah, have remained undisturbed through thirty-six centuries in their most honored possession. Veneration has even fenced it round with a high wall of massive stone, of which intense jealousy even now keeps the narrow portal. WILL THE COVENANT ARRANGEMENT OF A MAN BE MORE LASTING THAN THAT OF THE MOST HIGH GOD?

After a preparatory period of humiliation and suffering in Egypt and in the desert, the children of Abraham were planted as a nation in Syria. God "remembered his holy promise, and Abraham his servant, and brought forth his people with joy and his chosen with gladness."^{*} The immutability of His purpose was vindicated to the uttermost by suspensions of those majestic laws of gravitation and centrifugal force, which ordinarily reign omnipotent from this our solar system to the most distant sun in the nebula of Orion. The waters of the Red Sea and of the Jordan stood in heaps. ("What ailed thee, O sea, that thou fleddest, and thou Jordan that thou wast driven back?"), and the sun stood still on Gibeon, and the moon in the valley of Ajalon. The ruler of a deeply learned and most powerful nation, who ventured to array the unchangeableness of his puny purpose against the "I change not" of the Eternal, lives forever as a monument of consummate folly—another laughing-stock for men and angels.—Oh, that among rulers, the line of the infatuated Pharaohs had ceased forever with the ancient kings of Egypt!

The massive and gorgeous temple of the living God, was at length built upon the very hill on which Abraham had, by the highest act of devotedness, grasped the REALITY of God's existence, character, power and faithfulness; the visible glory of that God "filled the house,"[†] and, upon the throne of David and Melchisedec, Solomon reigned supreme from the torrent of Egypt to the banks of the Euphrates.

For nearly eighteen centuries, that temple and the glory, the high priest and the sacrifice, have ceased;‡ and the Hebrew nation has been "scattered and peeled"[§] in and throughout every country in "the wide, wide world." What of that? Has not the condition of Syria and of the Jewish nation throughout this (humanly speaking) immense interval, borne a witness to the faithfulness of God's covenant deed to Abraham and his

descendants, more mighty, miraculous and marvellous than if the Jews had remained in Palestine? Despite the fiercest and most energetic efforts of men, and, no doubt, of more than men, the land through eighteen centuries has been kept for the nation, and the nation for the land!

Since the ejection of the Jews from Syria, the Franks have settled as a nation in France, the Anglo-Saxons in England, the Goths in Spain, and others elsewhere; *but no nation has been able to establish itself as a nation, in Syria*. Up to this day, there has been there no nation, no national union, and no national spirit. The motley impoverished tribes which have occupied it, have held it as mere tenants at will, temporary landholders, wasting, and manifestly waiting for them whose permanent right it is. The land "devouring up men,"^{**} in desolation has enjoyed her Sabbaths,† waiting for them, in truth, whose right it is, by that "WORD OF OUR GOD WHICH ENDURES FOREVER." Every eye that has seen Syria, its moral divisions, its wastes, its ruins and its depopulation, has received mournful but joyful testimony to the fact.

THE FUTURE PROSPECTS OF SYRIA.

Having thus sketched briefly the prominent points in the past history of Syria, and brought the subject to the days in which we ourselves live, I now proceed to a close, though of necessity very brief, consideration of the marvellous events which must mark its future destinies, and involve the fortunes of the whole human race. I still have no desire but to spread before you *strict and sober REALITIES*.

My own conviction that the Jewish nation will be restored as a nation to its ancient land, is, as you may have judged from preceding observations, as positive as the conviction of my personal existence, or rather as my conviction of the existence of Him who "rules in the kingdoms of men and gives them to whomsoever he will."[†] In addition to that solemn conveyance to Abraham, which if it stood alone would be a sufficient guarantee, there are in the word of Revelation repeated references to it, such as the following.

"He hath remembered His covenant forever, the word he commanded to a THOUSAND GENERATIONS, which He made with Abraham and His oath unto Isaac"

^{*} Ezekiel xxxiv. 13.

† "I will scatter you among the heathen . . . And your land shall be desolate and your cities waste. Then shall the land enjoy her Sabbaths . . . And yet for all that I will not cast them away . . . But I will for their sakes remember the covenant of their ancestors." Leviticus xxvi. 33—45.

‡ Daniel iv. 25.

^{*} Psalm cv. 42, 43.

† 2 Chron. vii. 1—3.

‡ "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice Afterwards shall the children of Israel return." Hosea iii. 4, 5.

§ Isaiah xviii.

Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.*

"Ye shall inherit it one as well as another: concerning the which I lifted up my hand" (the ancient token of solemn asseveration and oath) "to give it unto your fathers: and this land shall fall unto you as an inheritance"†—in reference to a division which certainly has never yet taken place.

It is accompanied again with such stupendous declarations as the following, which if an upright man were to make to his fellows no one would presume to disbelieve.

"Thus SAITH THE LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: the Lord of hosts is his name: If those ordinances depart from before me, SAITH THE LORD, the seed of Israel also shall cease from being a nation before me for ever. Thus SAITH THE LORD; If heaven above can be measured," (have you yet travelled to Lord Rosse's most distant telescopic stars, and planted there his telescope to fathom the abyss beyond them?) "If heaven above can be measured and the foundations of the earth searched out beneath" (have you yet succeeded in mining down to the centre of gravity?), "I will also cast off all the seed of Israel for all that they have done, SAITH THE LORD." The promise, as in almost every other instance, binds up the land with the nation, for without any interval there follows, "Behold the days come, SAITH THE LORD, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner it shall not be plucked up, nor thrown down, any more forever."‡

Again, (if one may be permitted to say so), the deepest sympathies of the soul of the Most High are involved in this great consummation, for the *land*, be it always remembered, as well as for the *people*. In the same chapter as the preceding unspeakably powerful asseveration, are found the following outpourings of divine pity.

"Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tablets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria," at this moment as bare as the south downs of England; "the planters shall plant and shall eat them as common things."

"Hear the word of the Lord, O ye nations, and declare it *in the Isles afar off*," ARE THE BRITISH ISLANDS MORE THAN ADAMANT DEAF, THAT THEY CANNOT HEAR EVEN THE VOICE OF THEIR GOD? "*He that SCATTERED Israel WILL GATHER HIM, and keep him as a shepherd does his flock.*"

"Is Ephraim, my dear son, a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him: *I will surely have mercy upon him, saith the Lord.* Set thee up waymarks, make thee high heaps. Set thine heart towards the highway, the way thou wentest: turn again, O virgin of Israel, TURN AGAIN TO THESE THY CITIES."

Every one who has really examined upon this subject the revelation of our invisible Creator, must know that distinct and absolute passages like these, might be brought forward in number sufficient to occupy your attention for the greater part of the night; I will therefore leave this point of the certainty of Israel's future restoration to Syria to plead its own cause, as "THE WORD OF OUR GOD" which "SHALL STAND FOREVER."* Let those who dare neglect or reject such passages, but let us, if we would, dare not to do either. Knowing the Bible to be God's word, may we take God AT HIS WORD and actively comply with it.

The restoration will embrace not only the two tribes of Judah and Benjamin, which were dispersed by Titus and are to be found generally among civilized nations, but also the other ten tribes, which were carried away captive to Media, about seven centuries before the Christian era.

"Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them *one* nation in the land upon the mountains of Israel, and one king shall be king to them all *and they shall be no more two nations*, neither shall they be divided into two kingdoms any more at all."†

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel," the ten tribes, "and gather the dispersed of Judah," the two tribes, "from the four corners of the earth."‡

If any should ask where are those ten tribes now? It may be replied, that modern travellers have furnished evidence they should first of all be sought for where they were lost, in the district of ancient Media; and that from that point looking to the north, north-east, and east, abundant traces of them will be found from Daghestan on the west-

* Psalm cv. 8—11.

† Ezekiel xliv. 14.

‡ Jer. xxxi. 35—40.

* Isaiah xl. 8.

† Ezekiel xxxvii. 21, 22.

‡ Isaiah xi. 12.

ern side of the Caspian Sea, along the southern shores of that great inland water, into Bokhara, Afghanistan, the north of India and China.* Portions of them may have wandered elsewhere, but in the countries above named they certainly exist in considerable numbers.

2. The restoration is to be accomplished, in a very great degree, through the assisting instrumentality of other nations, and in an especial manner of some of the "Islands," of the "Daughter of Tyre," "Tarshish," the great maritime nation of the day, of the nation which shall "overshadow with wings," and to which shall be applicable the peculiar title of "Ketseh ha Aretz," "the End of the earth."

I beg your close attention to the foregoing summary; the welfare of your sovereign, of your country, of yourselves, and of your children, may be inseparably bound up with it. The worst blight that can fall upon nations or families, JEWS OR GENTILES, flows from the sentence from above, "Because when I called, ye did not answer; when I spake, ye did not hear; Therefore, thus saith the Lord God, Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit."†

"Listen, O ISLES, unto me, and hearken ye people from far."‡

"Keep silence before me, O ISLANDS; and let the people renew their strength."§ There is need enough with Great Britain at this moment for obedience to this last injunction, and it is a happy augury that the passage soon proceeds to declare, "THE ISLES saw and feared; the ends of the earth were afraid, drew near and came."

"SURELY, THE ISLES shall wait for me, and the ships of TARSHISH,"|| tin-producing Tarshish,¶ "FIRST to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God. . . . to beautify the place of my sanctuary: and I will make the place of my feet glorious. And they shall thee the city of the Lord, the Zion of the Holy One of Israel."

"THE DAUGHTER OF TYRE shall be there with a gift."**

"HO! to the LAND OVERSHADOWING WITH WINGS" or "extremities," (that is, it seems to me in sober application, "overshadowing

* These from the land of Sinim," Isaiah xlix. 12, pronounced Seenim or Sheenim. La Chine (French) pronounced la Sheen. In Tartarian, Tcheen.

† Ezek. lxv. 12-15. The whole passage, referring as it does especially to our own days, is most worthy of close attention.

‡ Isaiah xlix. 1. § Isaiah xli. 1. || Isa. lx. 9-13.

¶ Ezek. xxvii. 12.

** Psalm xlv. Daughter of Tyre is doubtless applicable to Britain, the Bath-Tzor of this Psalm; which

a large portion of the earth with her dependencies")* that sendeth ambassadors to a nation scattered and peeled All ye inhabitants of the world and dwellers of the earth, see ye and hear ye."†

And lastly, "Behold, the Lord hath proclaimed unto 'Ketseh ha Aretz,' to 'THE END OF THE EARTH,' say ye to the daughter of Zion, Behold thy salvation cometh."‡ This command is usually understood to be addressed to all mankind, from one end of the earth to the other end of it. If this were the true meaning it would of course include the British Isles, and still make the duty enjoined imperative upon them. As, however, it is expressly asserted as a general truth, that at the commencement of the restoration of the Jewish nation, "darkness shall cover the earth, and gross darkness the people," it is not likely that the nations of the earth, in general, should appreciate such a command, or be the objects of it. Nations in "gross darkness" could not say "to the daughter of Zion, Thy salvation cometh." This solemn command, therefore, I take to be not general but particular. Not to mankind from one end of the earth to the other end of it, but to that particular nation, which was the western extremity of the great political world, (America) and which was emphatically known of old by the very name used by the prophet, "Ketseh ha Aretz," "the End of the earth,"

prophecies of "the latter days" when "the Mighty God" girds his sword upon his thigh in glory and majesty to overthrow the people, and to establish his throne. Names of countries and towns are feminine in Hebrew. Bath-Tzor is feminine. Bath, translated "daughter," signifies also female descendant. Britain is the commercial descendant of Tyre, and therefore styled Bath-Tzor—descendant, in the sense of the trade and commerce of the east and west once possessed by Tyre being now in the hands of Britannia. Tyre's commerce has descended to Britain, therefore is she Tyre's daughter of the latter days. No other Gentile power will inherit the world's commerce after her: for "the abundance (or commerce) of the sea shall be turned unto Zion, and the wealth of the nations shall come unto her." Jerusalem is the next heir of Tyre's Daughter, and not the United States. The trade and commerce of the nations will travel no further west; but pass from Britain to Syria, whence it originally departed. This is the end scripturally revealed of that "commercial rivalry now subsisting between Britain and the United States. The people, though not the governments, of these two countries will find increased prosperity in the transfer of the commercial throne from London to Jerusalem, the city of ancient Tyre's wise, glorious, and powerful ally.—Editor of the Herald of the Kingdom.

* The Colonel's idea is doubtless correct. It is a "land" upon whose dominions the sun never sets—a "land" widely overshadowing with wings from beyond to the rivers of Cush," as rendered and interpreted in my translation of Isaiah xviii.—Editor of the Herald.

† Isaiah xviii. 1. § Isaiah lxii. 11. || Isaiah lx. 2.

¶ America is a "New World," forming no part of the prophetic earth, which belongs exclusively to the "Old." The world known to the ancients is the theatre on which is to be displayed the grand and marvellous events of the latter days, which are to ultimate in bringing Europe, Asia, America, &c., into absolute

—“the end,” *sing.*, not “the ends,” *plur.* I am the more confirmed in this application from the circumstance that “Tarshish,” of which “tin” producing England certainly formed a part, is declared to be the “first” to engage in Jewish restoration—“the ships of Tarshish first;” and the more still, as certainly, of late years, Great Britain has been particularly chosen to be the great sanctuary of the word of divine revelation, and the great means of circulating the sacred volume throughout the earth.

Under all these considerations, whether as included in mankind *from one end of the earth to the other end of it*, or as especially included in Great Britain, “Ketsch ha Aretz,” “the End of the earth;” I, seeing the extraordinary indications of the days in which we live, bow before the divine command, and with the loudest utterance that I can give, I would say to the daughter of Zion, “BEHOLD, THY SALVATION COMETH!” “PREPARE YE THE WAY!” And in the same spirit of responsibility, as a man and as an Englishman, I would invite every prudent heart and voice in this United Kingdom, to join with practical energy in the appeal.

For its literal accomplishment, it is not necessary that we should endeavor to define to the Jewish people, whether that “salvation” is the Saviour they expect, or the Saviour we Christians expect. Both parties look for a mighty Saviour from the God of Israel, and the scriptural and natural signs of our times (as will be presently shown), loudly testify to the nearness of his approach. Let us, therefore, *in union*, in obedience to the divine command, which clearly implies union in effect, “PREPARE THE WAY” for the manifestation of the goodness of our great Creator, whatever it may be. Let it not be recorded against any of us, “When I called, ye did not answer!”

England will not long remain single-handed in assistance to this great work; for it is expressly declared.

“The Gentiles shall come to thy light, and kings to the brightness of thy rising.”*

“Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders; and

subjection to the King of Israel. The general declaration that “he shall be King over the whole earth,” by implication foretells the conversion of these United States of North America into regal provinces of his Empire; and the consequent abolition of Republicanism, which is merely a provisional and temporary element of the Gentile economy.—*Editor of the Herald.*

* Isaiah lx. 3.

kings shall be thy nursing fathers, and their queens thy nursing mothers.”*

3. The restoration, however, will not be effected without great opposition. When, in this world, was ever any great and good work accomplished without strong opposition?

“Now also many nations are gathered against thee that say, Let her be defiled; and let our eye look upon Zion. *But they know not the thoughts of the Lord*, neither understand they his counsel; for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people.”†

I will not enlarge on this painful particular, although the sacred volume contains extensive evidence in regard to it. The trial will be great, but the triumph greater.

A singular feature in its commencement will be, the general dullness of perception of the Jewish people, and the determined opposition of a portion even of them; though divine mercy will supply remedies for the first, and give to the second a signal rebuke and overthrow.

“I will give to Jerusalem one that bringeth good tidings. For I beheld, and there was no man; even among them, and there was no counsellor that, when I asked of them, could answer a word.”‡

“Hearken unto me ye stout hearted that are far from righteousness: I bring near my righteousness, it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion, for Israel my glory.”§

Those who have been brought, as I have been brought, to the full confidence that the words of the Most High God are never uttered with lightness, will bend in reverence before the power of language with which the last declaration is enforced.

“I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure yea (aph), I have spoken

* Isaiah xlix. 22, 23.

† Micah. iv. 11. The daughter of Zion will not “Arise and thresh” until Messiah appear; for it is written, “Judah shall be as the mighty who tread down in the mire of the streets; and they shall fight because the Lord is with them.” They will, doubtless, contend in battle with Gog, or the Antocrat of Russia, when he invades Syria, but instead of threshing they will be thrashed, notwithstanding Britain’s aid. The Deliverer, however, will be at hand to come with great power to cast the enemy out of their land.—*Editor of the Herald.*

‡ Isaiah xli. 27, 28.

§ Isaiah xlii. 12, 13.

it, yea (aph), I will bring it to pass; I have purposed, yea (aph), I will do it.”*

4. All difficulties will be finally overcome and removed by the especial, visible and audible interference of the Great God himself.

“Behold, in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also 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 THEN SHALL NO STRANGERS PASS THROUGH HER ANY MORE.”†

5. I now request your most particular attention to the effects of Jewish national restoration upon the whole human race and upon the condition of our globe. They are truly worthy of your consideration, for you will perceive that they are the very effects which statesmen, philosophers, philanthropists, and religious persons have been laboring for centuries to produce in whole or in part, but without success.

All have been sensible that the human race, as a body, is degraded, disorganized, afflicted and unhappy: all have striven to lessen or remove these evils, and yet, after labors indescribable, the success of all and every class has been extremely limited. The mass of human degradation and misery remains unchanged.

This picture represents strict and sober realities. Why are they realities? Is it not because these persons, eager though they have been for great and glorious ends, yet have they not grasped the further reality of the rigid jealousy of the God they have to deal with, for his own appointed means—the placing of the Nation He has chosen, in the land he has chosen to be the focus and centre of his goodness and glory?

The effects of Jewish restoration *must be*—for the Most High God has said it must be.

1. Their own extraordinary purification. “Thy people also shall be all righteous.”‡

“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you . .

. . . . and ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God.”*

“And the Gentiles shall see thy righteousness and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken, neither shalt *thy land* any more be termed desolate, but thou shalt be called Hephzi-bah, and *thy land* Beulah: for the Lord delighteth in thee, and *thy land* shall be married. As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.”†

O you who are ice-hearted and infatuated among Christians and Jews, bend your eyes to read the last paragraph flowing from the mouth of Him that formed you, and who *even now* searches you out; and say if human language can express more powerfully the glory and happiness of the land and of the people, and, through their union, of the whole race of man! What words from God would you have, if the preceding are not sufficient to move you? I know of none that voice can utter or pen can write: fit preludes are they to the marvellous reality that comes next for consideration.

2. The great invisible author of the immeasurable wonders amid which we live, breaks from the thick darkness in which He has been pleased to shroud himself for ages past; “destroys the face of the covering cast over all people, and the veil that is now spread over all nations;”‡ and with wonders in the material world worthy of his approach and presence, again reveals His own visible glory to mankind.

“The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven

* Ezekiel xxxvi, 24—28, *Mayim tehorim*, pure waters, or waters of purenesses, that is, of heart. The word rendered sprinkle in Isaiah lii, 15, is *nahzah*, and in the future *yazzeh*, not *zahrak*, and in the future *zah-rakti*, as in Ezekiel:—*khain yazzeh goyim ravim ahlaho* is rendered by Gesenius so shall he cause many nations to rejoice in himself, the verb *nahzah* signifying to leap, to exult, to spring: leaping is the natural action expressive of joyousness; hence when spoken of nations, *nahzah*, signifies to rejoice; but when spoken of liquids, to leap forth, spirit, or spatter. In Isaiah it is used of many nations, not of liquids; it therefore in that place means to leap for joy, to exult.

The Seventy have translated the Hebrew by ὄψω θαυμασοντας ἐνῆν πολλὰ ἐπ’ αὐτῷ, so many nations shall be filled with admiration because of him. But not so their kings! They will not exult: for it is so written in the next sentence, *yikpetzu melahkham*, the kings shall contract; i. e. as one gathers himself up in death. They shall be dumb, they shall die, they shall not rejoice when the world exults in the king whom Jehovah gives. This is the sense of this passage, which was not, however, perceived by the baby sprinkling translators of the common version.—Editor of the Herald.

* Isaiah xli. 9, 10, 11. † Joel iii. 1, 15—17.

‡ Isaiah lx. 21.

† Isaiah lxvii. 2, 5.

‡ Isaiah xxv. 27

days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.*

“When the Lord shall build up Zion, He shall appear in his glory.”†

“Thine eyes shall see the King in His beauty look upon Zion the city of our solemnities : thine eyes shall see Jerusalem a quiet habitation there the glorious Lord shall be unto us a place of broad rivers and streams.”‡

“Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.”§

“The sun shall be no more thy light by day : neither for brightness shall the moon give light to thee : but the Lord shall be unto thee an everlasting light and thy God thy glory.”||

“My tabernacle also shall be with them : yea, I will be their God and they shall be my people. And the nations shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.”¶

3. These unutterable blessings will not be confined to the Jewish nation. The whole human race, which was made “in the image of God,”** and this globe which He “created, not in vain, but to be inhabited”†† in peace and in love, will also rejoice in them with joy inconceivable.

“He hath remembered his mercy and truth towards the house of Israel : and all the ends of the earth have seen the salvation of our God.”‡‡

“For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.”§§

“Rejoice ye with Jerusalem and be glad with her ALL YE THAT LOVE HER : rejoice for joy with her all ye that mourn for her : that ye may suck and be satisfied with the breasts of her consolations ; that ye may milk out and be delighted with the abundance of her glory. For, thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream : then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you ; and ye shall be comforted in Jerusalem.”|||

“In that day the Lord shall be King over

ALL the earth : IN THAT DAY SHALL THERE BE ONE LORD, HIS NAME ONE.”**

What a most effectual and indispensable element for human happiness is here ! Religious doubts and difficulties which fill men’s hearts with anxieties, and theological enmities which have blotted the whole volume of the history of our species with frauds, contentions, and blood, will universally cease, and the Most High God be worshipped in his true essence, name and character. To take the lawful preparatory measures for such a great end as this ; should not Jews and Gentiles, setting aside in abeyance the differences which make union in effort impossible, heartily and honorably labor *in concert*, as the word of their God commands them ? If they labor not *together*, the required preparatory work cannot be done.

“I will also make thy officers peace, and thine exactors righteousness.”†

“O let the nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the nations upon earth.”‡

Here is a motive for all political reformers. They cannot have spotless supreme government, or completely peaceful and just subordinate management, until Syria and Israel be united. Then, they will soon realize the brightest vision of political perfection.

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it and He shall judge among the nations, and shall rebuke many people ; and they shall beat their swords into ploughshares, and their spears into pruning hooks : nation shall not lift up sword against nation, neither shall they learn war any more.”§

Here is an inducement and a warning for the most ardent promoters of “Peace Societies.” So long as the nation of Israel remains dispersed, and the land of Syria depopulated and desolate, Peace Societies are engaged in the labors of “Sisyphus.” They may tug and sweat to roll back the mountain avalanche of war as they will ; their labor will be in vain ; it must return upon them with tenfold impetus, until “Jerusalem be the throne of the Lord,” and He shall say to it, “Stand thou still.” They cannot make straight what He has made crooked,|| but through the means alone which He has appointed to straighten it ; and let them remem-

* Isaiah xxx. 26. † Psalm cii. 16.
 ‡ Isaiah xxxiii. 17, 20, 21. § Isaiah xxiv. 23.
 || Isaiah ix. 19. ¶ Ezekiel xxxvii. 28.
 ** “So God created man in his own image, IN THE IMAGE OF GOD CREATED HE HIM !”
 †† Isaiah xlv. 18. ‡‡ Psalm xcviii. 3.
 §§ Habakkuk ii. 14. ||| Isaiah lxvi. 10—13.

* Zachariah xiv. 9. † Isaiah ix. 17.
 ‡ Psalm lxvii. 4.
 § Isaiah ii. 2, 4, and Micah iv. 1—3.
 || The Colonel speaks truly. The Peace Society is an empty bubble, the idiotic bantering of mandarin avarice and infidelity. Jesus says, he came to send a sword upon the earth ; yet in spite of this, they dream of substituting peace for the benefit of merchant-princes and

ber, that for such means He is most jealous ; crossing sometimes in anger every of her even though the end in view be good and desirable.

This portion of our subject may be well and appropriately concluded, with the most energetic invitation and command of the God of Heaven to universal nature to rejoice.

*“ Sing, O ye heavens ; for the Lord hath done it : shout, ye lower parts of the earth : break forth into singing, ye mountains, O, forest, and every tree therein : FOR THE LORD HATH REDEEMED JACOB AND GLORIFIED HIMSELF IN ISRAEL.”**

(To be continued.)

From the News of the World.

THE REBELLION IN CHINA ;

OR,

A CONSTANTINIAN CONFLICT IN THE LAND OF SINIM BETWEEN PROTESTANTISM IN ARMS, AND CELESTIAL IDOLATRY.

SOME time since we were enabled to inform our readers that there were strong grounds for believing that the great and singular movement which, during the last eighteen months, has been rapidly making head in China, and which threatens, or, perhaps, we should say promises, before many months shall elapse, to effect a complete revolution in that immense empire, had its origin in a religious motive, and that the foundation upon which it was based was the rock of Christianity. We are happy now to state that this deeply interesting information has been indisputably confirmed by the tidings which have reached us from that quarter of the world within the last week.

It will be remembered that when the English mail left the Chinese waters early in the month of April last, it was reported that an engagement had recently taken place between the insurgents and the imperial forces before the walls of Nankin, and that it was doubtful, from the confused and imperfect intelligence which was spread upon the subject, on which side the victory had fallen. On the one hand it was loudly proclaimed that the insurgents had sustained a severe defeat—on the other it was as confidently

millionaires ! “ There is no peace for the wicked, saith God,” who would never be able to avenge the blood of his saints shed upon the earth, if the Peace Society’s crotchet were to become a fact. War is inevitable, and cannot be staved off by the cupidity of merchants and traders who are heaping up their rusty gold for the spoiler. The day of Christ is at hand, when his poor shall be covered and filled with good things, and the peacemongering rich sent empty away.—*Editor of the Herald.*

* Isaiah xlv. 23.

asserted that they had obtained a decided victory, and that the great city of Nankin, as well as the neighboring important town of Ching-kiang-foo, were in their possession.

To resolve the doubt, and, if possible, to collect some more authentic information than had yet been received as to the nature and object of the insurrectionary movement, Sir George Bonham, her Majesty’s chief representative in the Chinese seas, determined to make an expedition to the seat of the rebellion, and to place himself in communication with some of its leaders. Accordingly, just before the April mail left China, he set out in her Majesty’s ship *Hermes* with the intention of making his way up the river, and of proceeding as far as the walls of Nankin itself. By the mail which arrived from China only a few days ago, we receive the gratifying intelligence that Sir George returned to Shang-hae on the 5th of May, having completely succeeded in accomplishing the objects of the expedition. He had ascertained that the insurgents were in actual possession of Nankin, which had been reduced to ruins, but which they were, nevertheless, strongly defending—that they were also in possession of Ching-kiang-foo—and that they were only awaiting the arrival of reinforcements from the south, before they proceeded on their way to Peking. More than this, he had succeeded in bringing himself into communication with several of the insurgent chiefs, from whom he had gathered a mass of information respecting the character and object of the insurrection, in the deep and vital interest of which every European reader must warmly sympathize. Of all the mighty and mysterious movements at this moment impending or actually in progress, upon the face of the earth, it would appear that this movement of the Chinese is the most striking and the most pregnant with hopeful and salutary consequences for the time to come.

It is now ascertained beyond the possibility of doubt that the insurgents are Protestants and anti-idolaters of the strictest order. They acknowledge but One God, the Heavenly Father, the All-wise, All-powerful, and Omnipresent Creator of the world ; with him, Jesus Christ, as the Saviour of mankind ; and also the Holy Spirit, as the last of the Three Persons of the Trinity. Their chief on earth is a person known as “ Tae-ping-wang, the Prince of Peace,” to whom a kind of divine origin and mission is ascribed. Far, however, from claiming adoration, he forbids in an edict the application to himself of the terms “ Supreme,” “ Holy,” and others, hitherto constantly assumed by the Emperors of China, but which he declines receiving on

the ground that *they are due to God alone*. Furthermore, it appears that the insurgents have adopted a moral code which they call the "Heavenly Rules," and which, upon examination, Sir George Bonham ascertained to be no other than the "Ten Commandments." The observance of these, we are told, is strictly enforced by the leaders of the movement, chiefly Kwang-tung and Kwang-se, men who are not merely formal professors of a religious system, but practical and spiritual Protestants, deeply influenced by the belief that God is always with them. With proud humility, and with the glistening eyes of gratitude, they point back to the fact, that, at the beginning of their enterprise, some four years ago, they numbered but 100 or 200 followers, and that, except for the direct help of their Heavenly Father, they never could have done what they have done. "They," said one, speaking of the Imperialists, "spread all kind of lies about us. They say we employ magical arts. The only kind of magic we have used is prayer to God."

From men thus actuated and controlled, ultimate success cannot be long withheld. Their objects are to overthrow and to expel the hated dynasty of the Mantchoo Tartars—to restore the throne to the descendants of the ancient Chinese dynasty of Ming—to purge the land of the gross and foul idolatry which has so long debased and disgraced it, and henceforward to place the Empire within the fold of pure and uncorrupted Christianity.

It must be confessed that these—or, at any rate, the last two—are noble *aims*; and, now that we are thoroughly acquainted with them, it becomes even more manifest than it was before that no foreign interposition of any kind whatever should be made, either by ourselves or by any other State, to thwart or impede the progress of a movement which promises to be productive of results so beneficial and so vast.

The insurgents are represented as being full of hope; but at the same time manfully prepared to endure the consequences of a reverse. "If it be the will of God," they say, "that our Prince of Peace shall be the Sovereign of China, he will be the Sovereign of China; if not, we will die here."

Contrasted with this, the perturbation and alarm exhibited by the Emperor are almost pitiable. "I am filled with apprehension," says he, "and I humbly entreat august Heaven to pardon my offences and save my poor people." He then issues a proclamation summoning the great officers and all the people of the Empire to a solemn sacrifice to the gods; and at the same time repeats his exhortations to his army to be stouter of heart and more valorous, and not to persist

in what he calls the "detestable" practice of "running away" the moment they are brought face to face with the enemy.

Now that the nature of the movement in China is thoroughly ascertained and distinctly understood, its future progress will necessarily be watched with the deepest interest by the whole Protestant world.

TARSHISH.

THE IDEAS OF THE HEBREW SACRED HISTORIANS IN RESPECT TO THE WESTERN LOCALITY COMPREHENDED UNDER THIS TITLE.

THERE was, unquestionably, with these writers, an *Eastern* locality to which the name Tarshish was, in some manner, applicable. It was reached by water from the ports of the Red Sea; the time occupied by the whole voyage was three years; and the imports from it into Syria were, "gold and silver, ivory, apes, and peacocks."^{*}

The family of Tarshish (a grandson of Japheth) might have thrown off a colony to the eastward; or this eastern Tarshish might have obtained its Shemitic name, from some fancied resemblance between it and the main settlements of the Tarshish race in the west of Europe, in something of the same manner that, in our days, there are East Indies and West Indies.

The *Western* Tarshish, however, was certainly the original stock and territory. Javan, the son of Japheth, had four sons, "Elishah and Tarshish, Kittim and Dodanim. By these were the isles of the Gentiles" (the coasts of Europe, and in part, perhaps, of Africa, from Syria westward), "divided in their lands: every one after his tongue, after their families, in their nations."[†]

They did not proceed to occupy the then wilderness earth, in mixed parties; but separated themselves from the beginning, into great family nations. According, also, to the prevailing custom of those days, *the region each family selected was named after one of its early progenitors.*[‡]

To appreciate the true character of their colonizing movements, it is of very great importance to cast off the nursery prejudice, that in arts, sciences, and civilization, the early descendants of Noah *had to begin the world again*. The truth is, probably, to an amount which we rarely conceive or admit, on the opposite side. Noah and his sons, must have possessed the experience and re-

* 1 Kings x. 22. xxii. 48. 2 Chron. ix. 21. xx. 36, 37.

† Gen. x. 4, 5.

‡ As, Assyria from Asshur, Canaan from Canaan, Cush (Ethiopia) from Cush, &c.

finement of the antediluvian age.* The constructors of the ark could not have been inferior shipwrights, or the architects of Babel contemptible builders.

The grandsons of the high-principled Japheth, were likely to carry with them in their practical colonization, the highest attainments of the age. Gesenius, one of the best recent authorities on ancient geography, indicates the order of their settlements to be: † Dodanim, at the western end of Asia Minor; Elishah, in Peloponnesus; Chittim, in Northern Greece, and, perhaps, Italy; and Tarshish in Spain.

Adopting this arrangement as correct, the probability (in a question, be it remembered, which in our days is suspended altogether on probabilities,) becomes preponderating; that, under the very general ideas which the sacred historians embraced of very distant countries, *the term Tarshish* (when applied to the western locality of that name), *comprehended indistinctly, in their minds, the whole region of the uttermost south-west and neighboring west of Europe.*

It is, again, within the bounds of very reasonable probability, that the race of Tarshish, for a time, actually occupied that region with settlers. According to Dr. Cowles Prichard, the Iberians (Euskaldunes, or modern Basques,) ‡ were the *aborigines* of Gaul and Spain. He, certainly, resists strongly the supposition that they ever formed settlements in the British Islands; but it is only on the ground, that no evidence remains of such settlements. Against this conclusion, we may with fairness range on the opposite side; that no evidence remains that they did not form such settlements, or that any other human beings, whatever, were then in possession of the domains we Britons now occupy.

The Celtae, Dr. Prichard admits, came from the east *after* the Iberians; extirpated the latter out of all their possessions, except the impregnable western Pyrenees and mountains of Biscay; and passed over to Great Britain and Ireland. In which last mentioned countries, the historians, Tacitus the Roman, Lhuud the Welchman, and Niebuhr the German, conceive they might have found as *aborigines*, the Iberians.

Be this as it may, it is reasonable to consider, that, regarding the Iberians as the descendants of Tarshish, the sacred historians should not have run very precise boundary

lines as to what portions of the extreme west and south-west of Europe were occupied by actual settlers, and what portions were still in wilderness; but that in their generalizing and most obscure notions of distant lands, they comprehended the whole region, and its adjacent islands, under the name of the immediate progenitor of the first occupants.

The evidence of strong probability which is thus derived from the name of the natural father of the aboriginal race, is, in the most forcible manner, corroborated by the circumstances and proceedings of the commercial parents of the same region, the Phœnicians.

It is connected with this most ancient and enterprising nation of merchants and mariners, that the western Tarshish is mentioned in sacred writ. So early as about 580 years before the Christian era, Ezekiel, describing the commerce of Tyre, says of it, "Tarshish was thy merchant by reason of the *multitude of all riches*; with silver, iron, tin, and lead, they traded in thy fairs."⁴

At that period, (580 years before the Christian era,) the distant region called Tarshish, was, evidently, from the prophet's description, a long established, and extensively occupied, portion of the globe. In our days we have seen Australia, at the very antipodes, springing up into importance in little more than half a century, and its adjacent islands and coasts well searched out. How great and extensive then, in all reasonable probability, must have been, after centuries of occupation, the results produced in the region of Tarshish, by sailors as enterprising, and merchants as eager, as are even those of modern England!

In the ages when brazen armor, swords, spears, and other instruments, were counted of the highest value, and when brass (as has been proved by modern analysis) was invariably "an alloy of tin and copper," the tin of Cornwall must have been a stimulus at least as exciting, as now is the gold of Australia.

It is true, that "tin mines were opened by the Phœnicians on the northern coast of Spain beyond *Lusitania*."[†] (Strabo, 119.) But, also, "it is fully proved, that the *British and Cassiteredean isles* were the seat of the tin trade."[‡]

The same is supported, most fully, by Sharon Turner in the introduction to his "History of the Anglo-Saxons," with the assertion, also, that "the most learned at home and abroad" unite in this opinion. Moore, in

* The sculptures and other relics of ancient Nineveh also give strong support to this assumption.

† Gesenius's Hebrew Lexicon by Bagster, in loci.

‡ "In the west, as aborigines of western Europe, we have the Euskaldunes, or ancient Iberians, . . . they are supposed to have inhabited Spain, Gaul, and Italy." *Researches into the Physical History of Mankind*, vol. iii. page 17.

⁴ Ezekiel xxvii.

† Historical Researches, by A. H. L. Heeren. Translated, Oxford, 1835, vol. ii. page 66.

‡ Page 68.

his "History of Ireland,"* is as decisive and more copious to the same effect; adding to it, on very ancient testimony, that "the husbandmen or planters of Carthage, as well as her common people, went to those isles."

From old authorities and existing relics, quoted and adduced by Moore and other recent writers, it further appears, that Ireland was revered by the Phœnicians as "the Sacred Island," the mysterious far-west of the whole world, and devoted to them to the worship of the sun, under the name of the great deity of Phœnicia, "Baal Samhim."

Thus the two passions for which the Punic race was eminently notorious, enthusiastic idolatry in religion, and rapacious idolatry in commerce, united to make the British Islands a greater point of attraction to them, than probably was any other portion of the earth.

Heeren observes, among the oriental nations who had heard nothing more from the mysterious Phœnicians than the name of this distant country, Tarshish; "it was considered in a general manner as the furthest place towards the west, without any one being able to give more accurate information concerning it; but in the commercial geography of the Phœnicians, was evidently understood, the whole of Southern Spain which had been subject to their authority. It was consequently a very indefinite term, much the same as that of the West Indies among the moderns."

The limitation of the name among even the commercial Phœnicians, may well be doubted; but, most manifestly from all the preceding testimony and considerations, we have sound reason for holding the conviction, that among the Hebrews and the Eastern people in general, it included the whole region beyond the straits of Gibraltar, from which the "ships of Tarshish," came, and from which the "silver, iron, tin, and lead" were procured.

In this sense, we discern the beautiful consistency of sacred prophecy in describing the British Isles as "the daughter of Tyre," and as the nation which shall be the first to supply the "ships of Tarshish," to convey returning Israelites to "the name of the Lord their God."

That judgments are foretold against the modern "ships of Tarshish,"† forms no objection to the interpretation. "Whom the Lord loveth, he chasteneth." He calls England, by His word and providence, to the repetition of the most glorious work of Tyre,—the uniting with the Jews to "pre-

pare the way" for the manifestation of His Majesty upon earth,—while, by His "loving correction," He may purpose to deliver us from the vices of Tyre, unbelief, luxury, pride and commercial rapacity, and from her consequent total and fearful destruction.—*Gawler's Syria.*

INDUSTRIAL PLANTATION, NEAR JERUSALEM, FOR JEWS IN NEED OF EMPLOYMENT.

AMONG the means of promoting the independence of the Jewish people, and thereby advancing the best interests of Jerusalem, one of the most likely to be efficient appears to be the establishment of Industrial Institutions.

The Jews are an industrious and enterprising people, willing to relieve themselves, whenever the opportunity is given, from the state of pauperism in which, unfortunately, the greater number of those in Jerusalem exist and starve. The tailors, bakers, blacksmiths, shoemakers, watchmakers, glaziers, &c., &c., are almost without exception Israelites; but the amount of employment afforded is inadequate to the wants of so many thousands.

The Hebrew population of Jerusalem is variously estimated from seven to ten thousand, and, with the exception of a very few families, all are extremely poor. The Fund contributed to by pious brethren in every part of the world, is administered by the Rabbies; and when the various other claims upon it are satisfied, but a very small proportion is left for the poor and needy. The Ashkenaz (or German and Polish) community is generally considered the wealthiest, and yet a common allowance to a poor man from its fund is ten paras, or about two and a half farthings, per diem; and even this starving pittance is liable to be withdrawn, if the Rabbies should take offence at any thing their pensioners may do.

Surely this is slavery and bondage of the worst description,—bondage for the merest necessities of life, in the Holy City of their former kings and princes, where gold was like stones, and silver was nothing accounted of.

There are at present two Industrial Establishments in Jerusalem. One, the House of Industry for men, has been opened by the Society for Promoting Christianity amongst the Jews, for persons inquiring into, or believing, the truth of Christianity, and the number of those admissible bears as yet but a small proportion to those willing to earn their daily bread by the labor of their hands.

* For all such quotations see History of Ireland, by Thomas Moore, vol. i. chap. i.

† Psalm xlviii. 7. Isaiah ii. 16.

The second, under the care of Miss Cooper, established by her independently of any Society, is for Jewish women and children, and is open to *all* who are willing to come. This Institution has answered so well that an assistant has been found necessary, and another English lady has joined Miss Cooper in the beginning of this year, (1852.) The number rose to forty-five and forty-six, and it was impossible for one pair of hands to prepare the work fast enough for them; and many were refused admittance on this very account. There is now an immense class wholly unprovided for, viz., such men as would work by the day, and at night return to their families, whether calling themselves inquirers into Christianity or not, who would be grateful for an honest and independent means of livelihood. Agriculture is a branch of useful employment which offers many such great advantages, besides the happiness of clothing once more the barren hills, and cultivating again the waste places around Jerusalem.

Some have supposed that the Hebrew people are at present unfitted for field or garden work, or at least unwilling to labor at it. Such as think this cannot have witnessed Hebrew laborers, aye, and Hebrew Rabbies, at work in Mr. Meshullam's farm at Urtass, or Solomon's Gardens, near Bethlehem, and the English Consul's plantation, near Jerusalem; and cannot be aware of the fact that not a week passes without fresh applications for employment being made by poor Jews, or of the melancholy truth that Israelites literally die for want of meat in Jerusalem. Others may suppose that the neighborhood of Jerusalem is insecure, and that people would be afraid to work. These again cannot have seen the summer encampments of the European residents, where, without guards, single families, including ladies and children, pass the hot season without the slightest annoyance by night or day. Others there are who believe Palestine to be an accursed land, incapable of producing any crops but stones and salt and sulphur. Let them come and see two crops a year produced by the poorest land we have. Let them behold quince trees groaning under the burden of 400 quinces, each one larger than the largest apples of England: vines, with a hundred bunches of grapes, each bunch three feet long, each grape three and a quarter inches in circumference: a citron tree, bearing 510 lbs. weight of fruit: half-grown broad beans from Urtass, the pod thirteen inches long, and six clustering stems from each plant: Indian corn, eleven feet high, on ground from which, four weeks before, a similar crop had

been taken: water-melons, twenty, thirty and forty pounds weight.

The unbelief and apathy and indolence of man,—these are the curses on Palestine; but the land itself is being healed before our eyes. Few persons are aware that the cultivation of land around Jerusalem has received much attention within the last three years, from an Archimandrite of the Greek Convent. The large plantations around the convent of St. George, opposite the Jaffa gate of Jerusalem, at Mar Elias, half-way towards Bethlehem, and at the Convent of the Cross, &c., are the work of the Greeks, who have moreover purchased immense tracts in the neighborhood of Jerusalem and elsewhere, which have not yet been planted. The value of land is very much enhanced in consequence. During the month of February, 1852, the Greeks planted 23,000 young mulberry trees, close to the Jaffa gate of Jerusalem, those formerly planted having answered well. Olives are planted at intervals, and small crops with vines between. They have blown away the surface rocks with gunpowder, and exposed the rich clay beneath. The loose stones are gathered into terrace walls. The ancient rock-hewn cisterns existing in every field are repaired, and supply the trees with water during the first year, after which the rains are sufficient for them. The supply of rain has steadily increased during the last seven years. In 1848 the lower Kedron flowed, on account of the well En-rogel rising to a height not known for eight or nine years before. Every year since, En-rogel has overflowed, and a fine stream poured down the Kedron, between the months of January and March.

This year we had delightful latter rain at the end of April and beginning of May, a thing unknown for years before. The new plantations have already yielded a considerable quantity of silk, which will increase every year. The olive tree is at present one of the most valuable products of this country, but would be infinitely more so did the inhabitants understand the art of crushing the berries and refining the oil. An Italian gentleman has declared that a handsome fortune might be derived from the residue, considered by the Arabs as worthless when they have passed the berries under their primitive and clumsy crushing mill. Two years ago olive oil of this country had never been imported into England. In the beginning of last year, twenty ships, of one hundred tons each, were loaded at Jaffa with this article alone; and merchants of London and Glasgow are endeavoring this year to open a trade in oil with Jerusalem, which will ensure handsome profits. Olive trees of ten

and twelve years old bear transplanting well, and begin to yield in three years.

There is a piece of land near Jerusalem already secured (though the purchase money is not all paid), on which it is intended to establish an industrial plantation, for any Jews willing to work thereon. English residents, competent to judge, approve the Institution, and consider that there is every reason to expect success. A few hundred pounds are required for repairing the ancient cisterns, planting the trees, &c.; and for the first two or three years funds will be necessary for paying the laborers, &c. It is calculated that for about £300 the planting and clearing may be accomplished. The extent of the plot is about seven or eight acres. An oil and soap manufactory should be added. (The kali plant is a product of the country.) As soon as the first arrangements are completed, the writer will put it into the hands of trustees, who shall carry out the object.

POSTSCRIPT BY FRIENDS IN ENGLAND.

The above statement has been printed as sent from Jerusalem. Additional information has since been received. On Monday, July 5th, a second petition was addressed to the British Consul by sixty-three Spanish Jews, earnestly imploring agricultural labor, to preserve themselves and children from starvation. Seven of them named Cohen, five Levi, two Kimchi.

The Consul says:—

“One of the bearers of the paper, with tears, asserted that his family had been three days without food, and the Rabbies had given them leave to get such work where they could. I gave them a note of recommendation to Meshullam, as they told me he had promised to employ six. The rest I sent yesterday to my Talibiyeh ground. . . . Fifty-one were employed, and to-day there are thirty-four. It is a truly animating spectacle, but the pecuniary burden on me is immense.”

Another account states that seventy-five were at work.

The undersigned friends in England, struck with this wonderful intelligence, that the Jews are beginning to cultivate their own Holy Land; convinced that they must learn to labor before they can again become a great nation, and desirous to assist the good work, have formed themselves into a Committee to superintend the transmission of contributions, in order to secure a judicious application of the Funds raised for this purpose.

They particularly request that all Donations may be addressed to *Captain Henry L.*

Layard, 16, Lincoln's Inn Fields, with a special notification that they are intended for *The Promotion of Jewish Agricultural Labor in the Holy Land*; and, without pledging themselves altogether to the details of the above plan, undertake the application of contributions to the *great object of employing Jews in the cultivation of land.*

Wm. Freemantle, A. M.

T. G. Hatchard, A. M.

H. L. Layard,

Wm. Marsh, D. D.

A. M'Cauley, D. D.

J. M. Strachan.

R. Trotter.

London, August 25th, 1852.

BIBLE EXAMINER PROTEST—“BOLD ASSUMPTION”

AT a Convention held at Rochester, N. Y. in June, the Advent Harbinger reports Dr. John Thomas as having said:

“A man may believe the truth with all his heart for twenty years, and yet not be justified—Baptism is essential to this—this is the law of justification; we are immersed into the name of Jesus Christ.”

“We have italicised that part of the remarks which we denominate a *bold assumption*. The Bible teaches, in no equivocal terms, that the ‘law of justification’ is *faith*. That he [God] might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? *Nay*; but by the law of *faith*.’ Rom. iii. 26, 27. ‘Seeing it is one God, which shall justify the circumcision by *faith*, and uncircumcision through *faith*,’ v. 30. ‘Therefore being justified by *faith*, we have peace with God, through our Lord Jesus Christ,’ Rom. v. 1. But it is needless to multiply texts of Scripture on this point; nothing is taught more distinctly than that ‘the law of justification’ is ‘*faith*.’ To affirm that ‘baptism is the law of justification,’ and that ‘a man may believe the truth with all his heart for twenty years,’ or one year, or one hour, ‘and yet not be justified, we regard as scriptural and a daring assumption. The question is *not* whether he can continue justified unless he is afterwards baptized; that may be true; and it is equally true that he cannot continue justified if he knowingly disobeys God in any of his commands: but that ‘baptism is essential,’ (i. e., that without it is impossible) to ‘be justified,’ is neither scriptural nor rational; and such an assumption we regard as the very *highest* development of *sectarianism*. We express our opinion of the sentiment distinctly, that none need be in doubt as to our position on

that question. If men wish to establish a *bitter and persecuting sect*, the sentiment we have animadverted upon is the very best they can start with. We are determined to have no strife with those who hold and promulgate such sentiments; we have borne our testimony against it, and thus discharged what we believed was a duty."—*Bible Examiner for July, 1853.*

Upon the above, the Editor of the *Harbinger* (from whose paper we quote, not being favored with an exchange) very properly remarks:—

If we do not mis-judge, Bro. Storrs has misapprehended the real sentiment conveyed in the *short extract* which he has made from the brief report of Dr. Thomas' discourse as given in our paper of June 18. If so, we presume it will be his pleasure to be corrected when shown his mistake. By looking at that report, it will be seen that it reads—"Baptism is essential to THIS—THIS is the law of justification;" instead of—"baptism is the law of justification"—as Bro. Storrs has worded and quoted it! Here is a mistake in giving the *words* of the Report, if not its real sentiment.

Bro. Storrs understands the second relative pronoun, "*this*" to refer to *baptism*, thereby making "*baptism the law of justification*;" whereas we think the true construction of the paragraph makes baptism only a *part* of that law. It does not read that *baptism is this justification*, nor *this law of justification*, but that baptism is "*ESSENTIAL*," to this justification, or law of justification. There is a marked difference between baptism *being the law of justification*, and being *essential* to that law.

The first part of the paragraph more than intimates that something besides baptism constitutes the law of justification, for it reads, "A man may *believe* the truth with all his heart for twenty years, and yet not be justified." Why not? "Because *faith without works* is dead." Faith in the abstract, or mere heart belief, does not constitute the law of justification: the elements of that law are *faith and works*; baptism is *one* of those works, therefore baptism is "*essential*" to, or helps to perfect the law of justification.

This we understand to be the sentiment expressed in the paragraph, which we believe to be in harmony with Dr. Thomas' faith. He does not believe, according to his teaching while recently in this city, that a man without a *true gospel faith* would be any more justified should he be baptized every day for twenty years, than he would to live that length of time in the neglect of baptism, and "*believe*" all that time. He most strenuously

holds that true *Bible faith, Bible baptism* and *Bible works* are all "*essential*" to the law of final justification. To show that these are his sentiments as reported in the *Harbinger* for June 18, and that Bro. Storrs is mistaken, we will give the entire report of Dr. Thomas' discourse, in which Bro. Storrs finds the [to him] very exceptionable sentiment. Speaking of that discourse, the reporter says:

"He read the scriptural definition of faith from Heb. x. 38, 39; xi. 1, and remarked on the 'full assurance of faith.' We have no miracles to give assurance of faith; but we have what is greater—the prophecies. By an habitual study of them, we acquire the full assurance of faith. This faith grasps the future—the things *hoped for*.' Hence, faith is not simply 'the belief of facts'; historical facts is not sufficient. Promises are to be believed, and commands obeyed; yet faith does also embrace a belief of the facts of the gospel—the death, resurrection, and ascension of Christ, &c.

"Faith comes by hearing, and hearing by the Word of God; which, put together, is, faith comes by hearing the Word of God—all the prophets said should come to pass. If we speak not according to this Word—law and testimony—we have no light. 'Preaching the Word,' was preaching 'Moses and the Prophets,' and embraced two great topics, Acts viii. 4–12, viz., The kingdom of God and the name of Jesus Christ. Not Jesus first, then the kingdom; but 'the kingdom first, then God's righteousness.' He that believes and is baptized—believes what? What the Samaritans did concerning the kingdom of God and the name of Jesus Christ. Matt. xxiv. 14. *This* gospel of the kingdom must be preached in all the world for a testimony to the nations. Compare chap. iv.—the kingdom of [the heavens. Acts x. 34–38—God sent a word to the Israelites by Jesus, and the household of Cornelius perfectly understood it: it contemplates the restoration of the kingdom to Israel—all nations are to be blessed through Abraham. To preach the kingdom of God, is to preach the gospel, and *vice versa*. If either is omitted, the other is. No kingdom, no gospel; no gospel, no kingdom. Parable of the Nobleman illustrates the time of the kingdom. When he comes, energized by the Holy Spirit of his Father, we shall see whether these men will have this man to reign over them. This same gospel was preached of Christ through David and the prophets. God has established the throne of his kingdom in the house of David. David had no desire but the salvation that Christ would bring—we should desire no other. The promises are for the believers only. Cæsar would not have been concerned, if

Christ's kingdom was to be 'beyond the bounds of time and space.' There are certain conditions to submit to—the law of faith must be conformed to. The world needs two things which it cannot provide itself with, a righteous civil and ecclesiastical code of laws, and righteous rulers to administer them.

"God is preparing from among the nations a body of righteous administrators to administer such a code, when they shall be raised from the dead all prepared.

"Continuing in well-doing implies beginning to do well. A man may believe the truth with all his heart for twenty years, and yet not be justified—baptism is essential to this—is the law of justification: we are immersed into the name of Jesus Christ."

Taking this report as a *whole*, as every man's discourses should be taken, it surely teaches that something more than *baptism* constitutes "*the law of justification.*" Faith most clearly and forcibly is made a very essential part of that law by Dr. Thomas.

"DO IT."

A CORRESPONDENT, in calling my attention to friend Storrs' article, says: "Reprove, rebuke, correct, exhort, &c." In the present number of the Bible Examiner I notice a piece captioned "*Bold Assumption,*" the origin of which is accredited to some pertinent remarks made by you at the Rochester Convention. Now, sir, I, and not myself alone, would heartily rejoice to see brother Storrs so lovingly disciplined, and brought to a bearing on this point, as would produce a stereotyped impression on him, and as far as possible help to a dissipation of that lax and animal sentiment and feeling which disposes of the word—"the wholesome words of the Lord Jesus Christ, by a test so futile, irreligious, and sensual in character. When will people learn that man's animal feelings are to be subordinate in all respects to the word? How difficult to obey, indeed impossible, so long as a disposition is indulged in meddling, modifying, altering, and with a restless spirit parrying off, lowering down, variously graduating, and tempering a seeming severity to please their testy and unsanctified humors. Surely such things need the double-edged sword of truth to be not only brandished against them, but with a masterly and unsparing hand to be made to enter into their supporters, dividing asunder their souls and spirits, joints and marrow, and laying bare the hidden things of their deceived hearts.* Brother Thomas, do it!"

Wisconsin, 1853.

A. O.

* Heb. iv. 12.

REMARKS BY THE EDITOR ON MR. STORRS' TESTIMONY.

FRIEND STORRS is right—"The Bible teaches in no equivocal terms, that 'the law of justification' is faith." I affirm nothing else; and am glad to see that in these words "faith" stands in the sentence for "*the law of faith,*" for the phrase "the law of justification is faith," can have no other import than, "the law of justification is the law of faith." This is evidently Mr. Storrs' sense of his words; for he quotes Paul to show that justification is by "the law of faith," and not by "the law of works."

But *what is a law?* While Mr. Storrs defines the law of justification to be the law of faith, he has not favored us with the sense in which he uses the word "*law.*" We are left to guess this. Man's self-glorification, or boasting, in the affair of justification, is not excluded by the law of works, though it is by the law of faith. This idea he reproduces from Paul as excluding all idea of justification being consequent on baptism; because baptism with him belongs to the category of "works." He has not been immersed himself; yet he regards himself as "justified by faith." We may take his practice therefore as a definition of his sense of the phrase "law of faith" and also of "law," in default of a verbal explanation. Defined by his practice, then "law," in the New Testament acceptance of the word, is *conviction that what is written is true.* Hence law, belief, and faith, are words expressive of the same thing. The "law of faith" is convertible upon this hypothesis into the phrases "the faith of faith," "the belief of faith," "the law of law," &c.; which may all be very intelligible and significative to Mr. Storrs, but to myself who am unusually dull, and perhaps stupid just now, they are mere tautologies without meaning. The faith of justification is faith; or the law of justification is law! I cannot understand this. A law which interdicts, produces, or requires no definite or specified bodily action, is a curiosity. An involuntary assent of the mind a law! There must be something wrong in Mr. Storrs' theology to admit this; for what is nonsensical cannot be according to truth.

"Law" in Hebrew, Greek, and English, is a *rule or standard of acting.* It was applied to the Mosaic Code, which was the ecclesiastical, civil, and social rule according to which the Twelve Tribes of Israel and the strangers among them were to regulate their actions as tenant-at-will occupants of the Holy Land. The *obedience* rendered to this law was called "*works,*" of which immersion into the name of the

Father, Son, and Holy Spirit was never one. The *law of works* was the Mosaic Law, and is that to which the apostle refers in Romans, and which Mr. Storrs does not perceive, or he would not number baptism among works of law. If a man were justified by keeping the burdensome ritual of Moses (which none but Jesus ever did, and even he was cursed by that law because of hanging on a tree,) he would have something to boast of; but in being baptized, which baptism belongs to the law of faith, there is no scope for self-glorification, or boasting; for a man does not baptize himself, but is passive, being baptized of another, which to the subject is no "work" at all—no more than the burial of a corpse is the work of the deceased. "We are buried with Christ by baptism into death" to sin, "that we should walk in newness of life."

Law, then, implies regulated action, or obedience. *Law of faith* defines the subjects of the law or rule, that is, *believers*. This law exacts obedience only from believers; none others however willing can obey it; for it is only believers who can render *obedience of faith*. An unbeliever may perform the act prescribed by a law of faith, but he has not therefore yielded obedience in the sense of the law; because his performance has not resulted from faith in the things propounded for his belief.

"*The law of faith*," is a phrase which denotes some particular rule, conformity to which is styled, "*obedience of faith*." "The law of works" exacted obedience from all Israelites whether they had faith in the things covenanted to Abraham or not; "the law of faith" is "THE GOSPEL OF THE KINGDOM," which by the commandment of the everlasting God was made known to all nations "*for the obedience of faith*."* That is, the gospel of the Kingdom was made known to the nations that it might be obeyed; hence says Peter, "what shall be the end of them that *obey not the gospel of God*?"—who believing the gospel become not the subjects of the obedience of faith? They shall be punished, says Paul, with everlasting destruction issuing forth from the presence of the Lord, and from the glory of his power. †

The law of faith, then, and the gospel of the kingdom, are synonymous; and the obedience of faith and the obedience of the gospel, also signify the same thing. I do not mean to say that "gospel" and "law" signify the same thing; but that the gospel comprehending the law of faith, is by synecdoche put for the law. Gospel is glad tidings; and it is a part of that good news that

those who believe the things covenanted to Abraham and David by rendering obedience to a certain law, may become joint-heirs with Jesus of what God has promised to these ancients. If the gospel contained no law, believers could render no obedience; but as there is a law connected with it, obedience is of necessity demanded, and indispensable.

If it be required, "What is the gospel-law?"—I reply, read Acts x. 48, where it is written, "And Peter *commanded* them to be baptized in the name of the Lord." His command expressed to the Gentiles—yea, even to Gentiles not behind Mr. Storrs in piety—"what they ought to do"—*τις σε δεῖ ποιῆναι*—*what it is necessary that thou do*, ver. 6. "There is no avoiding this necessity with impunity. If obedience to this command were not imperative, the Angel would not have said to Cornelius "*it is necessary*." It was made necessary by the Divine will, to which friend Storrs has not yet learned submission as a little child. "Repentance unto life," and remission of sins, are "granted" to believers of the gospel of the kingdom "*through the name*" of Jesus as the Anointed One; to which name there is no access but through obedience to Peter's command. I say *Peter's command*, which in this matter is identical with that of Jesus Christ's and the Father's: for it was not Peter, but the Spirit of the Father in him which spoke.* The Keys of the kingdom of the heavens were committed to him, with the assurance that what he should do in relation to it should be ratified in the heavens. † These testimonies secure for Peter's command the authority of his Lord, and exhibit it as the law of the gospel to be obeyed.

I repeat that "a man may believe the truth with all his heart," not "for twenty years" only, but all his life, "and yet not be justified," if he submit not to Peter's command. It is hardly supposable that a man would believe with all his heart "*the truth*," and not obey it; for where a sincere believer lives in disobedience, it is no "bold assumption" to say that, granting his sincerity, his knowledge of that truth is not enough to save him. An enlightened man whose faith works by love and purifies his heart, needs no exhortation to obey Peter's command. All he desires is to know what that command is, and to do it heartily, readily, and gladly. What I have said that is deemed by friend Storrs so bold an assumption, is this—that *no believer is justified in disobedience*. So long as he refuses to do what Peter commanded the benevolent and devout Cornelius and his house to do, so long he is in disobedience, in a state of rebellion, an unpardoned insurgent against

* 2 Thess. i. 8, 9.

† Dan. vii. 10. Rom. xvi. 26.

* Matt. x. 20, 40.

† Matt. xvi. 19.

Israel's King. Friend Storrs may think this severe. But what have I to do with that? I have to do with truth, testimony, and fact, and not with the severity of their pressure on the rebellious. If he would take off the edge of the word with respect to himself, let him do as Cornelius did, and he will be astonished how mild the severity will become; how "bold" indeed, but unassuming is the truth even in the hands of babes.

But if Mr. Storrs is determined to justify himself in disobedience, let him point out a single case of such a justification subsequently to the ascension of Jesus. Let him answer this, Was Paul in his sins, or purified from his sins, before he was baptized? I repeat, friend Storrs has not been baptized, yet he says he is a Christian, a justified man, a saint. Judging then from his position with which, I suppose, he is satisfied, he can only answer the question by saying, "my own position indicates my reply"—Paul was not in his sins though unbaptized! This reply then is irrational, which friend Storrs will not admit. According to his position it is most reasonable; to maintain which, is to charge Ananias with speaking nonsense. He said, "Brother Saul arise, and be baptized and wash away thy sins, calling upon the name of the Lord." Had Mr. Storrs been in Saul's place, he would have exclaimed (supposing he had no more light than at this present) "Bro. Ananias, what bold assumption! Do I not believe with all my heart, and have I not been praying to Jesus for three days past? How sayest thou then, 'be baptized and wash away thy sins'; am I not already 'justified by faith' and at peace with God? Ananias, my friend, what is thine ambition? Desirest thou to establish a bitter and persecuting sect, that thou comest to me, a believer in Jesus, with an exhortation to wash away my sins in baptism? I am a hearty and firm believer of three days old, and to affirm or insinuate that a man may believe the truth with all his heart one year, or one hour, and yet not be justified, or have sins to wash away, is an unscriptural and daring assumption. I have determined to have no strife with thee, Ananias, but have just borne my testimony against your sentiment, and so discharged what I believe to be my duty."

Poor brother Ananias, how blank he would have looked had "the chief of sinners" replied to his exhortation in the words of our friend Storrs' article and position! But Saul had become like a little child, and meekly arose, and obeyed the truth. He was well skilled in all the questions and customs of the Jews, and when convinced that Jesus was the Christ and that he was alive forever more, he acknowledged him as the Son of David and of God covenanted to Israel for their re-

demption out of the hand of all their enemies—His dogmatism was exploded and his exceeding madness totally subdued, so that at last he was dispossessed and clothed in his right mind. It takes "the unadulterated milk of the word" to develop these results. When friend Storrs shall come to feed upon this congenial, unirritating, and growth-promoting diet, he will no doubt become more like Paul. The Gentiles have very proud hearts, and are puffed up by theologies whose dogmas are nowhere found in scripture. Methodism is a form of Gentilism but little promotive of a Saul-like or godlike disposition. When friend Storrs purges himself from this by a childlike study of the word, how sorry he will be for having written such vain words as are now before the reader. He will then see our "bold and daring assumption" in another and more favorable light; at present we must bear with his Gentile manner of discharging his duty and bearing his testimony. I wish him deliverance from bondage, and trust that ere long he may be found in his right mind like Paul, and zealously preaching the faith which now he would willingly and effectually destroy.

The Editor of the Harbinger has truly said that Mr. Storrs has misrepresented my saying in the short extract of his brief report of my discourse at Rochester. I neither said, nor intended to say that "baptism is the law of justification." I never uttered such nonsense. Baptism is not a law, but an action commanded to be submitted to by believers of the gospel of the kingdom, and by none else. It is *the act by which the obedience of faith is rendered*. Baptism is essential to justification by the law of faith; for without baptism a believer cannot obey the gospel, because the immersion of a true believer is the obedience of the gospel. Till that action is intelligently submitted to a believer is to that same instant in his sins, or unjustified, which is the same thing. Justification by faith is through the name of Jesus; and immersion into the name of the Father, and of the Son, and of the Holy Ghost, is *the act of union* to that name. It is the only formality, rite, or ceremony, by which a believer of the gospel of the kingdom can be married to the name of the Lord Jesus. If such a believer refuse to be thus united to his name, in so doing he refuses repentance, remission of sins, and eternal life through that name, for these blessings come to the justified by faith only through his name. A believer is no more united to Christ's name without true baptism than a woman is united to the name of a man without the legal marriage ceremony. This simple rite gives her a share in all that pertains to her husband's name, be they riches, or honor, or both; so

after a like manner does baptism into the name of the Lord give the true believer all spiritual blessings communicable through his name, and a title to share with him in his glory.

If it be asked, then, "At what instant is a believer of the gospel of the kingdom justified by faith in the kingdom and name?"—the answer is in the words of Peter, "Having purified your souls εν τη υπακοη της αληθειας δια πνευματος in the obeying of the truth through the Spirit," which is synonymous with *in the being baptized*, in the being united to the name, &c. When a believer goes into the water, he becomes passive in the hands of the administrator, who pronounces the formula divinely prescribed, and having ended them, he buries him in the watery grave, from which he raises him to walk in newness of life. In being buried in the water, his renewedness of heart is granted to him for repentance, and his belief of the promise made to the fathers, and in Jesus as Lord and Christ, is counted to him for righteousness or remission of sins; for he is then introduced into the name of Christ, through which name repentance and remission of sins are conveyed to him. An unimmersed believer is not united to the name; he is therefore *not in it*, but exterior to it; and can no more have the things contained in the name, than a man can have access to things in a house when he is in the street without its door.

Baptism, then, is essential to justification. This is both scriptural and rational, friend Storrs to the contrary notwithstanding. "*Baptism saves us*," says Peter, "by the resurrection of Jesus Christ, as Noah and his family were saved by water by the resurrection of the earth. This testimony sufficiently establishes the scripturality of baptism being essential to salvation from all past sins, which being remitted in Jesus' name, the believer is transferred from under a sentence of death to a sentence of life; for "the wages of sin is death," but sin being forgiven and obeyed no more, the penalty is abolished, and the sins and iniquities remembered no more.

The essentiality of baptism, or the obedience of faith to justification of life, is also rational as well as scriptural. What more reasonable than that as condemnation to death was incurred by the *disobedience of unbelief*, so deliverance from that condemnation or justification of life, should be consequent upon the opposite, which is *the obedience of faith*? The simplicity of the action is no argument against its essentiality. No action can be more simple than the stretching forth of the hand, and plucking fruit from a tree. It is more simple or

easily performed than baptism. It was a little thing in itself to pluck; but that plucking was expressive of unbelief of God's word; and behold in the world's history, the awful consequences that have ensued. It is indeed no great thing in itself to be dipped; but then that dipping is expressive of faith in what God has promised. The wonderful results of this simple act of faith will be fully manifested in the Age to Come. All God's institutions are simple, but potent and effectual; and essential to the end proposed. Friend Storrs would probably march up to the cannon's mouth for justification, if ordered of God. This would be a great thing to boast of. But God has laid no such burden upon him, but on the supposition that he believes the truth, he says to him, "Wash, and be clean." If the washing of Peter's feet, who had been baptized of John, was essential to his having part with Jesus, how much more scriptural, rational, and necessary, that the unwashed, and therefore unclean, Mr. Storrs, should be bathed from head to heel, that he may have part and lot with the Lord. Let friend Storrs ponder on this. If Jesus would make no exception in Peter's case, Mr. Storrs has no right to presume.

I have heard that Mr. Storrs has expressed his willingness to be immersed to please his friends, but that he considers it unnecessary. This is certainly a very accommodating disposition! But Mr. Storrs should remember that "what is not of faith is sin." He has no right to trifle with God's institutions to maintain his popularity with those who believe in the essentiality of baptism. He ought on no account to presume to be immersed in the name of the Holy Ones, unless he heartily believes in the gospel of the kingdom of God. Believers are "justified by faith" in being baptized, and not by immersion without faith; for "he that believes not (the gospel of the kingdom) shall be condemned."

Baptism once scripturally received, ought on no account to be repeated. Let Mr. Storrs see well to his faith of what sort it is. The article before us proves that at present he is not fit for immersion either in faith or disposition. I hope it will not be long before he is; for certainly the Lord is at hand to come quickly; and if he find him in his nakedness, Mr. S. well knows what the consequence will be. This is the law of justification which he cannot evade—"Repent and believe the gospel," "be baptized in the name of Jesus Christ into remission of sins," and thenceforth continue patiently in well doing to the end, and a crown of life shall be yours. I am glad to see that Mr. Storrs is ill at ease in the disobedience

of unbelief. In what I said I had no special reference to him. But it seems the cap fits, he feels his position impugned; hence his recent sally to bear his testimony against what I honestly and heartily believe to be unvanquishable truth. Well, I am contented calmly to await the Lord's decision when he comes. If Mr. Storrs be accepted in his sins, I have no right to complain though I find no such doctrine in the scriptures of truth. If Mr. S. be Christ's, he has a right to do what he likes with his own; so there I leave it for the present.

HOW THE CHILDREN OF GOD ARE KNOWN.

Friend Storrs believes in justification by faith, and that he himself is justified, and therefore a child of God. If justified, we would respectfully inquire, *at what instant* his justification occurred; and *how he ascertained the fact?* Besides this, we would like to be informed *by what faith* he was justified? Was it by the Methodistic faith? Or by the Millerite faith when he denied the restoration of Israel, and preached all or most of the vagaries of that sincere, but mistaken theorist? Or by the faith he embraced when he renounced Millerism? Here are three different faiths—the Methodistic, the Millerite, and his present, all condemnatory of each other! If he were justified by the Methodistic he should have remained a Methodist; if by the Millerite, a Millerite he should have continued; for that system that can impart justification, or make a man a child of God, must be God's own. We should like to be informed *upon divine testimony* concerning these questions relating to Mr. Storrs' justification, that we may be justified upon the true principle. God has but "one faith" for justification, but Mr. Storrs has had at least three incompatible, antagonistic, and mutually destructive faiths. Which of these is the "one faith?" In the absence of light we lightly esteem them all. *Perhaps* we may err in this, though at present we are sure we do not. Will Mr. Storrs enlighten our darkness, or what he considers our darkness? In the meanwhile we will show him a more excellent way of proving divine sonship than that of rummaging over the old gentile crotchets of the past to discover some happy frame or feeling of the brain upon which he may vaticinate a hope of acceptance in the day of the Lord Jesus.

As Mr. Storrs professes to recognize Paul's authority, we will hear what he has to say on the subject. To the Galatians the apostle observes, "Ye are all sons of God in Christ Jesus, *through THE faith.*" Thus far Mr. Storrs might say "amen!" Now suppose Mr. Storrs had stood at Paul's elbow

when he wrote these words, he might have inquired, saying, "But Paul, how do they know that they are God's sons through the faith; and at what instant did they become sons? The apostle having overcome the surprise created by such a question proceeding from one who professes to be a son of God, and a guide of the blind, would reply, "Why, Mr. Storrs, they are the sons of God by the faith, *because* as many of them as have been baptised (or immersed) *into* Christ, have *put on* Christ; and though before Jews and Gentiles, bond and free, male and female, yet now having been baptised into Christ, they are all one *IN* Christ Jesus;" and therefore "sons of God in him." Have you been baptised into Christ, Mr. Storrs?" Paul had been so baptised by Ananias, but Mr. Storrs by no one. Paul and his brethren of Galatia knew they were sons by faith because they had been baptised into Christ. And this is the only way it can be known; because since the faith came, all God's sons have emerged from or been born of water into Christ. Unborn believers are *in embryo*, and may prove abortions not having vitality enough to come to the birth. We hope this will not prove to be Mr. Storrs' case; but that he may become Christ's as Paul did, and in the only way possible. If thus he do, "then is he Abraham's seed," being *IN THE Seed* constitutionally and scripturally; and if a seed of Abraham, then "an heir according to the promise," covenanted with God; and not else. We hope sincerely that Mr. Storrs willsoon be able to give like evidence with Paul of his being a son of God by faith; for we should rejoice in being able conscientiously to recognize him as a christian and fellow laborer for the kingdom of God. He will then be able to advocate the *Immortality in Christ* on Bible and gospel principles; which at present we regret to be under the necessity of testifying that he is not.—EDITOR.

LANGUAGE EITHER LITERAL OR FIGURATIVE.

"Language neither ever has, nor can have, any other meaning than that which is either literal or figurative."—Locke.

We have already defined the literal meaning of language to be that which mankind by general consent have agreed shall be the true and only meaning of certain words and sentences, as representatives of sounds and ideas; and the figurative meaning of language to be that meaning which it acquires by being borrowed from objects, &c., to which men have agreed it shall belong, and used to describe objects, &c., to which it does not conventionally belong. Words are used to represent the thoughts of the

mind. These words, alone or connected together in a certain order, so as to express a single idea or ideas, in their relation to one another, compose language. These words, alone or connected, cannot have any but that meaning which mankind have agreed to attach to them, or that meaning which they have when borrowed from one object, &c., to describe another object, &c.

But, closely analyzing the words as used in the latter case, we shall find that even then they do not undergo any change in their meaning. They retain that meaning which men have agreed shall be their only and true meaning under all circumstances. When it is said, in consequence of Jehovah's blessing upon the earth, "The little hills rejoice on every side," we know that the little hills did not rejoice. They did nothing at all. Still the word "rejoice" does not lose its meaning. The only change that really takes place is an imaginary one in the object itself. The hills are, by an act of the imagination, converted into an intelligent being, and then described in language appropriate to that being. When our Saviour says, "Come unto me, all ye that labor and are heavy laden," he does not mean those who toil for a mere earthly livelihood, but sinful beings, distressed on account of their deplorable condition and danger. Still, the words "weary" and "heavy laden" do not lose their own meaning. By an act of the imagination the sinner is viewed as a laborer, and then language used to describe him which is truly appropriate to describe a laborer. Thus, should all the language that is called figurative be examined, the figure will be found to consist, not in a change in the meaning of the words, but in the view taken of the object described. So that language has but *one* meaning, and that a literal one, or that which mankind have agreed shall belong to it. This axiom is universally applied to all mere literary productions, in all languages, in all ages of the world. Just so far as mankind depart from it, they unsettle the laws of language, and render doubtful the meaning of any word or sentence.

When, however, men come to the investigation of the meaning of the Word of God, they no longer regard universal usage. By some strange hallucination they proceed as though Bible language were something different from human; and having no key to its meaning, they launch out upon the sea of obscurity in the bark of the imagination, with no better helmsman than a fickle caprice.

They are not satisfied with the meaning which the language gives them when interpreted according to universal usage. They

contend that language may have in the Word of God a meaning different from either that called "literal" or "figurative." E. g. : "And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, and one king shall be a king to them all." This passage has no figure in it, and therefore is not figurative. The language is truly appropriate to the objects and events. The objects are not conceived by the imagination to be something that they are not, nor is language borrowed from any other object to describe them. It is a straightforward account of the restoration of the two nations, Judah and the ten tribes of Israel, to the land of Canaan, and their re-union under one king. But this meaning must be discarded as not being a true expression of Jehovah's will. He has nothing to do with man's temporal affairs; He only looks on the heart in its corruption, and speaks only of its purification and holiness; and whatever language He may use, it must be made to describe this spiritual state of things. God, by His Spirit and His holy ministry, will call Judah and Israel to repentance among the heathen wherever they are found. He will bring them into the Christian Church, unite them in the bonds of fellowship, and Christ shall rule in their hearts. This meaning of the passage is called spiritual. But we shall perceive by a little examination that the process of spiritualizing is no less than making the language figurative. The event of the conversion and union with the Church of the house of Israel, is viewed by the imagination as a return from among the heathen, their national union and reinstatement in their own land, and language is used appropriately descriptive of it. Thus the axiom holds true even in this use of language, that the meaning must be either literal or figurative.

The cause of complaint for the use of language in this manner lies not in the violation of the axiom, but of the rules of figurative language.

The rules of figurative language are : 1st. That there is a similarity between the two objects, events, &c., in question.

"But there is no similarity between the two events,—the migration of a people from one point of the compass to another, and the regeneration of the soul by the Holy Spirit."

2d. That the language belonging to an object or event well known, be used to describe an object or event not so well known.

But in this case, the event of the restora-

tion of the two nations to their own land, their re-union, and their subjection to one king being denied, it is merely imaginary, and totally unknown to the reader; hence the language belonging to an event which never had realization, and consequently unknown, is borrowed, for the sake of illustration and perspicacity, to describe another event equally unknown. This is contrary to all principles of language. It plunges the reader into utmost obscurity. It darkens the words of Jehovah. It is a false and absurd use of language. The passage in question is literal, and only literal. There is no rational method to make it mean anything different from what it plainly conveys. Should the spiritualizer insist upon the lawfulness of his method of interpretation, and deny that he violates the principles of language, then the literal meaning of this passage must be true in order to the truth of the spiritual view.

The prophet is desirous of illustrating and making perfectly intelligible an obscure event,—the conversion of the Israelites of both nations to Christianity. He looks around for an event which bears some similarity to it, and which is well known to those addressed. His mind rests upon the event of the gathering of Judah and Israel from among the heathen whither they be gone, the bringing them into their own land, making them one nation, and placing one king over them; and he takes the language which is used to describe this event, to describe the other event. Hence the latter event must be a reality and well known, in order to make the other possible and palpable. Now where has this spiritualizing process brought us? The spiritualist insists upon the conversion of the Jews as here taught. He must also admit their restoration to their own land. For, however many of the Jews may have returned to Canaan from Babylon, it is certain none of the ten tribes of Israel have been brought back, that the two nations have never been united nor ruled by one king, as one nation; hence the spiritualist is driven into a faith which he will be very loath to espouse, viz: that the conversion of the two nations to Christianity will not take place until they are restored to their own land, for this event must precede the other,* in order to become its illustration and explanation.

Now it is a fact, that all those passages which literally predict the restoration of the Jews and ten tribes to their own land, are

* The restoration of the Ten Tribes of Israel is consequent upon their acknowledgment of Jesus as their king. God brings them to this confession, and grafts them into their own olive again as the result.—*Editor Here*

turned in this manner to a spiritual account by hundreds of readers and commentators of the Scriptures. This is done with a view to escape the fact of a literal restoration; but behold how the spiritualist fortifies the fact! Nothing could be more triumphant.

We have now to see how a figurative passage becomes spiritualized.

“The whole head is sick, and the whole heart is faint: from the sole of the foot even to the head there is no soundness therein. It is wound, and bruise, and putrifying sore. It has not been pressed, neither has it been bound, neither has it been softened with ointment.”

This passage is composed entirely of figurative language.

The prophet would describe the condition of the Jewish people, after their afflictions and desolations in war with the surrounding nations, which the providence of God had brought against them for their sins, and who, notwithstanding their national wretchedness, would not turn from their idolatry to the service of Jehovah. There is suggested to his mind the condition of an individual that has been scourged and beaten for his civil crimes, and in a lacerated state thrown into a dungeon, where no physician has access to him, and where are no means to palliate his wounds nor alleviate his distress. The former event is described in the language of the latter.

By this use of language, the condition of the Jewish people is presented in a clear and vivid light.

The whole passage is spiritualized by building a figure upon a figure. Instead of tracing a similarity between the thing to be illustrated and something which is better known, a similarity is traced between an illustration and a phenomenon which is not at all mentioned by the writer. This phenomenon is the depravity and wickedness of the Jewish people, not their physical misery in consequence of that moral state.

A similarity is discovered between the condition of an individual severely punished for his crimes, and an individual totally corrupt in his moral character, and the language of the former is borrowed to describe the latter. It is, therefore, figurative in this application of it. It is a wrong use of language, however, when judged by the principles of figurative language.

The object of all figurative language being to explain and ornament something already known, here the assumption is, that the figure is given for us to ascertain what the thing in question is, and what is said of it, and the thing discovered is wholly an imaginary creation. Had anything else been imagined, it would have answered equally as well.

It is a wrong use of language when judged by the context. Jehovah is said to have brought this condition upon the Jewish people on account of their perverseness. "Why should ye be stricken any more? ye will revolt more and more." Now if the condition intended to be described by the figure be a moral one, the case would stand thus: "Why should ye be depraved any more? ye will become more and more depraved." And the inference is that, on account of their total depravity, they were cursed with total depravity, which is nonsense.

Such is the result of spiritualizing figurative language. Hence language neither has nor can have any other meaning than that which is either literal or figurative.

But there is such a thing as a spiritual meaning of language after all. It is that meaning simply which literal or figurative language gives us when determined by its own laws. The whole Bible is a spiritual book. It treats throughout of our relations to God and our fellow-men, and the obligations consequent upon them. They point to a holy and happy state of existence hereafter, as a reward of fulfilling, and to a miserable state of existence, as a punishment for violating our obligations in those relations.

The whole end of the Divine revelation is summed up in a most comprehensive manner by the apostle Paul. Repeating our Saviour's words, he says, referring to sinful beings: "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 faith that is in me." This end is a spiritual one. Everything that Jehovah purposes or performs is spiritual. It is for his own glory and the happiness of his creatures.

Whether he purpose the gathering of Judah and Israel from among the heathen, their reinstatement in their own land, the reign of Christ over them, or their regeneration and sanctification; whether he purpose the manifestation of God in the flesh, and his humiliation to an ignominious death for human redemption, or his coming the second time, not as a sin-offering, but as a triumphant Saviour, to put an end to the mad career of Satan, and be admired by all who love his appearing,—it is all for the glory of God, and the good of his creatures. It is a spiritual end. But this spiritual meaning is always obtained by simply interpreting literal and figurative language by its own laws. Hence there is no conceivable necessity for spiritualizing language in order to a spiritual meaning. This axiom is sound and inflexible.—*American Protestant Jewish Chronicle*.

JUDICIAL BLINDNESS OF THE POWERS.

In the last week of April 1853, Lord Clarendon, Secretary of State for Foreign Affairs, stated in reply to a question from Lord Clanricarde, that the British and other governments felt themselves bound not only by the interests of sound policy, but by the principles of international law, to uphold the Turkish empire, which had therefore nothing to fear from external aggression. He concluded his speech by saying also that he could assure their lordships that as regarded Turkey, there was no danger of the peace of Europe being disturbed, nor any prospect of the unanimity which prevailed between England and the other great powers of Europe, as to the necessity of maintaining the integrity and independence of the Ottoman empire, being disturbed.

Subsequent events within three months have fully proved how little confidence is to be placed in governmental "assurances." So far from Turkey having nothing to fear from external aggression, two of her provinces are in the actual possession of the Emperor of Russia, who has seized upon them with a perfect "overflow" of troops, horse, foot, and artillery! Of all the other great powers, France is the only one that stands up with Britain and proves itself decidedly anti-Russian. Prussia and Austria dare not defy the Autocrat; and Germany, however reluctant, is chained to the chariot wheels. There is vast danger of the peace of Europe being disturbed; in fact, war is inevitable, or Turkey will fall under the power of Russia without a blow. War may delay its overthrow, but cannot prevent it; for fall it must by either peace or war. Its salvation is impossible.

Another evidence of the judicial blindness of the British government is found in the words of its foreign secretary, who says, "The Emperor of Russia had practised no disguise whatever as to his intentions. Her Majesty's government felt precisely the same confidence which his noble friend professed to entertain in the honor and integrity of the Emperor of Russia, and when that Sovereign gave his word as to what he was going to do, and what he was not going to do, he believed that the people of this country, as well as their government, would place full reliance on it."

EDITOR.

Aug. 15, 1853.

The previous article on the "Judicial Blindness of the Powers" overrun this page about the third of a column; so that of necessity it remains unfinished.

H E R A L D

OF THE

KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Ed.]

NEW YORK, NOVEMBER, 1853.

[Vol. III. No. 11.]

SYRIA AND ITS NEAR PROSPECTS.

(CONCLUDED.)

The great events in the future prospects of Syria are so near at hand as to have already commenced their operation.

Having thus proved, though with great brevity, that the future of our earth is big with the most portentous, gracious, and glorious events that can befall any portion of universal creation, I now come to the point of producing sober and scriptural evidence that those events are so near at hand as to have already commenced their operation. I beg you still to be assured, that attention is rigidly directed to lay before you nothing but unexaggerated realities.

The most High God changes not. His word "will stand for ever." Those mighty events must occur in some age of this world; why should they not happen in the period in which we are living? Does there exist any divine rule by which we ourselves are exempted from the operation of wonderful dispensations?

Surely, we know the very opposite. We know that it is sober truth to say, "we are already living in an age of wonders." Contemplate the last fifty years. Is there any similar period in the whole volume of history, to which may be applied with so much emphasis that prophetic indication of the approach of miraculous things, "many shall run to and fro, and knowledge shall be increased?"*

How immense and extensive has been the activity of man in civilized countries, and how wonderful and innumerable have been its effects! The discoveries and labors of tens of thousands of ardent minds and unwearying hands, in chemistry, natural philosophy, and mathematical and mechanical skill, produced in Hyde Park, in 1851, that exhibition of results in almost every branch

of human knowledge, for which, certainly, no previous age could have shown any thing like an equal. In every thing there, the flowers of human science and skill would appear to have been almost fully blown, and the time therefore to have come for the commencement of the great transition from flowering to fruition.

To select a few particulars from the state of the world at large, how great are the changes!

Thirty years ago, if, toiling through heat and dust, we traversed the 126 miles from Derby to London in thirteen hours, we thought the accomplishment prodigious. Now, the wonderful locomotive whirrs us over it, with comparative comfort, in less than five hours.

Thirty years ago, although our hardy sailors sang lustily, "Britons never will be slaves," yet were they notwithstanding, (as I have at times with some wonder contemplated), the most patient as well as the most submissive slaves of winds and tides; now, through the mighty power of steam, which our God has given, the winds and the tides are subject to them.

Forty years ago, astronomical science was limited, in regard to any thing that could be termed science, to our own little solar system. We knew nothing of the laws which governed, what were then called in utter ignorance, "the fixed stars,"—the visible universe beyond it. Now, by the aid of astronomical instruments of marvellous delicacy, and enormous telescopes of equally marvellous power, the abyss of visible space has been gauged; the almost unspeakable distances, and some of the orbits of the stellar classes, have been approximately calculated; and the fact established that there is "ONE KING OVER THEM ALL, AND HIS NAME ONE," by the universal existence of the same mighty laws which control with precision

* Daniel xii 4.

the movements of our little system, which make an apple to fall to the ground, and which, with the voice of omnipotence, say to own tumultuous ocean, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed."*

Forty years since, the hieroglyphics of Egypt were a dark dead letter, and the mounds of Nimroud remained the unproductive, worthless heaps, that they were when Xenophon (about 2250 years ago) passed by them. Now, the Rosetta stone has furnished the real key to open the doors of Egyptian tombs; and strange and venerable forms issue from them, which unite with Senaccherib, Esarhaddon, and Nebuchadnezzar, from the mounds of Assyria and Babylon, in testifying to the accuracy of Holy Writ, and in proclaiming to the ears of this our generation, "THE WORD OF GOD SHALL STAND FOR EVER"

Half a century ago, almost all that we knew about our Antipodes, Australia, was, that it was a vast island nearly as large as the continent of Europe, and that the insufferable dregs of England's wickedness were poured out upon a spot on its eastern coast. Now, the seas of the Pacific and of the Antipodes are covered with the shipping of civilized nations, and their shores alive with the activity of commerce. Important states have sprung up in the wilds of Australia, and its bosom is pouring forth treasures which bid fair to produce immense revolutions in the conditions of social life. Nothing equal to it, that we know of, has occurred in the history of man.

In the last particular it is not a little remarkable, that, whether in California or in Australia, the earth has only directly disclosed her riches to the Anglo-Saxon race. They are the lords of the soil in which these extraordinary discoveries have taken place.

Forty years ago, if the governments of France, England and Ireland, had been disposed to coalesce in telegraphic communications, days would have passed in which correspondence would have been impossible, and, at the best of times, the operation for sentences of any length would have occupied hours. Now, not only may a merchant, seated in the telegraph office in London, converse with his friends in Paris or Dublin, as though they were in the same room, but beyond this, the only insurmountable obstacle to the extension of this marvellous advantage to Sydney, Adelaide, or Melbourne, is the character of man in the districts through which the transmitting wire must pass. The intervals of sea are none of them very great between England and

Australia, by the route of the further peninsula of India.

Consider the foregoing realities of human progress; you yourselves know them to be realities, things that have really occurred, and are even now in actual operation about you. Each one of them in itself is a stupendous wonder; and, taken altogether, as prominent examples in the indescribable mass of extraordinary circumstances, moral, scientific, and physical, which the history of the last half century records, they do certainly establish this period to be an age distinguished high above all that have preceded it, for *marvels* of the general beneficence of God.

We certainly live in an age of *natural* wonders; what wonder, then, if, flowing as they do from the opened hand of the God of revelation, the God of Israel, He should design them as initiatory to the *miraculous* wonders which He keeps surely treasured up for his national people, his chosen land, the whole race of man, and the whole face of nature?

In further proof that we live in a period of extraordinary transition, I cannot do better than quote the words of that illustrious person, whom Divine Providence has placed, in these momentous days, the closest to the throne of England, I believe, to help to bind the people closer to the crown, and the crown to the people. I quote them, begging that not only the leading statement may be observed, but also the principles and duties which it involves. Carried to their fair and full extent, they will be found to be most coincident with those which I am now seeking to impress upon you.

At the Lord Mayor's banquet, preparatory to the Great Exhibition, Prince Albert is reported to have spoken as follows:—*

"Gentlemen, *I conceive it to be the duty of every educated person, closely to watch and study the time in which he lives; and as far as in him lies, to add his humble mite of individual exertion to further the accomplishment of what he believes Providence to have ordained. Nobody, however, who has paid any attention to the particular features of our present era, will doubt for a moment that we are living at a PERIOD OF MOST WONDERFUL TRANSITION; which tends rapidly to the accomplishment of that great end, to which indeed all history points,—the realization of THE UNITY OF MANKIND.*

* * * * *

"So man is approaching a more complete fulfilment of the sacred mission he has to perform in the world. His reason being created after the image of God, *he has to use*

it to discover the laws by which the Almighty governs His creation, and BY MAKING THESE LAWS HIS STANDARD OF ACTION, to conquer nature to his use,—himself a divine instrument.”

These most sound and most important observations, have been carried far and wide throughout the British Empire and the civilized world. May they produce energetic, abiding, practical effects, from every sober and prudent person, of whatever class of society he be; and may the exalted pair, who took so prominent a part and so deep an interest in that wonderful palace of crystal, in which the representatives of the civilized world assembled in peace and enjoyment, but which has now passed away like “the fabric of a vision,” become still more prominent, and still more intensely interested in preparing the way for the construction of that glorious temple at Jerusalem, around which all nations shall bow in adoring love and mutual harmony, and which shall endure for ever! The brightest gem the crown of our Queen could bear, would be one on which was inscribed the sacred motto, probably destined for her *from all eternity to all eternity*, “A NURSING MOTHER TO NATIONAL ISRAEL.”

The foregoing evidences, however, of the near approach of mighty supernatural events, are but little more than *presumptive*, strong and extraordinary though they be; let us therefore pass to some, out of the large number, of the striking signs of our times which are *direct proofs*. We must remember always, that we have to do with a faithful Creator, whose words and warnings are never uttered lightly, or “in vain.” Every expression is directed to, and intended for, the very individual that it reaches: in condemnation, if he perverts or neglects; in exaltation, if he receives wisely and acts faithfully. An invisible pen, even now, records the words of him who speaks, and the thoughts of those who hear him.

1. Napoleon Buonaparte, the omen-king of our age, a character unequalled in mere human history as a forerunning cause and sign of most extraordinary consequences, died in 1821. Commencing almost from the year of his dissolution, a series of very great public events, linked indispensably the one to the other, reached at length to the effects of establishing entirely new currents of opinions and feelings in the Turkish government, and throughout its vast empire; and of giving to the great European powers (especially to England,) an amount of influence in Syria before unknown.

Up to this period, the traveling of scientific men in Asiatic Turkey had been carried on under risk so considerable, and restraints

so burthensome, that but few entered the field of exploration. Now, “the gates of brass” were broken.* Travelers of all classes and countries, especially from Great Britain, Germany, and North America, poured in upon Syria. The geography and statistics of this and the neighboring districts became well understood; and politics and commerce combined with science and religious aspirations, to stimulate facilities for rapid passenger conveyance. A tour in Syria is now little more than a cheap and easy spring or autumn relaxation.

The gratification which the tourists experienced, and the knowledge they acquired, have reacted most powerfully on their parent communities. The press in England, Germany, and America, has been loaded almost to satiety with their narratives. Our tables are spread with the productions of their pencils. Models and Exhibitions of scenes in Jerusalem and Palestine have been numerous, popular, and lucrative; even the favourite novel of the day a few years ago was directed to the subject,† and the spirit of this country, at least, has been awakened to interest of a depth and amount before unknown, for the Holy land and for the Jewish people.

Your own conduct is an evidence that I am describing to you sober realities. When in 1850, soon after my return from Syria, I, in compliance with your wishes, gave you an address upon that country and its present condition, this room was filled to repletion; and now again, when in response to your repeated invitations I have come to offer my opinions upon its “near future prospects,” I find a complete audience and the deepest attention. My own observations have led me to believe, that throughout the length and breadth of this island, the public mind is ready to give to the subject the same close and hearty consideration and welcome. The train is already laid; there is wanted but a spark of divine fire to illumine the whole horizon of England.

We certainly have sound reason to be even *sure*, that of the thousands who have thus travelled, and of the hundreds of thousands who have thus become deeply interested, a very large proportion have been influenced by love and veneration for the holy word of the God of Israel. The interest in any thing, of like considerable numbers, is without a parallel in the page of history. It stands out broad and clear, as a most peculiar feature of our own wonderful times.

Of what then is it a sure and certain scriptural warning? Is it not, that “THE TIME TO FAVOUR HER,” (Zion,) “YEA, THE

* Isaiah xlv. 2.

† “Tancred,” by Disraeli.

SET TIME, IS COME. FOR THY SERVANTS TAKE PLEASURE IN HER STONES, AND FAVOR THE DUST THEREOF ?”*

The passage just quoted, immediately continues with the subjects that I have before closely placed in the same connection and sequence as follows:—

“So the heathen,” the nations, “shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, He shall appear in His glory.”

The warning is then most expressly addressed—to whom do you think? Perhaps to you; it is “a message from God” to you certainly in greater probability to you than to any other generation that has lived, or will live, upon earth. This address is as follows:—

“This shall be written for the generation to come:” and the people which shall be created, “which shall be in existence when God shall commence the restoration of Zion, shall praise the Lord?” Think upon it! If it be a message from God to us, let not the NINEVEH marbles which have just come to our museums, speak out in judgment against us!†

2. Another very great direct evidence of the commencement of the marvellous period I have described, exists I conceive in the almost complete inversion of the state of feelings which so long subsisted between Christians and Jews. It is not too much to say, that for nearly eighteen centuries they, as denominations of men, hated each other with most deep and bitter enmity.

Observe the testimony on both sides of the question, of Shakspeare; from an intellect unsurpassed in any age for accuracy of discernment of character, and who knew well what would most gratify the taste of his times. Introducing an imaginary Shylock, a person of wealth and consideration, he makes of him one of the most loathsome of men, *because he was a Jew*. “I hate him for he is a Christian.....he hates our sacred nation,”‡ are represented as being the deep seated, habitual effusions of Shylock’s heart, producing acts of the greatest atrocity.

Of a similar kind is the evidence of Walter Scott.

“Saxon, Dane, and Briton, however adverse the races were to each other, contended which should look with the greatest detestation upon a people,” the Jews, “whom it was accounted a point of religion to hate, to revile, to despise, to plunder, and to per-

secute. They were alike detested by the credulous and prejudiced vulgar, and persecuted by the greedy and rapacious nobility.”*

Of these, and of other similar proofs too numerous to describe an oft-recurring shout at our own convivial meetings may remind us. H. E. P. H. E. P. H. E. P., the initials of ‘Hierosolyma est perdita,’ “Jerusalem is lost,” was the death cry of detachments of crusaders, while in passing through the towns of Germany on their march to Palestine, they, eager to be doing, drenched their swords in Jewish blood.

Let it not be supposed that I am seeking to extenuate the practices of the Jews, at the expense of the character of the (so called) Christians. History testifies that the inhuman hatred was reciprocal; but in the scattered condition of his nation, the Jew, generally the weakest, had to “lay his body as the ground, and as the street, to them that went over.”†

There was the intense darkness of another Egyptian night—a darkness that might indeed be felt. Answer me faithfully in your hearts—Does it still continue? You know as a most unquestionable reality, that it does not. Every person of tolerable information is aware, that in civilized countries it has almost wholly passed away.

The bright morning of a new moral creation has much more than dawned, “with healing in its wings.” The Jew now generally takes his suitable place in social life, “sans peur et sans reproche;” and his intercourse with persons of other creeds is not accompanied by stronger or more frequent sensations of uncomfortableness, than those which exist between the members of the different Christian denominations.

Regarding this state of things altogether by itself as a matter of political cause and consequence, it certainly is, *in itself*, a powerful direct indication of the near approach of great events. It is opposed to all reasonable probability that the great impulse which in the last half century has done so much, should lose its momentum at the present medium condition. It is on the contrary (reasoning from mere natural laws,) in accordance with the highest probability, that impulse will increase in the very proportion of nearness of approach to the centre of mighty attraction. Have we not, in addition, the “FIAT;” the “LET IT BE;” of the Supreme Controller of all events for such a conclusion? And if so, who shall hinder it?

“Who hath heard such a thing; who

* Psalm cii. 13.

† “So the people of Nineveh *believed* God.....For word came to the King of Nineveh, and he arose from his throne.” Jonah ii. 5, 6.

‡ “Merchant of Venice.”

* “Ivanhoe.”

† Isaiah vi. 23.

hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

"Shall I bring to the birth, and not cause to bring forth? saith the Lord. Shall I cause to bring forth, and shut the womb? saith thy God!"*

3. The divine declaration just quoted may connect the great point of evidence last considered, with that upon which we now enter. Its fulfilment springs as a necessary consequence from the last subject, whilst it is in itself a portion of the present.

"THY PEOPLE, it is solemnly announced, "SHALL BE WILLING IN THE DAY OF THY POWER."† *The Jewish people have begun to be, wisely, practically, and scripturally willing; in a manner in which, from the period of the destruction of Jerusalem by Titus, they never before have been willing; on this ground alone, therefore, we may soberly expect that the great day of Divine power HAS COMMENCED.*‡

It may be urged in confutation, that the Jews have always been willing to return to their own land; and that this frame of mind has been proved by their never-ceasing prayers and declarations, and, in former days, by several protracted and desperate efforts. I have no wish to evade this, or any other reasonable objection. It is not for me, or any man, to endeavor presumptuously to bend down the Most High from the throne of His revealed Word, and of His providence, to any course of events of which our wisdom might approve. My desire is, on the contrary, to bend my heart, and, so far as in me lies, the minds of all to whom I may have access, to the truth, which, in the mighty points at issue, the Divine word or Divine Providence may be even now proclaiming.

Examining the question before us on these principles, I would confidently say, that the state of mind of a considerable number of Jews at this moment, as contrasted with that which, for eighteen centuries has prevailed in the nation at large, is as different in its nature as life from death. The long-expressed desire to return, was either an inactive expression, a faith without works, dead as being alone; or a faith producing fierce and desperate, precocious efforts, unhallowed works, which the God of Israel did not accept or honor. The spirit that has sprung up of late years recognizes the duty and propriety of action, to the extent, at least, of energetically improving the condition of the Jews resident in Palestine. In fact, if not

in expression, it is sensible of the momentous, scriptural responsibility of preparing the way for the greater exhibitions of Divine power; while it seeks, not presumptuously to force providence to its ends by measures, desperate, violent, and untimely, but humbly and faithfully to discover the warnings which that providence itself pronounces, and to follow up the openings which it creates.

Depopulated and desolate Palestine has been thrown open; the Ottoman government has become tolerant, considerate, and earnestly desirous for the regeneration of its vast Asiatic empire; throughout the civilized world, the Jewish people have been delivered from the degradation and oppression of ages; Why should not this great combination of circumstances be improved to the full extent of reasonable and lawful advantage?

I must not here attempt to describe at any length the most persevering and self denying exertions towards the amelioration of the condition of his brethren in Palestine and throughout the world, of that expansive and large-hearted man, Sir Moses Montefiore. Calculated to attain to a distinguished public position in any age, he has, in that in which we live, become a most prominent and extensively influential means of producing the great and happy change of feelings between Jews and Christians, of rescuing the former from oppression and persecution, of drawing public attention towards the Holy Land, and of fostering the disposition for industrial occupations, which has arisen among its Jewish residents.

I, you are aware, can speak from personal experience in regard to one of Sir Moses Montefiore's visits to the land of his fathers—that of the year 1849. I had once (as I informed your Association in 1850) the intention of laying a narrative of that deeply interesting journey before the public; but, to my great sorrow, other affairs, unexpected, and of a very harrassing character, obliged me to postpone the attempt. During this tour, as well as in that of 1839, which Lady Montefiore has described in a private volume, petitions were presented to Sir Moses by different bodies of Jewish residents, for his influence to obtain for them the permission and the means to support themselves by the cultivation of the soil.

From, (I think,) in a very considerable degree, the stimulus of these beginnings have arisen three active associations.

One, managed by Jews and Christians in union for "Promoting Jewish Settlements in Palestine;" chiefly, as may be seen by its address, through the encouragement of agricultural and pastoral occupations in the more northern districts.

* Isaiah lxvi. 8, 9.

† Psalm cx. 3.

‡ Hardly; but rather is on the eve of commencing
Editor of the Herald.

Another, under the management of Christian Gentiles and Jews, comprising as may also be gathered from its published statement) several separate undertakings in the neighborhood of Jerusalem.

And a third, which is now being attempted by an American Christian, (Mr. Wardour Cresson,) who has embraced the Jewish creed, in which it is proposed that the direction shall be placed in the hands of Jews only. Its first efforts are to be, like the second, for Jerusalem and its neighborhood.

Concerning these three plans, I may here be allowed to remark, that my confidence, in regard to any extensively beneficial effect, rests absolutely on the first. I am not speaking in any personal reference to the members of the different committees of management, many of whom circumstances may remove; my observations are directed only to the plans of government.

In regard to the third scheme, it is, I think, most evident, that Jews cannot effect any extensively beneficial results of themselves; and as evident, that Christians will not render them any effectual support, without a fair share in the control and management.

My objection to the second plan would be nearly that to the third, inverted;—that Christians cannot effect any extensively beneficial results of themselves; and that the Jewish people, as a body, will not work with them, without, not only a just share in the management, but also substantial safeguards to the point, that the object of temporal amelioration shall be exclusively pursued, totally and honorably unmingled with attempts upon the Jewish creed.

The plan first mentioned, avoids every objection that either Jews or Gentiles can, with justice, make. No interference is permitted with the peculiarities of religious creeds, with the policy of the Sultan's government, or with that of the governments of other countries from which subsidiary aid may be procured. By these arrangements also, the supreme and indispensable advantage is embraced of conformity to the revealed scriptural standard, which declares and requires, as has been already shown, that, for the great end in view, Jews and Gentiles shall work in concert, perhaps as Jews and Gentiles wrought in concert in preparing the way for the mission of Solomon.*

The sphere of operation of the last-mentioned modern effort, may, of course, be extended to any part of Palestine. I feel persuaded that the plan in itself will stand and prosper. I would recommend *honorable and faithful adherence* to its simple fundamental principles; a *rigid severity* in maintaining them against all aggressors, internal and

external, and most hearty support for it from all persons, Jews and Gentiles, who desire to enjoy the happiness of participating in the greatest movement that has ever yet arisen in the world; a movement fraught, I repeat, with benefits to mankind at large, and to all, whether nations or individuals, who may engage in it.

I would now beg you to return in your minds to the main argument, excusing the digression into which you have been led from it. That argument, you will remember, was, *that as the Jewish people had begun to be wisely, practically, and scripturally willing, therefore, on this ground alone, considered in connection with the Divine declaration, that the people of God should be willing in the day of his power, we might soberly expect THAT THIS DAY OF MARVELLOUS POWER HAS ALREADY COMMENCED.*

4. Your attention has been called to the facts, that the Holy Land prepared by depopulation has been thrown open to easy access, that interest has been excited most deeply and extensively toward it, that the Jewish people have been raised from centuries of oppression and degradation, that the long standing death-feud between themselves and Christians has ceased, and that they have begun to be practically willing to improve and strengthen their position in Palestine. I now proceed to offer as the last proof to be here produced of the approach of a marvellous change, that a Gentile nation has been prepared, and stands summoned, to commence the movement.

Great Britain is, in a marvellous manner, precisely at the period when she ought to be, ready for the mighty operation.

Abounding in wealth at home as no nation has ever before abounded, from the addition of the golden stores of Australia to the produce of her former unparalleled trade and commerce; powerful in arms on sea and land; her dependencies overshadowing the earth to its extremities, and her influence penetrating into almost, if not altogether, every community under heaven into which the hunted Jew has been driven; peaceful within herself in a manner rarely equaled in the history of mankind; she is certainly ready for the most glorious work, if she have the heart to arise and do it.

Moreover, she is not only ready for it, but is summoned to it.

If she does not hear the still small voice of Deity which invites her, as "the end of the earth" that is to proclaim the time and to assist in "casting up the way,"* as "the land overshadowing the globe with its extremities," that is to be the means of blowing "a trumpet" and lifting up "a standard"

* 1 Kings v.

† Isaiah lxii.

to the nations,* as "the daughter," or representative in the modern world, of ancient Tyre, which is to be "there with her gift," as the tin-producing "Tarshish," whose ships are to be THE FIRST to bring returning Hebrews to the name of the Lord their God.—If she does not hear these invitations, she may, at least, attend to a call which might issue in the earthquake and in the whirlwind—the necessities of her commercial existence.

Let England be deprived of her colonies and dependencies, and she would, as a matter of course and necessity, fall at once into the condition of a second-rate state. Deprive her yet further of her colonial trade, and of the foreign commerce which is procured and kept for her by her foreign possessions, and the rejected dividend papers of her national debt, would furnish fuel for a flame that would soon burn her as bare as the rock of Tyre.

Divine providence has placed Syria and Egypt in the very gap between England and the most important regions of her colonial and foreign trade, India, China, the Indian Archipelago and Australia. She does not require or wish for increase of territory; already has she (that dangerous boon), more direct dominion than she can easily maintain; but she does *most urgently* need the shortest and the safest lines of communication to the territories already possessed.

Impelled by this necessity, a railroad is already in progress through Egypt for the Red Sea route; while the Euphrates has been surveyed, and another railroad planned through Syria from Seleucia to Beles, with a view to the reopening of the great ancient line of Eastern commerce by the Persian gulf.

Egypt and Syria stand in intimate connection. A foreign hostile power mighty in either, would soon endanger British trade and communications through the other. Hence the loud providential call upon her, to exert herself energetically for the amelioration of the condition of both of these Provinces. Egypt† has improved greatly

by British influence, and it is now for England to set her hand to the renovation of Syria, through the only people whose energies will be extensively and permanently in the work—the real children of the soil, the sons of Israel.

The object may be pursued with the best feelings towards the Ottoman Porte, for so long as that government shall endure, well organized Jewish settlements in Syria would be to it sources of strength and wealth. Other powers ought not to take umbrage at it, for, *first*, it would be a mere copy of the system that some of them pursue for themselves in the Turkish dominions. Even a citizen of the United States (Dr. Robinson), can remark, "France has long been the acknowledged protector of the Roman Catholic religion in the Turkish empire, and the followers of that faith find in her a watchful and efficient patron.....In the members of the Greek Church, still more numerous, the Russians have even warmer partisans.....but where are England's partisans in every part of Turkey?.....That England, while she has so deep a political interest in all that concerns the Turkish empire should remain indifferent to this state of things in Syria, is a matter of surprise."*

And again, England could entertain no views of conquest by such a course; for however much her influence might be increased by the hold she would acquire upon the feelings and principles of a warm-hearted and honorable people (such as are the Jews), these very people would be among the first to resist any attempt on her part towards territorial acquisition.

In every way therefore, I conceive, is such a course eminently and urgently desirable for England, and devoid of any sound causes of objection.

CONCLUSION.

In conclusion, I would faithfully express the hopes—

That, breaking through the mist of this atmosphere of delusions, you may first, more clearly discern and grasp, that source of all, that greatest of all, that sum and substance of all, REALITIES; the intensely present, infinitely great, and infinitely minute God, the God of revelation.

That you will then (as every human being is authorized to do), as a responsible

* Isaiah xviii.—It is not "the land widely overshadowing with wings (dominion) from beyond to rivers of Cush," that lifts up the standard, and blows the trumpet; but the Lord then in Zion; who says, "I will be still (yet in my dwelling place I will be without fear) as dry heat, impending lightning, as a cloud of dew in the heat of harvest." The trumpet to be blown is Messiah's proclamation from Jerusalem, specially to the overshadowing land, and generally to the inhabitants of the world announcing that the hour of judgment has come, and commanding the return of his nation in the ships of Tarshish to the place appointed.—*Editor of the Herald.*

† Egypt will either be occupied by Britain, or practically annexed by that protection which the strong afford to the weak. The aggressions of the Czars on Turkey may lead to this. Great Britain, however, will

not be able to hold it permanently; for "the land of Egypt shall not escape. But the king of the North (the Russo-Assyrian Gog, or Czar) shall have power over the treasures of gold and silver, and over all the precious things of Egypt." This is Egypt's fate in "the time of the end."—*Editor of the Herald.*

* Biblical researches in Palestine, by Dr. E. Robinson, Vol. iii., conclusion.—The Jews will become England's partisans for a while.—*Editor of the Herald.*

created thing, in your secret chamber, stand before His presence and His throne.

That you will there repeat and present the great realities occurring around you, which have been under consideration—realities that bear the aspect of being in strict conformity with the indications of His faithful, unbending, unchangeable word.

If these things are fulfilled in sincerity, the petition must enter His ear with a speed greater than that of your own electric spark. Will you not receive in reply, in characters of eternal light upon the heart, "IT IS COME AND IT IS DONE, SAITH THE LORD GOD, THIS IS THE DAY WHEREOF I HAVE SPOKEN!"*

If, in this age of unprecedented natural wonders, it should happen to be really so if this great and crowning wonder the goodness of God to his land and to His people, is truly in its commencement, of what unspeakable importance it is to individuals and communities, that they should be braced up in preparedness for all subordinate events and duties!

Our cherished Nineveh antiquities may remind us again, that when agents chosen for any especial duty, shrink from their required work, the Supreme Controller of the universe is not wanting in the power to bring them back to it, although it may be by means from which human nature recoils.†

England, highly prosperous in most circumstances, has been for some years past visited by a really marvellous, unprecedented, and alarming class of evils. Her different administrations have been smitten with paralysis, decay, and dissolution; in modes so extraordinary, that notwithstanding our immense body of national political intelligence, experience, and activity, it has been scarcely possible, at times not possible, to find substitutes for them. A mighty nation, in great general prosperity, has been not unfrequently in the position of going a-begging for a government.

Hitherto, under Divine providence, but little substantial evil has resulted. The ship has been sailing in a smooth sea, with a fair wind, in which it mattered not much that the eyes of the pilots should have been smitten with dimness, or the hand of the helmsman with paralysis. If the favorable gale had changed to a rotatory hurricane, what might have been the result to England?

Steadfastly persuaded as I am that the horizon is black with portents of danger, I would offer my carefully considered opinion

(remembering always, as I do, that an invisible pen is, *even now*, recording my words as well as your thoughts.) that one very great cause of this remarkable infliction upon the British Empire, has been that of our blind negligence in regard to the lawful openings that have been presented for ameliorating the condition of Syria, and of the Jewish people with it.

For this operation, among other great ends, God (I believe) has exalted and endowed England; but England shrinks from the duty and the work. My observations may seem strange to those who have not watched the progress of the subject; but, believe me, I am not speaking lightly in this matter, or of things that I do not understand.

So deeply convinced am I, from very close and careful observation, that the Most High has "risen out of His place" to commence His great work, and to make England the leading preparatory instrument of it, that I think no British administration will be allowed to stand, which does not wisely, heartily, and honorably engage in it.

I must not be understood to imply, that the neglect of the cause of Syria and of the Jewish people in connection with it, is the only circumstance in which England "in the balances is found wanting."

Experience has taught me, as it may have taught you, that while in no country in the world is *private morality* at a higher standard than in Great Britain, in no nation is *public morality* more degraded. The fearful delusion lies at the root of this evil, *that political conduct is more or less beyond the laws of God, and the rules of honor!* I am not passing judgment on particular cases, or referring to any particular political parties; for experience has taught me, as it may have also taught you, that the whole political body is thus more or less infected.

Before England can stand as she ought to be, in the eyes of truly honorable men, and of the righteous Ruler of all, that spell of Circe, which degrades persons otherwise manly and honorable into what I need not name to you, must be broken. These things *must be done*, and the great present end and object of Britain's chastenings and blessings, *not left undone*. She must "shake off her dust," and "arise," and do her duty as the messenger-nation, which has to be "THE FIRST" to "PREPARE THE WAY," for the long-restrained (and therefore the more energetic and boundless) mercies of the Great God of the universe, to national Israel; and, through national Israel, in the land whose wonderful fortunes we have been considering, to the whole family of man. I cannot part from you, and from the pre-

* Ezekiel xxxix. 8.—The day of the Lord's manifestation in power, as the stone to smite Nebuchadnezzar's image on the feet, compounded of the iron or Roman kingdoms, confederated with Russo-Assyrian clay.—*Editor of the Herald.*

† Jonah ii.

sent discussion of these subjects more appropriately, than by pressing on your thoughts and hearts, the words (first spoken nearly three thousand years ago), of one of the most perfect of men, of the wisest of statesmen, and of the bravest of soldiers, that this world ever knew; "BLESSED BE THE LORD GOD, THE GOD OF ISRAEL, WHO ONLY DOETH WONDERFUL THINGS! AND BLESSED BE HIS GLORIOUS NAME FOR EVER! AND MAY THE WHOLE EARTH BE FILLED WITH HIS GLORY! AMEN AND AMEN!"

DR. THOMAS AND HIS FOLLOWERS.

"Some years ago Mr. Thomas, a surgeon or doctor, was associated with Alexander Campbell of America, in preaching the peculiar views of that talented Discussionist. Three or four years ago, Dr. Thomas came to England, having previously withdrawn from A. Campbell. He has since made havoc of some of the churches in Scotland, which identified themselves with his former fellow-laborer. As I have met with the followers of Dr. Thomas nowhere but in Scotland my remarks must be understood to apply to them.

In giving the case of a single church, I shall be able both to say all I wish on the subject, and warn my readers, from the Scriptures, against the deplorable errors into which they have fallen. In one large city in the North, twelve months ago, a church existed, which numbered about sixty members. When some of them discovered, that although they had been all baptized, yet they required to be baptized over again for the kingdom. Accordingly, some got baptized over again, because their previous baptisms were regarded as worthless. The natural result was, that they required all to be baptized for the kingdom, but some were unwilling to follow their dictation, and the result is, that from this and other causes, the young church drawn together by Dr. Thomas' views, is split into three parts. From the first they could not allow any child of God to break bread with them, who was not immersed. But, when they had been immersed, was not this enough? Not for some of them, even years ago it was deemed requisite to be immersed for the remission of sin in their view of it; this stood for a time only, for after the arrival of the American teacher, every other baptism was discarded, but baptism into the kingdom. So that some of them have had three baptisms, instead of one, viz. baptism in the name of "the Father, Son, and Holy Ghost;" baptism for remission of sin; and baptism into the kingdom. Whereas the

Word of God says, "One Lord, one faith, one immersion," not *three* immersions. Eph. iv. 5. To my mind, baptism is a most solemn dedication of the whole man to the Father, Son, and Holy Spirit. When the believer is dead to sin, and to the world, then is he buried with Christ by immersion, Rom. vi. 1—4. And surely those who thus trifle with God's one institution, as though they could die to sin and the world three times, and need as many burials, place themselves in a position as solemn as it is deplorable, and on their part unstable and worse than childish. Their plea is, that they did not understand the kingdom when they were previously immersed, and that they do now.

1. Admit that their views are now Scriptural on the kingdom, but in some respects, soon to be noticed, they are not. Yet so far as they expect the restoration of Israel, and the Lord Jesus to reign on the earth they are. What then, are we always to be immersed over again, every time we get more light on God's precious truth? Certainly not. The first Christians were constantly making advances in their knowledge, but "one immersion," in the name of Jesus, served them; while those baptized with John's baptism were baptized into the name of Jesus, when they believed on him. Acts xix. 3—5. When once they were baptized into the Three-one God, we never hear of a second baptism. The new converts on Pentecost, at Jerusalem, and at Philippi, had learned enough in a few hours to be immersed, but they had many great truths to learn after baptism, yet their "one immersion" stood for all time. Let us thankfully take from God any teaching that he may give us, but let not man's baptism set aside God's.

2. For what is the baptism into the kingdom, but a conceit of Dr. Thomas, utterly without foundation in Scripture? I call on him or his admirers, to bring a single *command* or *example* for baptizing any one into the kingdom? I believe none can be produced. *Baptism into the kingdom is Dr. Thomas's institution not Jesus Christ's*, well worthy of a man wishing to be the leader of a party, but unworthy of any disciple of Christ.

3. Beside how can they be baptized into a kingdom which, according to them, is *not yet set up*? In this view also they are in the dark. The kingdom of Christ is set up over his church, although it is not yet extended to the whole earth. Hence Paul addressed the Church at Colosse thus, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."—Col. i. 13. The Apostle does not say "*will translate us*,"

but "hath translated us;"—the work was already done. Will these over-confident followers of Dr. Thomas tell us how the Colossians could be translated into a kingdom which had no existence? How taught the king himself, "But rather seek ye the kingdom of God; and all these things shall be added unto you."—Luke xii. 32. What kingdom was this? The same as we read of in Luke xvii. 21, "Neither shall they say, Lo here! or, lo there! for behold the kingdom of God is within you." (Margin, among you.) Paul thus speaks of it, "For the kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost."—Rom. xiv. 17. In the same sense the kingdom of God is used in many other parts of Scripture, such as the following: Matt. iii. 2; iv. 17; xi. 12; xii. 28; and about twelve times in the xiii. chap., and in Matt. xxiii. 13. Christ was given to be "the head over all to the Church."—Eph. i. 22. "Christ is the head of the church: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be subject unto their own husbands in everything."—Eph. v. 23—24.

But if Christ is not a king now, he has no right to give law, and his church is under no obligation to obey his commands at all, and thus the Christian's subjection to Christ is set aside by this *new, incoherent, and absurd doctrine*. Every true Christian is now in the kingdom of Christ; the kingdoms of this world are not yet subdued to him, but they will be when he comes.

I do not deny Christ's coming to reign on the earth, as my *Six Lectures* on the Lord's Second Coming testify. They may be seen in vol. i. Nos. 33, 34, and 35; vol. ii. Nos. 4, 11, and 20. Dr. Thomas' views of the sleeping of the soul after death, or its extinction until the resurrection are sufficiently refuted in my "Two Lectures on the Immortality of the Soul, or Mind of Man proved from Reason and Scripture," and may be found in this volume, Nos. 2 and 3. So that I am not aware of any important view which he holds different from what is taught in this periodical which I have not refuted.

Before closing, I would call attention to the spirit in which he writes. It may be consistent with *his system* to denounce all as "aliens" and condemned, who reject his peculiar views; but that taught by the Lord Jesus is love, leading us to "salute every saint in Christ Jesus." No system can be of God which infuses into the church *hatred and schism*. What can be more schismatical than first to sit in communion with those baptized, and then when some get

"baptized into the kingdom," to drive the rest away. Consistent this may be, because, if their own previous baptism was useless, and this they confess in re-baptism, then consistency requires that they should declare, baptism in all cases to be no baptism, if it is not baptism into the kingdom; and then who can tell, but some new view may lead them to a fourth baptism, when the first three may also be declared useless. Let me ask then, when you were baptized at first were you believers or hypocrites? If the former, you were baptized scripturally; if the latter, your baptism was worth nothing. I should never hesitate to immerse a believer who had been either sprinkled or immersed before faith, but I should never immerse any one who had been immersed before, being at the time a believer. But if it is said, "I did not believe the gospel of the kingdom before," I should think you did, although you did not expect the kingdom quite so soon as you do now. At least, before I saw the Lord's coming to be pre-millennial, I believed in his coming, and in the restoration of Israel, and in his kingdom filling the whole earth after the Millennium, and I believe thousands do the same; therefore, had we been baptized over again, it would not have been into the kingdom, *that we believed before*, but into a *particular time* of the kingdom! To such a trifle as this, is Dr. Thomas' baptism reduced. It is a baptism of times and seasons. If any one when immersed believed in his own sinfulness, in the love of God in giving the Lord Jesus to die in order to put away sin, in his resurrection, and that forgiveness, and eternal life, freely given by God, and if he enjoyed them and took Christ as his Saviour, let nothing ever induce him to renounce these precious truths."—*Truth Promoter*.

IMPORTANT EXPLANATIONS.

He that is first in his own cause seemeth just, but his neighbor condemneth and searcheth him.—PROVERBS.

THE article, entitled "*Dr Thomas and his Followers*," is taken from a paper styled, "*The Truth Promoter*," printed by the editor, Mr. John Bowes, at Cheltenham, England. The number before me is the second I have seen from Mr. Bowes' press. The paper appears to be worth reading; and is calculated, I dare say, to promote truth to some extent—though, in my judgment, short of the limit defined by the Scriptures. The article before us is not, I suspect, a fair specimen; for the truth has been rather sacrificed than promoted by its strictures. Mr. Bowes, I suppose, is the writer; and he has no doubt, written his honest convictions of the reality. He errs, however, in his statements. It would be remarkable, indeed, if

he did not, seeing that he is personally unacquainted with my views.

In reciting the case of a church "in one large city of the north," I suppose he refers to Glasgow, and to the church there organized some time after my return to America. He says, they had all been immersed, but that some of them afterwards discovered that they had not been baptized for the kingdom, and therefore submitted themselves to what he styles "re-baptism." This very much astonishes Mr. Bowes, though he says, "I should never hesitate to immerse a believer who had been either sprinkled or immersed *before faith*." Speaking for myself, I would say to Mr. Bowes, this is precisely the ground I occupy. Over and over again have I reiterated that *immersion is of no value unless the subject immersed previously believe the truth*. How can the Apostle's saying, "Ye have purified your souls in the obeying of the truth," be scripturally applied to an immersed religionist who, before his immersion, was ignorant of the truth? He could not obey what he knew nothing about. O, but, says Mr. Bowes, "I should think your followers did believe the gospel of the kingdom when they were first immersed." But of what account is Mr. Bowes' think-so in opposition to their affirmation to the contrary? "I think they did," says he, "although they did not expect the kingdom quite so soon as they do now." When Mr. Bowes believed what he called the truth at the time of his immersion, he held to a coming of Jesus, a restoration of Israel, and Messiah's Kingdom filling the whole earth, *after* the expiration of the Millennium; all of which he now believes to be of pre-millennial accomplishment. I am glad he believes so much of the truth now; a confession, however, which convicts him of not having believed the truth at his immersion; a condemnation of himself to which I readily agree, for there is no coming of Jesus, nor restoration of Israel, nor filling of the whole earth with Messiah's priestly Kingdom, after the thousand years are passed. For a man to believe there is, is to convict him of ignorance of the Gospel of the Kingdom which pertains to the thousand years. A gospel of a post-millennial kingdom, is not the Gospel of the Kingdom of God.

This is the essential difference between Mr. Bowes' pre-immersional faith, and that of my Glasgow friends who were "baptized for the kingdom." It is not a question of "a particular time," as he supposes. Mr. Bowes' kingdom is a nonentity—a Utopia unpromised in the Word of God; while that they look for has already existed once in Israel's land; and, as he now admits, is

destined to be restored under a new and better covenant. Their baptism is not predicated on the belief of the near or far-off establishment of the Kingdom; but on the "things of the Kingdom of God and name of Jesus" themselves. Believing that there will be a kingdom in some sense, is not believing in the Kingdom *covenanted* of God. No matter how many kingdoms we believe in, if we do not believe in the particular one promised, we do not believe "the exceeding great and precious promises," and are, therefore, not prepared for remission of sins in the name of the Lord Jesus. The kingdoms of Gentilism are multitudinous, "kingdoms beyond the skies," "the kingdom of Grace," "the Church," the post-millennial kingdom," and so forth. The Gospel has nothing to do with such Gentile notions. They are the creations of the Apostacy—the vain imaginations of mens' evil and unsanctified hearts. The kingdom we contend for, as the subject of pre-immersional faith, is no "trifle." It is God's truth, and subversive of every Gentilism extant. Suppress this monarchical truth, and the Bible is reduced to a book of Jewish Annals, moral apothegms, and proverbial sayings. The Kingdom in its proper time, place, and circumstances, or none. It is the great subject of the Bible, and the faith admits no other.

"When you were baptized at first, were you believers or hypocrites?" says Mr. Bowes. He does not perceive that they might be neither. They were, like himself, *mis-believers*. He seems to have believed too much, and they too little. Baptism, predicated on hypocrisy, he says, is valueless. It is; and it is equally worthless when a misbeliever is the subject. The immersed are not justified by a belief of error, which is misbelief; but by the belief of the truth. Believers are "scripturally baptized," when they believe the Gospel of the Kingdom which Jesus commanded his Apostles to preach to all the nations of the Roman habitable world for a witness unto them.* otherwise no. "He that believes, and is baptized, shall be saved." Believes what, Mr. Bowes? "In his own sinfulness, in the love of God in giving the Lord Jesus to die, in order to put away sin, in his resurrection, and in that forgiveness and eternal life freely given by God." A person may assent to all this, and yet be heathenishly ignorant of the Gospel. Mr. Bowes' answer is too barren of particulars to be scriptural. The Lord Jesus informs us that it is the Gospel of the Kingdom that must be believed for justification by faith; and declares that he that believes it not shall be condemned.

* Matt. xxiv. 14.

Now what truth-loving man, in view of this, I ask, will approve the immersion of an individual who believes not the Gospel of the Kingdom? If he believe in his own sinfulness, in God's love, in Jesus' resurrection, that God forgives, and bestows eternal life freely—is that believing that God will set up his Kingdom again in Israel's land, re-establish David's throne, place Jesus upon it, as King of the Jews, make Jerusalem the place of his throne, subject all nations to his sway, give his resurrected saints power, and glory, and dominion with Christ for ever, and so forth. These are things almost universally denied and ridiculed; yet are they things of the Kingdom covenanted in the Gospel of God. A faith, defective of these things, does not embrace, far-off or near, the promises of God; and, therefore, is not that faith which justifies the immersed.

There are baptisms many among the Gentiles as there are also lords many, gods many, and faiths many; but in regard to the gospel of the kingdom, there is only "one baptism." That which distinguishes the Gentile baptisms from one another is the particular crotchet connected with the immersion administered. Mr. Bowes was immersed on the belief of a post-millennial nonentity; therefore his baptism is a mere Gentile formality in the name of the Father, Son, and Holy Spirit, which no one has any right to invoke, being ignorant of the truth, or sincerely believing "a lie." It is not the use of this scripture formula that converts an immersion into the "one baptism;" but the subject's additional belief of the gospel of the kingdom and name. "Baptism for remission of sins," in the Campbellite sense, is another mere Gentile immersion. The crotchet that characterizes it is *historical faith in Jesus*—a faith common to all Greek, Roman, and Protestant religionists, and illustrated by all their evil works. Greek baptism, Mormon baptism, church-door baptism, Millerite no-restoration-of-Israel baptism, post-millennium baptism, sky-kingdom baptism, and so forth, are all crotchety immersions, which are of no more value for new covenant purposes, than is the putting away of the filth of the flesh contracted by infringements of the Mosaic law, for the answer of a good conscience before God in Christ Jesus. The point at issue between us and our opponents is, not whether there be more scriptural baptisms than the one; we agree that there is but one: but, *what constitutes an immersion the "one baptism."* This is the point. We do not believe that "a man can die to sin and the world three times, and therefore needs as many burials." We believe that sinners of the Gentiles, immersed on the belief of

Gentile crotchets, have never died to sin, and have therefore never been buried in the spirit's sense of the word, though buried in water as a bodily act. There is nothing can put a man scripturally to death, that he may be dead to sin and dead to the world, and, by consequence, alive to God, but the truth Abrahamically believed. Gentile crotchets make no man alive to God; a life which is evinced by a child-like, self-denying devotion to the truth as it is in Jesus. Look at Gentile pietists, and behold how wrathful and petulant they become when you try their systems and practices by the word of God. Behold their enmity to faith in the gospel of the kingdom as a pre-requisite to immersion! They will tolerate with much pious sentimentality any thing for faith, if the professor be sincere. An immersed deacon in New England told me the other day, that he had no doubt there were good Christians among the Mohammedans and Papists; but was quite irritable when it was testified, that there was but one gospel, namely, "the gospel of the kingdom," and that it had been preached to Abraham and to the Israelites, whose carcasses had fallen in the wilderness! He was ignorant of this gospel, therefore the enmity naturally existing in the flesh had not been slain; and hence his impatience of the truth.

We advocate the "one baptism" as distinct and opposite to all Gentile immersions. Its *subject* is one who understandingly and lovingly believes the things concerning the kingdom of God and the name of Jesus Christ; its *action* is a putting out of sight in water; and its *design*, the union of such a believer to the name of the Father, Son, and Holy Spirit, that through the name of Jesus he may have his renewed disposition counted to him for repentance, and his belief of the truth for righteousness unto life in the kingdom of God. This is the only true baptism, and, as may be perceived, as diverse from current Gentile immersions as the thoughts and ways of God from the traditions of men.

"Are we," inquires Mr. Bowes, "always to be immersed over again every time we get more light on God's precious truth?" By no means. But there is a certain necessary amount of knowledge to begin with; and that is, a heart-renewing knowledge of the exceeding great and precious promises of God. When this knowledge is attained, the believer will understand the covenants made with Abraham and David, and how far they have been fulfilled in Jesus, and therefore what remains to be accomplished. In other words, he will be intelligent in the gospel of the kingdom as it is preached in Jesus, and fit for union to his name by bap-

tism, which thenceforth must be repeated no more. The apostolic command to such an one is, "Add to your faith goodness and knowledge." It is not to be supposed that a man is expected to know all the Bible before immersion. The more he studies this the more he will come to know. Believe the gospel, and then go on to understand all that the prophets testify about the past, the present, and the constitution of things to come. The first Christians were constantly advancing, *not in the knowledge necessary to make them Christians*, but in that which is necessary to perfect the Christian character. The cavillers among the Gentiles are not like them. Our cotemporaries begin in error, which is mere human tradition, with a mere coloring of truth. The "light they get on God's precious truth" is just such a glimmering as slowly to reveal to them one error after another, until they come to see that nearly all their previous knowledge, faith, and practice, was mere vanity. They call this advancing in the knowledge of God's precious truth; it is rather making a discovery that they know nothing as they ought—a very necessary preparation, however, in these times for coming to the knowledge of the truth. It is while passing through this transition period that they subject themselves to a plurality of immersions. A man may travel from Millerism to the gospel of the kingdom through Mormonism, Baptistism, and Campbellism. Believing that Christ was coming in 1843 to burn up the world, he was immersed for '43; but this passing, he recognizes that the Indians are God's lost tribes, and that Joe Smith was his prophet. He is immersed again, but this time for Israel's kingdom at Nauvoo. Joe Smith is shot, and he comes to see that his system is an invented lie. He abandons the imposture, and seeks admission to a respectable Baptist church. The Baptists reject, with merited contempt, the Mormon baptism; and he is immersed again to enter the Baptist church—baptism with them being the door of entrance to the church. In process of time, Campbellism turns his new society upside down, preaching "baptism for remission of sins" as the ancient gospel. This is a new gospel to him, and he comes at length to recognize it as the truth. So doing, he is immersed a fourth time, and now for remission of sins, on the ground of believing that baptism is for the remission of sins. Now, had this man known the scriptures in the beginning, he would rather have lost his right hand than have been immersed into Millerism, Mormonism, Baptistism, or Campbellism. He would have regarded them as all mere Gentilisms, and have had nothing to do with them; for

coming at length, as our Glasgow friends did, to the elementary understanding of the gospel of the kingdom, he renounces them all, and declares himself still unwashed, unjustified, unsanctified by the name of the Lord Jesus and the renewing of the word. What shall he do in this case? Shall he refuse to be immersed a fifth time, because he had erred four times from sheer ignorance of the truth? By no means; for his fifth will be the first enstamped with the signature of heaven.

"The new converts at Pentecost, &c., had learned enough in a few hours to be immersed." This proves them to have been apter scholars than modern Gentiles. Their case, however, was different. They believed the gospel of the kingdom, and needed only to be instructed in the things of the name of Jesus. The Holy Spirit was their teacher, through Peter, and confirmed his teaching by evident signs. They learned of God in a few hours, indeed, what our cotemporaries can scarcely comprehend in a life-time; some of them not at all. The cases are not parallel, and therefore irrelevant to the matter in hand.

"What is the baptism into the kingdom, but a conceit of Dr. Thomas, utterly without foundation in Scripture? I call on him or his admirers, to bring a single command or example for baptising any one into the kingdom? I believe," continues Mr. Bowes, "none can be produced. Baptism into the kingdom is Dr. Thomas' institution, not Jesus Christ's, well worthy of a man wishing to be the leader of a party, but unworthy of any disciple of Christ." Mr. Bowes has made a very important mistake in this paragraph. *He has confounded Mr. Campbell's baptism with that advocated by me*; and as I reject "baptism into the kingdom," I do not feel myself under any obligation to answer Mr. Bowes' questions. He very pertinently inquires in the next paragraph, "How can they be baptized *into a kingdom*, which, according to them, is *not yet set up*?" Indeed, Mr. Bowes, I cannot tell. I preach resurrection, not baptism, into the kingdom. "We are baptized for the dead,"* saith Paul, that is, "for," or *in hope of the resurrection of the dead.* And why baptized for the resurrection? That by resurrection we may enter the kingdom of God." "Baptism into the kingdom" is President Campbell's conceit, not mine. I can adduce no command or example for it. Let Mr. Bowes inquire of him concerning it. I do not believe in it.

"The kingdom of Christ is set up over his church." If so how can the church be

* 1st Cor. xv. 29; Rom. vi. 5.

“heirs of that kingdom?” A kingdom set up over a people converts them into its subjects. But the Church of Christ are not the subjects, but joint-heirs with him of the kingdom. Christ is the heir to the kingdom of his father, David, which has had no existence for upwards of 2,400 years. This is the kingdom of Jehovah and of his Christ; but I see no such kingdom existing over his church. Where is his church? A scattered and despised few, which the world doth not know. Mr. Bowes errs, not knowing the nature of Christ’s kingdom. The twelve tribes of Israel are the King of the Jews’ subjects, at present in rebellion, not the kings’ brethren. These are his household for whom he is making reconciliation within the veil. The kingdom, preparing for them from the world’s foundation, is as yet only a matter of hope. They are waiting for it, having come to it *by faith* in the gospel concerning it, as they have come to Mount Zion, and the blood of sprinkling. A voyage to the covenanted land would take them into the kingdom in the sense of being in its territory. They have been by faith translated into the hope of it; for they walk by faith, and not by sight. When they see it, they will possess it, and be in it, but not before. Seek this kingdom by faith and obedience. “The kingdom of God is among you.” This was spoken to the scribes and Pharisees, whose king stood in their midst as the stone rejected of the builders. In this sense the kingdom of God, sometimes synonymous with God’s king, was “among them.”

“The kingdom of God is righteousness, and peace and joy in the Holy Spirit,” because, when its gospel or glad tidings are believed, it produces these effects, and not a regard to the Mosaic distinctions respecting “meat and drink.”

Christ is a king now, and died for maintaining his right to the throne of Israel. Louis XVIII. was many years a king before he obtained the throne of France. But David’s case is more in point than Louis’. David, the representative of his Son and Lord, was king anointed several years before he sat upon his throne as King of the Jews, in Hebron. So it is with David II. God anointed him with his holy oil at his baptism. He then became king and high-priest of Israel *elect*; but prevented from ascending his throne by the Mosaic law, which would permit no man of Judah’s tribe to sit as a priest on David’s throne, because it had covenanted the priesthood to Levi only. Therefore, as Jesus could not be the royal high priest of Israel while the law of Moses continued in force, he set out upon his travels into a far country, until all legal obstacles to his rights should be removed.

All this time, however, he is king and priest elect of Jehovah’s nation, although for the present it refuses to acknowledge him as such. When Mr. Bowes comes to understand this, he will write more sensibly and scripturally than he has yet done upon this great question among the Jews. Our view of it will not then appear “incoherent and absurd.” He will then see that he is now incompetent to define “a true Christian,” and “the kingdom of Christ.” He doth not yet know them, for they are not Gentilistically discerned. The true Christians are marching onward to the kingdom through much tribulation. When they find themselves in it all their troubles will cease, and their jubilee begin.

I do not say that “the soul sleeps after death,” but that certain being dead, “sleep in Jesus,” and, out of him, dwelling in the dust. Therefore, says Isaiah, “Awake, and sing, ye that *dwell in the dust.*” And Daniel writes, that “many of them that sleep in the dust of the earth shall awake.” There are some in the dust who do not sleep, but are perished. They only are said to sleep in death who are to awake again; and there are some of whom Isaiah saith, “they are deceased, they shall not rise. If the resurrection were universal all the dead might be said to sleep; but Isaiah says it is not; therefore sleeping can be scripturally affirmed only of them who are to rise. The *man* sleeps, not a supposed disembodied entity, called by Mr. Bowes, “the Mind of Man.” I use no such jargon as that “the mind of man sleeps after death.” The mind of a man falls asleep every night if the man be sound; but in death, it is the man, the whole man, commingled with his native dust, that reposes there until the trump of God awakes him to glory or shame.

Yea, “salute every *saint* in Christ Jesus.” This I am ever glad to do when I can find one. But there are such multitudes of pretended saints, that one is obliged to be cautious. I do not define “aliens” to be “those who reject my peculiar views;” nor do I condemn any. The Scripture defines an alien to be *one who is not a citizen of Israel’s Commonwealth*; and the Lord Jesus condemns all to perdition who do not believe the gospel of the kingdom he preached. The “love” he taught leads men to obey his word with willing and affectionate hearts; and to encounter hardship and reproach in the practice and advocacy of his truth. This love I profess, bearing “hatred” towards none. I admit that “no system can be of God which infuses into *the church* hatred and schism.” But where is “the church?” Is it Mr. Bowes’ church, or the church of England, or the Methodist church? Really, there are so many churches, that the

phrase “the church” has long ceased to define any particular thing. Hatred abounded in these churches long before I visited England; nor was schism a stranger in their midst. I never yet caused hatred or schism in a church of Christ, though, I dare say, the doctrine I have taught has caused considerable disturbance in congregations of misbelievers. But this is of no consequence. Infidel encampments ought to be disturbed; and all are infidel that believe not the gospel of the kingdom of God.

Thus I have noticed all that seems to require a note to be made on't in Mr. Bowes' endeavor to promote the truth at my expense. I suppose he thinks that the article, together with his two lectures on the immortality of the mind, have used me up. What he has said in the lectures, I know not; but if they are no weightier than the article before us, we need not be terribly afraid. Mr. B., however, has doubtless done the best he knows how; and what more can a man do than his best! We will then accept the will for the deed, and thank him for his good intentions. May he do better next time! In the meanwhile may he come to the knowledge of the truth, and to the obedience it requires; and at last having suffered for the kingdom, may he obtain an abundant entrance to the possession of all the good things which it affords!

EDITOR.

Sept. 3, 1853.

From the “Bible Examiner.”
“THE BOLD ASSUMPTION.”

SINCE our former article was in type upon this subject, the editor of the *Bible Examiner* has favored his readers with the following additional remarks, which he penned in ignorance of what appeared in our October number. Let the reader peruse what is written in that issue upon our “bold, daring assumption,” and then accompany Mr. Storrs in his luminous critique upon Bro. Marsh's good intentions, and our *self-proclamation of infallibility.*”

“In the Advent Harbinger of July 16, Br. Marsh republishes our remarks contained in the last Examiner, on Dr. Thomas' bold assumption,” and thinks ‘Br. Storrs has misapprehended the real sentiment conveyed in the short extract which he made from the brief report of Dr. Thomas' discourse,’ &c. Br. Marsh *charitably* believes Dr. Thomas did not mean to convey the *sentiment* we attributed to him; and he tries to convince us that we take a wrong view of the *grammatical* construction of the paragraph we quoted. Br. Marsh's effort is creditable to his heart, as he wishes to shield Dr. T. from

the imputation of preaching ‘another gospel’ from that which Paul preached; but we must say, in our judgment, no other *grammatical* construction can be put upon the words than the one we put on them; nor do we believe that Dr. Thomas will thank Br. M. for his attempt to make these words mean something else than what they clearly express. That he did *intend* to say, that ‘*Baptism is the law of justification*’ Dr. T. will *not deny*, we are sure. Br. Marsh may deny it for him; but that avails nothing. We shall see if Dr. T. backs him up in that denial. If he does so, frankly, then we will confess we misapprehend his *meaning*—not his words as reported. Till his denial appears, the charge we made of a ‘*bold assumption*’ by him, and our new charge of preaching ‘another gospel’ from Paul, will stand as our distinct utterance of what we believe is true.

Nor is this the only ‘*test*’ which has come from the same quarter which we regard as a *self-proclamation of infallibility*. In the Harbinger of July 9th, Dr. T. says, his book—*Elpis Israel*—should be in the hands of every one desirous of understanding the glad tidings of the Kingdom of God, which is *indispensable* to all who would attain to it.”

Now the construction put upon this language is this, viz: “An *understanding* of the glad tidings of the kingdom of God, as I understand that subject, is *indispensable* to attain that kingdom, hence you ought to have my *Elpis Israel*.” Now, will Dr. T. say that is not what he means? If it is not, we should rejoice to hear him say so *unequivocally*. The question is not now how much truth there may be in the work spoken of, but we do not believe any *mortal* has a right, or any authority, to make his particular theory a *test* of another's fitness for the kingdom of God. “There is *one* lawgiver who is able to save and to destroy; *who* art thou that judgest another?” James 4: 19. By disregarding this authoritative inquiry, men set themselves up as infallible judges in matters of faith, knowledge, and practice. This spirit brought on the great apostacy called papacy, and still continues to show itself in all persons who attempt to impose their theory as a *test* upon their fellow Christians. We blame no man for thinking his theological views are important and highly beneficial; but when any man steps beyond, and affirms that *his peculiar* views and practices, in matters of religion, are ‘*indispensable*’ for all other men, in order to a part in the kingdom of God, his words are of no weight with us; because his *positiveness* is *prima facie* evidence that, however good his heart may be, he is laboring under a hallucination, induced by a too exclusive contemplation of

one subject, which unfits him to judge in the case. The denunciations of such persons, if they were issued with all the thunders that ever proceeded from the seven hills of Rome, would have no effect upon our mind, in the way of conviction, that their position is a true one, but rather the reverse.*

I repeat that friend Storrs misapprehends the meaning of the words reported. Br. Marsh's head is as clear as his heart is right in the matter; and I deny, in plain terms, that I either said, or intended to say, that "baptism is the law of justification." The law or rule of justification is this, that a man must believe the gospel of the kingdom, and be baptized, in order that, in being so released from his sins, he may come under a sentence unto life incorruptible in the age to come. This is the law, rule, or way of life, which, when resolved into its constituents, consists of the gospel of the kingdom of God and name of Jesus, as the subject-matter of the faith; a *command** to be baptized associated with the subject matter, converting it into a "law of faith," and baptism, which is the act enjoined. This, as thus defined, not baptism, but the command to believers of the kingdom's gospel to be baptized in the name of the Lord Jesus is the law of justification,—a command which none but an intelligent believer can obey; for there is but "one baptism," because there is but "one faith" recognized by the Word of God, in respect of "his righteousness." Immersion, the only justifying form of obedience for a sinner, becomes the "one baptism," if that sinner's faith be the belief of the truth, working by love, and purifying the heart; and all men, no matter how pious they may be reputed, are sinners, or in their sins, until they obey the truth, in being baptized into the name of Jesus. I hope this is sufficiently explicit to prevent continued misapprehension on the part of Mr. Storrs, who would do well to consider what is meant by the saying, "nothing, if not critical."

But "bold" and "daring assumption" are not the only allegations brought against me by my "Examiner" friend: he has added a new and more serious count to his indictment. He charges me with preaching "another gospel" from Paul. This he styles "our new charge," and which he says "stands as our distinct utterance of what we believe is true."

If this count can be proved against me, then am I indeed in an awful condemnation, for Paul saith of such, "Let him be accursed." But, happily, the offence is only charged upon me, and that only by Mr. Storrs and not by Paul. As yet, no proof hath been adduced,

unless Mr. Storrs' grammatical mistake is to pass for such. We are "justified by faith," saith Paul; yea, saith Mr. Storrs, "by the law of faith;" certainly, say I, there can be no doubt of that. Then we are all agreed? By no means; Mr. Storrs differs from us both. Paul was immersed, to wash away his sins, three days after he believed that the hope of the twelve tribes* would be realized through Jesus; who, he afterwards said, having been perfected, "becomes (εγγενετο α2) an author of eternal salvation to all who obey him." This is the principle of justification, (and they only are eternally saved who are justified) contended for by me. No salvation or justification for the disobedient, or for those who do not obey the gospel, is the doctrine of the Bible, by whomsoever preached therein. Paul and I go hand in hand in this doctrine; but Mr. Storrs differs from us both. Defining his doctrine by his practice, he maintains the opposite principle. It is no matter what he says to the contrary. Actions speak louder than words. Whatever he may believe of Paul's gospel, he does not occupy Paul's ground. He has not obeyed Peter's command to the Gentiles, to "be baptized in the name of the Lord Jesus;" but when Ananias uttered the same command to Paul, he obeyed. Hence the difference between friend Storrs and Paul in this matter, on the supposition that Mr. Storrs believes the gospel, of which I have no assurance, is, that Paul was baptized, Mr. Storrs is not. Now it is this same unwashed, and, therefore, disobedient, Mr. Storrs, who accuses me of "preaching another gospel from Paul." The Apostle taught *justification in obedience*; Mr. Storrs, justification in disobedience, as he says, within an hour after believing, although he may never have been immersed!

As Mr. Storrs has undertaken to pronounce sentence upon me, as a preacher of another gospel from Paul, I should like very much for him to inform his readers what Paul preached as the gospel, which he designates as his. Declaring that "we are justified by faith" is not preaching the gospel; what it is incumbent on Mr. Storrs to show is, the testimony he declared. "I came," says he, "declaring unto you, Corinthians, the testimony of God." What did that testimony teach for faith, for justifying faith? Before Mr. Storrs can convict me of preaching "another gospel" from Paul, he must define what Paul preached—that *τις λογος*, the keeping in memory of which is necessary, even for the baptized, if they would inherit the kingdom of God. Charges are easily made; perhaps he thinks they can be as easily proved against me. Let

* Acts x. 48.

† Acts xxvi. 6, 7

him then be up and doing. He will, certainly, be conferring a benefit on the world by the demonstration; for I promise him, and my readers, to stop the Herald, and to preach no more, on conviction of the offence so confidently charged upon me by Mr. Storrs.

The saying that "baptism is the law of justification," erroneously imputed to me, Mr. Storrs styles a "test," or self-proclamation of infallibility." But the saying being erroneous, the charge of proclaiming myself infallible falls to the ground, if there be nothing else to sustain it. As to the charge itself, it is ridiculous, in face of the "Confession and Abjuration," published in the Herald of the Future Age, some years ago. Mr. Storrs mistakes the expression of "full assurance of faith," and "full assurance of hope" for a proclamation of infallibility. "I believe, and therefore have I spoken." I perceive what the apostles preached, what they did, and whom they converted. I have "full assurance" that they preached what I understand they did, and that all bearing the name *Christian* obeyed what they commanded. This full assurance is based upon piles of testimony, and is a full assurance in which all partook in the days of the apostles, without any Storrite imputation of proclaiming themselves infallible. The infallibility of the Pope consists in his assumption of competency to decide all spiritual questions whatever, without mistake, independently of the word. I lay no such claim for myself; but, on the contrary, believe that I can judge nothing aright, unaided by the sure prophetic and apostolic testimony. By this rationally interpreted, I believe I can be surely guided into all revealed truth, provided I take God as meaning what he says, and do not make void all reason by the dogma of non-essentials. This pestilent foolishness has ruined many a pious individual, and is the Charybdis upon which Mr. Storrs' craft is drifting with imminent hazard to himself and crew.

But failing support from the aforesaid "test," he flatters himself he has another that will surely convict me of proclaiming myself infallible. He quotes a passage from the Advent Harbinger about Elpis Israel to prove it. But no one of tolerable skill in the use of language, would think of putting Mr. Storrs' construction upon it. My attention was directed to the article by a friend, who exclaimed, "Have you seen how completely friend Storrs has committed himself about you and Elpis Israel in his last paper?" When I came to read it, I was truly astonished. What friend Storrs could have been thinking about when he penned the construction he put upon my words, I cannot divine. If he cannot construe lan-

guage more accurately than he has mine, I do not wonder that he makes so many mistakes in construing the word of the Lord, who speaks upon things so foreign to the Gentilism of the day. I have neither said, nor intended to say, that the possession of Elpis Israel is indispensable to the attainment of the kingdom of God. If I were, how came I myself to the understanding of it, as I believe I did, some years before I wrote the book? All who attain the kingdom, "shall be taught of God," for so it is written. I wrote Elpis Israel to clear away the rubbish of the pulpits, with which the reader's mind might be oppressed, that the light of God's word might enter in. It stands related to this, as Paul's reasonings did to the testimony he declared. "He reasoned out of the Scriptures." These were his weapons—*reason* and *testimony*, with which "he pulled down strongholds, cast down imaginations, and every high thing that exalted itself against the knowledge of God, and brought into captivity every thought to the obedience of Christ." They are Elpis Israel's weapons also, and its author rejoices to know, that though far in arrear of Paul, it has opened the eyes of many to the divine testimony, which testimony has turned them from darkness to light, and from the power of Satan to God.

No. What I have said about the "*indispensable*" is, that the understanding of the glad tidings of the kingdom of God is indispensable to all who would attain to it. This is saying no more than what Jesus has himself said: "The seed is the Word of the kingdom." "He that received seed into the good ground is he that heareth the word, and *understandeth* it." This is the only soil that yields fruit unto eternal life in the kingdom. All other soil proves barren. An understanding faith in the gospel of the kingdom is essential to justification, without which there is no inheriting the promises. This is the indispensability affirmed by me, and forms the antecedent to the relative pronoun "which." I said that "Elpis Israel should be in the hands of every one desirous of understanding the glad tidings of the kingdom of God, which (understanding) is indispensable to all who would attain to it." There is no obscurity here, nor any thing like the construction Mr. Storrs has put upon the passage. I have full assurance of faith that the kingdom of God is correctly expounded there, or I should not have published it; but I by no means suppose that the kingdom's gospel, as set forth in the Scriptures, is unintelligible without it. There may be much good ground yielding fruit in which the Scriptures without exposition

"
 have been the sower—persons who have *begged* the gospel, and are bringing forth its fruit unto eternal life, who have never heard of Elpis Israel. Still, how many myriads read and study the word without making any progress in the understanding of it, for want of some friendly voice to act the part of Philip in guiding them to the comprehension of what they read. Elpis Israel is for these, to help them to force their way through the Gentilism of non-essentialists, and to take the kingdom of the heavens by force.*

Mr. Storrs is mistaken in supposing that I make my particular theory a test for his or any other's fitness for the kingdom of God. He says, he does not believe any mortal has a right, or any authority to do this. This, of course, would exclude that of the apostles, who have never yet been anything else but mortal. Surely he cannot mean this, for they have exercised the right he disclaims. For myself, I have no particular test theory. All I pretend to do is, with full assurance of faith, to point out what the mortal apostles have testified concerning fitness for the kingdom of God. Paul says that there shall be "unto them who are contentious, and *do not obey the truth*, but obey unrighteousness, indignation and wrath, tribulation and anguish." And Peter inquires, "if judgment first begin at the house of God, what shall the end be of them that *obey not the gospel of God?*" All who became members of God's house in the apostles' day put on Christ, by faith of the gospel of the kingdom and baptism. This is New Testament fact, not a "particular theory." All who did not thus obey, remained sinners. Mr. Storrs has not thus obeyed. This is not theory, particular or general; but as much of a fact as the rest. It is also a truth that God has passed no decree exempting Mr. Storrs from the necessity of believing and doing what his household did in the apostolic age. Paul and Peter, then, declare his unfitness for the kingdom of God. He has liberty now to do as he pleases, irrespective of testimony and reason. I judge him not. I only point him to facts being stirred up so to do by himself. Till his recent onset, I have written nothing concerning Mr. Storrs, *pro or con*; but when moved I speak what I believe. The word judgeth him, not I. It says that "the unrighteous shall not inherit the kingdom of God;" and out of Christ no man is any more righteous than he is immortal. And how do faithful men get into Christ? The word replies, "as many of you as have been baptised into Christ have put on Christ." It is clear then that an unbaptized man is out

of Christ, and therefore not a subject of the righteousness of God. Thus doth the word judge with more terrible thunder in the not far distance than any that has yet reverberated among the hills of Rome. It is positive and sufficiently clear and intelligible to make Mr. Storrs, if indeed he understand the truth, pre-eminently responsible for yielding any longer service to "the spirit that worketh in the children of disobedience," and leads to death. "*To obey is better than sacrifice, and to hearken than the fat of rams.*" So said Samuel to King Saul; and all the revelations in the Word in all succeeding periods only go to illustrate and confirm the principle. All the Lord asks of mankind is to believe what he says, and to do what he commands them; but this they will not do, and I am sorry to bear witness that our friend Storrs is among the number. May he believe, repent, and become obedient, and in so doing pull out the beam which is in his eye, that he may be the better able to extract the mote he imagines he perceives in mine!

EDITOR.

September 1, 1853.

Analecta Epistolaria.

ENCOURAGING.

My Dear Friend:—Doubtless the late extraordinary excitement, occasioned by the menacing attitude of the Czar against the Ottoman Porte, has had some influence in stimulating the people here to inquire into the events which have been so ably noticed by you; but there is every reason to believe, that, in the event of these belligerent matters taking a pacific turn, the whole will be accounted as a nine days' wonder.

I am, however, aware that there is no need to remind you of the importance of your continuing steadfast on your watch-tower, and sounding the alarm, that "the day of darkness and of gloominess, a day of clouds and thick darkness," is near. The present signs are mere precursors of greater events; and exhibit the morning redness on the tops of the mountains, that ere long will shine in the splendor of eternal day.

The peddling book-makers in Scotland are not altogether unmindful of their time of harvest, having eagerly seized upon the present opportunity to vend their wares of false doctrine; whilst others, burning with indignation at the successful issue of their competitors, have vented their spleen in vulgar abuse, emitting such trash as is contained in a recent pamphlet, entitled, "*A Quibus for the Coming Struggle.*" with a demonstrated answer to the question, "Is either Beast of Rev. xiii, the Papacy?"

* Matt. xi. 12.

—whose anonymous author is evidently writhing under the painful fact, that the pamphlet entitled “The Coming Struggle,” has reached the sale of 92,000 copies.

The multitude of correspondence which I continue to have from the readers of “Elpis Israel,” and “The Herald,” affords ample evidence that a large number of persons have, by your onerous labors, been stimulated to anxious inquiry into the things concerning the long-promised kingdom of our Lord; and doubtless many, who would otherwise have remained in utter ignorance, have thus been enriched with the knowledge of the way of eternal life. Under these circumstances, you, my christian brother, have abundant reason to rejoice that your work has thus far met with Divine approbation. And O, may your heavenly master still lead you to cling to him alone for aid to persevere faithfully unto the end, guiding you onward like a gallant, stately vessel, while my little barque glides humbly after, and we both rest together in the haven of endless glory.

Yours very faithfully, in Israel's hope,

RICHARD ROBERTSON.

89 Grange Road, Bermondsey, Eng.,
Aug. 17, 1853.

ISRAEL'S HOPE.

Brother Thomas:—It is with great satisfaction and pleasure that I am enabled to inform you, that I have been “baptized into Christ,” upon the apostolic foundation of believing the things of the kingdom of God, and the name of the Lord Jesus, after the example of the men and women in Samaria. The more I examined the Word, after hearing your lectures at Rochester, N. Y., the more satisfied I became that I had not been immersed on the “*one faith*,” and had therefore not been the subject of the “*one baptism*,” and consequently not in the “*one Lord*,” and without any scriptural right or claim to the “*one hope of the calling*.” My former guides had, unwittingly, perhaps, wrested the Scriptures to conclusions by which I had been misled. The gospel they preached declared the coming of the Lord Jesus to destroy all who were not heirs of immortality in the fires of earth's universal purification and renewal; and to fulfil, in their non-Israelitish sense, the promises made to the fathers. But I have now learned from the Word a gospel that makes this no gospel at all. I perceive that the promise made to Abraham embraces a multitudinous seed. In a national sense, it embraces Israel and all other nations contemporary with Abraham, as the covenant “father of many nations;” and in a spiritual, individual, and

governmental sense, all who with Christ shall possess the kingdom of Israel, and the dominion over all nations “under the whole heaven *for ever and ever*.” Christ, the saints, Israel, and the nations, in the Age to Come, are, indeed, a multitudinous seed—immortal rulers of a mortal world; all blessed in Abraham and Christ, as covenanted to the friend of God 430 years before the night of Israel's departure from the land of Egypt; and though Israel has been scattered among the nations, as God foretold, they will also be gathered to the covenanted land, as God has promised; and to be expelled no more thence by the horns of the Gentiles.

Paul was bound with a chain for the gospel hope, called “the Hope of Israel,” “the Mystery of the Gospel,” and “the Mystery of Christ.”* I read of but one hope in the Bible, styled there, “that good thing which Jehovah hath promised unto the house of Israel and the house of Judah.†” Paul was in chains for maintaining that the promised goodness of the Lord to Israel was to become a reality through Jesus; and that all who would share in it must obtain the prize through him. I am willing to be bound with Paul for this hope. In his day men heard him proclaim this hope; they embraced it understandingly, and were baptized to become heirs of it. They were not, as is now the fashion with those who profess to be struggling out of darkness into light, immersed first, then, came to hear that there was such a hope, and afterwards to believe it. Immersion, hearing, believing, is now the inverted order of things; but in Paul's time it was hearing, believing, and being immersed;‡ yet how few have discernment enough to see that a departure from this natural order renders of non-effect the truth. However, whatever others may conclude, I thank God that a different disposition has been created within me. I have embraced the angel of the covenant, and the covenanted things, and am therefore now scripturally united to the vine; and enjoy the answer of a good conscience on grounds that cannot be shaken by the sophistry of men.

Looking for the consolation of Israel, I remain yours in hope of the inheritance covenanted to the fathers, G.

Canada West, Aug. 1853.

IMPORTANT PRINCIPLE.

No two truths can be antagonistic: hence, that which is *certainly true* makes everything antagonistic to it *certainly false*. This principle applied to the commission frees it

* Col. iv. 3; Eph. vi. 19, 20; Acts xxviii. 20.
† Jer. xxxiii. 14. ‡ Acts xviii. 8.

from all misconception. It is *certainly true* that "He who believes the gospel of the kingdom, and is baptized, shall be saved;" it is therefore *certainly false*, that he who sincerely *misbelieves*, and is baptized; or, he who sincerely *misbelieves*, and is *not* baptized; or, he who believes the true gospel, and is not baptized, "shall be saved." The last three suppositions are antagonistic to the first, which is on all sides admitted to be *certainly true*. But no truths pertaining to the same thing can be antagonistic; therefore the last three are *certainly false*.

"DEVIL," "SATAN."

TRUE, some might declare you in error touching what and who are devils. As a scholar, your attention might be called to the fact, that all the words which are rendered in our version "devil," "satan," are susceptible of other translations, which would answer to the context quite as well; as "*liar*," "*deceiver*," "*adversary*," and that if any of these meanings had been taken by the translators, the popular understanding of those passages wherein they occur would have been quite different. Your attention might farther be called to the fact, that there are more passages in which the original words for devil and satan are translated by other words, which afford the English reader not the remotest idea that the originals of any words in such passages, are the very ones which in other places read "devil," "satan," and without any grammatical reason for such difference. Also to the fact, that "devil" and "satan" are the merely untranslated, Anglicised originals; and that if these originals had always been translated or put into appropriate English words, wherever they occur, that then the English reader would easily perceive that these words do not imply, as he may have imagined them to, a fallen angel—the great antagonist of God. And still further, that the translators used these Anglicised originals—"devil," "satan"—wherever the context does not clearly forbid the idea of a "devil," in the sense in which that word is usually understood. But in almost every case where the context forbids such idea, the originals are rendered into English words, which correspond to them in meaning; and thus they have, intentionally or otherwise, misled the public mind. And lastly, it might be inquired if Peter was THE DEVIL, when Christ said to him, "Get thee behind me, Satan."

EDINBURGH CHRISTIAN NEWS.

The following correspondence appeared in a paper published in Manchester, England,

styled the "*Truth Promoter*." "J. C. junr", I suspect, is one of our friends in Edinburgh named, James Carmeron, a communication from whom will be found in No. 8. The reader will perceive how shy the Editor of the "*Christian News*" is of a close examination of the Gospel. This is characteristic of all errorists near and afar off. Being ignorant of it, they prefer rather to eulogize it as a glorious mystery than to attempt to define it in detail. J. C. junr. has proved at once his own intelligence and the Protestant Jesuitism and timidity of the "*Christian News*."

The following is the correspondence under the caption of

"LIFE OR DEATH—THE GOSPEL DISTINGUISHED."

To the Editor of "The Truth Promoter."

Edinburgh, July, 1852.

MY DEAR FRIEND,—The following letter was sent to the Editor of the "*Christian News*" for insertion, but was declined, for reasons which I consider very inconclusive. Considering the almost unlimited liberty of expression allowed on "Election," "Predestination," and kindred topics, the Editor's aversion to admit the question, "*What is the Gospel?*" tends to confirm me in the views I have expressed in the letter. Presuming on your impartiality in conducting "*The Truth Promoter*," I take the liberty of requesting you to insert it, along with the correspondence to which it gave rise, inviting you or any of your correspondents to put it to the test of the "law and the testimony," feeling assured that truth, on whatever side it lies, can never be injured by free investigation.

I remain, yours faithfully,

J. C. Junr.

To the Editor of the "Christian News."

Edinburgh, 7th June, 1852.

DEAR SIR,—In the number of your paper for June, 3, I observe an article entitled "*LIFE OR DEATH—THE GOSPEL DISTINGUISHED*." The writer speaking of the Gospel, says, "There is one fact in that word, and but one work in all that God has done, the knowledge of which can give peace and safety to the soul of man. The statement of this ONE FACT is the GOSPEL." The one fact here referred to is stated to be (in substance) that a sacrifice has been offered by Jesus, and accepted by God, for the sins of every man. Now, while believing and rejoicing in this as a fact, it does not appear to me that the limiting of the gospel to this fact is in accordance with the teaching of Scripture. I am desirous of being put right, if wrong, and therefore take the liberty of shortly stating some of the reasons which lead me to

this conclusion. The first reason is that the subject-matter of the gospel consists partly of accomplished facts and partly of promises which have not yet become facts; whereas in the article alluded to, the gospel is stated to consist of a past event. The subject-matter of the gospel, when preached to Abraham in these words, "In thee shall all nations be blessed," Gal. iii. 8, was entirely future; and at this day, the blessedness of the nations through Abraham is as much a thing of the future as it was in the days of Abraham, although, in point of time, nearer its accomplishment.

2nd. Paul, in preaching the gospel, was brought before Agrippa, and distinctly brought out the future element of the gospel, when he said, "I stand and am judged for the hope of the promise made of God unto our fathers, &c."—Acts xxvi. 6. Paul was not judged for his belief in the past fulfilment of a promise, but for the hope of a promise the fulfilment of which was yet future.

3rd. The faith of the gospel is defined by Paul as having a distinct reference to the future—"Now, faith is the substance (or confidence, margin) of things hoped for, the evidence of things not seen." This definition of gospel faith, having for its object "things hoped for," appears to me to necessitate the idea of an element of the gospel which was then, and, of course, yet in the future.

4th. When Jesus went into the synagogue at Nazareth, it is testified that he opened the book and found it written—"The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor &c. And he began to say unto them, This day is this scripture fulfilled in your ears." And immediately after, he went to Capernaum, where the people "stayed him that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent."—Luke iv., 18, 42, 43. From these passages it appears to me, that being "anointed to preach the gospel" was capable of being expressed by the language, "I am sent to preach the kingdom of God." This appears to include something more than the one fact of sacrifice or propitiation. What was one of the results of this preaching of the gospel or kingdom of God? Luke testifies that, "Jesus added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return."—Luke xix. 11. His preaching seems thus to have

had a reference to Jerusalem, when it should "cease to be trodden down of the Gentiles, when the times of the Gentiles should be fulfilled."—Luke xxiv. 24. The effect of which was, that he being nigh to Jerusalem, the Jews expected that the kingdom of God should immediately appear, thus showing their slowness of heart to believe all that the prophets had spoken, viz., "the sufferings of Christ, as well as the glory that should follow"—Luke xxiv. 25. "Jesus sent the Apostles to preach the kingdom of God, and to heal the sick. And they went through the towns preaching the gospel and healing everywhere."—Luke ix. 2, 6.

After the day of Pentecost the Apostles preached the same gospel. "Philip went down to the city of Samaria, and preached Christ unto them. And when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."—Acts viii. 5, 12. When Paul was at Ephesus, "He 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. That Paul considered the kingdom of God and the gospel convertible terms, may be seen from Acts xx. 24, 25—"The ministry which I have received of the Lord Jesus to testify the gospel of the grace of God. And now, behold, I know that ye all among whom I have gone preaching the kingdom of God shall see my face no more." Also Acts xxviii. 23—"He expounded and testified the kingdom of God, persuading them concerning Jesus," &c.; verses 30, 31—"Paul dwelt two whole years in his own hired house.

Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." That the kingdom Paul thus preached constituted the future element of the gospel seems to me plain, from the passage (already quoted) in Luke xix. 11—"A certain nobleman went into a far country, to receive for himself a kingdom, and to return." verse 15—"When he was returned, having received the kingdom," &c., he proceeded to place his faithful servants over the cities, as a reward of their faithfulness. Compare this with Daniel vii. 13, 14, where the return of the Son of Man is predicted "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven. . . . And there was given him dominion, and glory, and a kingdom," &c.

It may be objected, that Paul's definition of the gospel in his epistle to the Corinthians, excludes this element of it. This is by no means the case. Paul there declares the gospel to be—"CHRIST died for our sins ac.

according to the Scriptures, and that he was buried &c."—1 Cor. xv. 4. What does Paul mean, when he says, "CHRIST died for our sins?" What Paul preached at Corinth, is summed up by the sacred historian Luke, in Acts xviii. 5 thus—"Paul testified to the Jews that Jesus was Christ." This was the point which the Jews denied. *They* knew at least in part the character which the Messiah of their prophets was to sustain. He is called by Gabriel in Dan. ix. 15 "Messiah the Prince." The Jewish high priests understood distinctly this part of his character when they said—"Let Christ, the king of Israel, descend now from the cross, that we may see and believe. Mark xv. 32. The approved confession of the guileless Nathanael is perhaps still more valuable—"Philip findeth Nathanael, and saith unto him, "We have found him of whom Moses in the law and the prophets did write.—Nathanael saith unto Jesus, Rabbi, thou art the Son of God, thou art the King of Israel." Jesus distinctly commended Nathanael in his reply in the next verse.—John i, 45, 49. The words of Paul would thus have been understood by Nathanael, Christ the King of Israel died for our sins &c. In this passage then the kingdom of God is not omitted.—It is a concise statement of the gospel which Paul preached, not only at Corinth, but at Ephesus, and wherever he proclaimed the glad tidings. Your inserting these remarks will oblige,

Sir, yours faithfully,

J. C. Junr.

Notice to Correspondents in "Christian News," of June 17.

J. C. J. has been perused. The writer, whose view he opposes, would quite readily admit that all good news connected with the dispensation of grace are of the gospel, but he was treating of the gospel which a sinner has to believe in order to his justification. Hence we think the article sent ill-judged and unnecessary.

To the Editor of the "Christian News."

Edinburgh, 18th June, 1852.

DEAR SIR,—I am sorry that you consider the article I sent you, ill-judged and unnecessary, and that because of a distinction which you make between what is "the gospel," and what is "of the gospel." The very reason for which I took the liberty of troubling you was, that there is no such distinction hinted at in the passages which I adduced. I humbly think, therefore, with all deference, that my remarks were well-judged and not unnecessary, especially as no reason has been given why such a distinction should be admitted. I therefore wish it to be under-

stood, that I employed the phrase, "the gospel," precisely as you define it, viz., that which a sinner has to believe in order to his justification—that gospel of which Paul declares "though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed"—that gospel of which the Messiah himself said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations;"—Matthew xxiv. 14—a consummation which Paul testified had been accomplished concerning the gospel he preached—"the word of the truth of the gospel which is come unto you, as it is in all the world"—"The gospel which ye have heard and which was preached to every creature which is under heaven." Col. i, 5, 6, 23. Should you still decline to insert the article for the above, or for any other reason, I have only to request you to take up the passages I adduced in it, stating in your own way my views of them, and what you consider their correct teaching. Having no other object in view, but what I give you full credit for, viz. the furtherance of truth, I trust you will do justice for the truth's sake.

I remain, yours faithfully,

J. C. Junr.

Notice to Correspondents in "Christian News," of June 24, in reply to above.

J. C. J.—We have perused his letter, and see no reason to alter our opinion already expressed. This only would we say, that no man who knows the gospel, in bringing it before a sinner, would deem it necessary to expound to him any or all the passages which J. C. J. quotes in his first letter; he would regard it as enough to put him in possession of the great master truth for the salvation of sinners, satisfied that this received, a way is immediately opened in his understanding and heart for the reception of all other gospel truths.

To the Editor of the "Christian News."

Edinburgh, 25th June, 1852.

DEAR SIR,—I have read in your notice to Correspondents, your answer to my letter of June 18, but so far from finding in it a reason for your decision, I find in it the best of all reasons why you should have inserted my first letter. The language you employ differs materially from that employed in the article entitled "*The gospel distinguished.*" In that article, one fact was singled out as "*the gospel,*" while you now distinctly class that one fact, among other gospel truths, as that truth which has first to be preached to a sinner. Your qualification of it as a master truth does not, in my view, materially

alter the case. It simply amounts to this, that an important fact connected with the gospel is *first* to be preached to sinners. This differs so much from the "*gospel distinguished*" that I will content myself with what is stated above, only adding, in taking leave of the subject, that considering the freedom of expression, which in matters "of the gospel" you allow in your paper, I am not a little disappointed that you seem to be so averse to that freedom when the question is—What is *the gospel*? Paul determined not to know anything among the Corinthians "save Jesus Christ and him crucified." Here is a distinction between the *person* and his *work*. Paul must make known Jesus Christ as the king of Israel, as well as the Priest and Prophet predicted by the prophets. Christ himself in preaching the kingdom of God, distinctly allowed its importance as part of the gospel, when he said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark x. 15.

I remain yours faithfully,
J. C. Junr.

There was no response to the above in the paper for 1st July.

FAITH THE PRIMARY PRINCIPLE.

"THE state and condition in which we enter into life have been so ordered and appointed, that infancy and childhood must needs be to all a perpetual exertion of faith. During the first years of life, we cannot do any thing, we cannot know any thing, we cannot learn any thing, not even to speak, except through faith. A child's soul lies in faith as in a nest. He is so fashioned, is brought into the world in such utter helplessness and dependence, that he cannot do otherwise than put faith in the wisdom and in the love of all around him, especially of his parents, who, in this respect chiefly, stand in the stead of God to him. . . . But every child that comes into the world is to be trained up not merely as an heir of time, but as an heir of eternity. He is to be trained to live a life of faith. . . . When we have learned to look at childhood in its true light, as a discipline and exercise of faith—when we have recognized the beneficence of the ordinance, that, during our first years, our souls should grow up wholly by breathing the air and, as it were, sucking the milk of faith, we see how rightly, in ages before men were dazzled by the glare of their own ingenuity, it was deemed the fundamental principle of a wholesome education to bring up children in full, strict, unquestioning obedience. For every act of obedience—if willing and ready, not the result of fear or of constraint—is an act of

faith, and that, too, in one of its higher manifestations; . . . whereas the practice (now far too prevalent) of refraining from requiring obedience of children, without, at the same time, explaining the reasons for requiring it, by depriving the obedience of its personal faith and confiding submission, deprives it in great measure of its worth as an habitual element of the character; while, by appealing to the child's own understanding as the supreme and qualified judge of what he is to do, it fosters that spirit of self-reliance which springs up too readily in every heart. . . . Perverse, too, and enervating, is the practice of coaxing or fondling a child into obedience—of winning obedience from love in its more superficial external workings, rather than as a duty, from faith. Let faith be the primary principle, and love will follow, and be dutiful and steadfast. . . . Still more noxious is another habit, which also is deplorably common, of bribing children into obedience. Many parents are content if they get the dead works of obedience performed anyhow, and will promise their children some plaything or dainty if they will only do as they are bid. Thereby, through a self-indulgent weakness, to spare themselves a little pain and trouble, they encourage stubbornness and reward disobedience. . . . Moreover, they do what in them lies to strengthen the child's carnal, sensual propensities. . . . They teach him that, even in doing his duty, he is not to do it for its own sake, but for the sake of some paltry outward gratification to be gained by it. They teach him that God's judgments are less to be desired than gold, and far less sweet than honey, and that in keeping them there is no reward comparable to an apple or a toy." This is well worthy of being pondered; it embodies much of the philosophy of teaching.—*From Hare's Victory of Faith.*

SPEAK AS THE ORACLES OF GOD.

"If any man speak let him speak as the oracles of God." PETER.

"Whoever attempts," says Dr. Witsius, "to discourse on the subject and design of the divine covenants by which eternal salvation is adjudged to man on certain conditions equally worthy of God and the rational creature, ought, above all things, to have a sacred and individual regard to the heavenly oracles, and neither through prejudice nor passion, internix any thing which he is not firmly persuaded is contained in the records which hold forth these covenants to the world. For, if Zalenous made it a condition to be observed by the contentious interpreters of his laws, that each party should

explain the meaning of the lawgiver in the assembly of the thousand with halters about their necks; and that what party soever should appear to wrest the sense of the law, should, in the presence of the thousand, end their lives by the halter they wore :*” and, if the Jews and Samaritans in Egypt, each disputing about their temple, were admitted to plead before the king and his courtiers, on the condition only, that the advocates of either party foiled in the dispute, should be punished with death :† certainly he must be in greater peril and liable to sorer destruction, who shall dare to pervert by rashly wresting the sacred mysteries of the divine covenants; our Lord himself openly declaring that *who-soever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.* ‡—*Economy*, p. 39.

“MINE EARS HAST THOU OPENED.”

“Mine ears hast thou opened or bored,” alluding to the custom used under the law, by which the willing servant was signified to be obliged, by his own consent or choice, to serve his master for ever. To this appointment the Son replied, “Lo, I come; I delight to do thy will, O my God; yea, thy law is within my heart. § To the same purpose the prophet says in the name of Messiah, “The Lord God hath opened mine ear, and I was not rebellious, neither turned away my back.” || The Messiah being in equality with the Father ¶ became his voluntary servant to undertake the work of redemption. He did it cheerfully. Hence, before it became incarnate, the wisdom of God says, “My delights were with the sons of men from the foundation of the world.” Thus, though a servant, he is a willing and cheerful one refusing to go free; ** and being co-equal with God, He is his *substitute and representative* in all things pertaining to man—that is, THE MEDIATOR.—*Editor*.

ANTICIPATED CONFLAGRATION OF ROME.

Dr. Cumming, in his “Apocalyptic Sketches,” and many other authors, have asserted, as their interpretation of some parts of the Apocalypse, that Rome will be destroyed by fire from Heaven, or swallowed up by earthquakes, or overwhelmed with destruction by volcanoes, as the visible punishment of the Almighty for its “Popery” and its crimes. I am unwilling to deduce any

argument of this kind from the prophecies which are unfulfilled; but I behold everywhere—in Rome, near Rome, and through the whole country of Italy, from Rome to Naples—the most astounding proofs not merely of the possibility, but of the exceeding probability, that the whole region of central Italy will one day suffer under such a catastrophe. The soil of Rome is tufa, of a volcanic origin; the smell of the sulphur, which we found to be most disagreeable, must be the result of volcanic subterranean action still going on. At Naples the boiling sulphur is seen bubbling near the surface of the earth. When I drew a stick along upon the ground, the sulphurous smoke followed the indentation; and it would never surprise me to hear of the utter destruction of the entire of Italy.—*Townsend's Journal of a Tour*.

CHILD SACRIFICES.

The abominable practice of sacrificing children to Moloch, the god of the Babylonians and of the ancient Hebrews, has lately received a curious illustration in the Babylonian cylinders published by the Syro-Egyptian Society. Among those cylinders one is found which contains a representation of a child with a chaplet round its head, and the hands tied behind, being led up to the Babylonian Saturn, who holds a sword in his right hand, while a female figure stands by in the act of supplication. The sign of Capricorn is in the Heavens above. In another a little figure is seated before Moloch—a female child, dressed very gaily, as if for presentation to the god; she has the right shoulder uncovered, and the hand on the same side is elevated, as if in the act of addressing earnestly or supplicating the god. The moon and a star are represented above. In a letter lately read before the same society from Dr. Grotefend, of Hanover, that learned Orientalist said he had deciphered an arrow-headed inscription in which Nebuchadnezzar is made to offer his son to be burnt to death, in order to ward off the affliction of Babylon, something similar to what we read of the King of Moab—“Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt offering upon the wall.” (2 Kings, iii. 27.

We should do our utmost to encourage the beautiful for the useful encourages itself—*Goethe*.

Critics are not the legislators, but the judges and police of literature. They do not make laws—they interpret and try to enforce them.—*Edinburgh Review*.

* Polybius B. 12 c. 7.

† Josephus Antiq. B. 13 c. 6.

‡ Matt. v. 19.

§ Ps. xl. 6, 8.

|| Phil. ii. 6—11.

¶ Isaih. 4, 5.

** Deut. xv. 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, 1853.

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MOSES AND THE PROPHET LIKE UNTO HIM.

MOSES was the great-great grandson of Jacob in the line of Levi, Kohath, and Amram. He was born in Egypt in the year of the world 2383, which, according to our computation published in Elpis Israel, was 727 years after the Flood, and 350 years after the confirmation of the promise of Canaan to Abraham and his Seed for an everlasting possession. He was named *Moses* by Pharaoh's daughter, importing that he was *saved out of the water*. We do not propose here to compile a history of this, the greatest man of his time, and of the sixteen centuries and a half which succeeded the passage of the Red Sea. It cannot be better related than it is in the admirable writings current in his name. Our object is to call attention to him as *a representative man*—a man representing or typifying another man, even "the Man Christ Jesus."

The history of Moses is representative from his flight into the country of Midian, Arabia Petrea south of Mount Sinai, to his decease when the Lord hid him from his nation. There was a likeness, indeed, between Moses and Jesus in their infancy; for while the life of Moses was jeopardized by the decree of Pharaoh, Jesus was also endangered by the mandate of Herod against Rachel's children of two years old and under. But Jehovah preserved them; and thus were they cast upon Him from their birth, and kept in safety, or "made to hope" upon their mothers' breasts.* There was a resemblance also in the high qualifications and faithful self denial of these two personages in their manhood. "Moses was learned in all the wisdom of the Egyptians, and was mighty in words, and deeds." This was previous to his attaining the age of forty years. To this

time, though the adopted grandson of Pharaoh, and heir apparent of the Egyptian throne, and surrounded by the licentious notables of its court, where the God of Abraham was unknown, Moses was a man of faith—a learned, mighty, and faithful man, who might have worn the crown of the greatest monarchy of the age, with all its treasures, but he renounced them all, and became a fugitive, and companion of oppressed bondmen, that he might share in the kingdom to be established under Abraham's Seed in the adjoining country of the Canaanites.* Jesus, too, was the most learned and the wisest man of that or any other age before or since. He was wise and learned by divine intuition; † and in the language of Cleopas, "was a prophet mighty in deed and word before God and all the people." ‡ His political self-denial was as conspicuous as that of Moses. Thrice he refused dominion and a crown at the hand of any power inferior to God.§ "All these tetrarchal kingdoms of the land," said their possessor, "will I give to thee, if thou wilt do homage for them to me;" but on such terms he rejected them. He knew that all upon Israel's land was His, and the world in its widest sense beside. A then present possession would have saved him much suffering, and have exalted him at once to honor and glory. But he knew that to receive even his own at the hand of the enemy would be to forswear the supremacy of Jehovah, and to become Satan's king instead of God's. "Thou shalt do homage to the Lord thy God, and him only shalt thou serve." These were the words of Moses to which he had respect as the words of Jehovah. He knew that to receive the kingdom, glory and dominion of the world from any other power than God would be to descend

* Matt. ii. 13-18; Ps. xxii. 9, 10.

* Heb. xi. 24-26.

† Luke xxiv. 19.

‡ John vii. 16-17.

§ Luke iv. 5-8; Jno. vi. 15.

from the high position of the predestined representative of the Divine Majesty upon the earth for ever, to the degradation of a mere equality with Cæsar, and the world-rulers of the age. Yea, like Moses, "he had respect unto the recompense of the reward;" and "for the joy that was set before him" he refused to let the people make him king, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." The "kingdom is not from hence."* It can only be received with eternal honor and glory from thence; that is, from God, not from Satan nor the people. Moses and Jesus understood this well; therefore Moses forsook Egypt, and Jesus forsook Palestine, that they might receive the royalty from God at the appointed time.

Thus far the resemblance between Moses and Jesus is complete. Cradled in peril, saved of God, and hopeful of the same promise, they were men of renown in word and deed, whose faith was "made perfect" by their works after the example of their father Abraham, † leaving behind them illustrious exemplifications of the truth, that the enjoyment of the pleasures of sin for a season is incompatible and fatal to an inheritance of the kingdom of God. But here the present similitude between them is suspended. Moses and Jesus were indeed the rejected of the nation, as is already implied in the allusion to their departure from their people, the one into Midian, where he met with God, in the bush; and the other to a far country, where he is still in the presence of Him whose glory illumined the rocky Arabia: but as yet, unlike the case of Moses, Jehovah has not yet sent Jesus from "*holy ground*," shining with unapproachable light, to be a ruler and a deliverer, to bring the tribes of Israel out of the land of the enemy, even those tribes which said unto him, "Who made thee a ruler and a judge? Away with such a fellow; we will not have him to reign over us!" But Moses, whom they refused, they afterwards received as their commander, legislator, and king. They placed themselves under him as Jehovah's representative, through whom the nation should obtain political independence and organization, and by whom it should be put into possession of a country, even of that country from which their fathers came before they migrated into Egypt, and which was promised to Abraham and his Seed for an everlasting possession. ‡ This was an acceptance of Moses which finds no counterpart in the annals of Israel and the history

of Jesus. They have refused him as they refused Moses, but a like acceptance of him is yet to come.

From the accession of Moses to the leadership of the Twelve Tribes of Israel, his history is that of the nation also. He is no longer to be contemplated as an individual isolated from his people; but as a prophet,* a mediator, † a lawgiver, a man of war, ‡ and a king. § These were his relations to Israel from his *second appearing* in their midst to the end of his career. He was a mediator-prophet, a lawgiving-prophet, a warrior-prophet, and a royal-prophet. He was not simply a man through whom God spoke to the tribes of Israel as he spoke to them through Ezekiel—a man whose functions were restricted to the utterance of the divine purpose; but a man who was not only to speak but to execute the will of Jehovah, whose servant he was.

Now the reader will see by consulting the references below that Moses was precisely the kind of prophet we have indicated. During his administration of the national affairs, Jehovah spoke by him alone. At the commencement of his career, before he was accepted by the nation, he was sent to the people as a prophet-preacher, announcing that the time had arrived to redeem Israel from the power of them that hated them, and to establish the kingdom of God in the promised land—that glorious kingdom of which they were to be the priestly and holy nation. || This proclamation of "the Everlasting Gospel" they believed for a while; and in consequence placed themselves at the disposal of Moses, that they might obtain its promises at his hand. "The gospel," says Paul, "was preached unto them;" that is, by Moses: but it did not profit that generation, because their faith failed them. They had faith enough to escape from Egypt, but they had not faith enough to enable them to enter the promised country, and to possess it Mosaiically; much less faith had they to obtain a right to it everlastingly, under the covenant which provides for the priesthood and royalty of Christ. But, as is well known, the character of gospel-preacher was merged into that of the prophet-judge of Egypt, and the warrior-prophet of Israel; for Moses, having preached salvation to the tribes, executed judgment upon their oppressors, and by the hand of Jehovah his strength gave the nation baptism into himself in the cloud and in the sea, as its sovereign under God. Henceforth, Moses was every thing to the Twelve Tribes. Having once heard Jeho-

* Deut. xxxiv. 10.

† Exod. xxiv. 2; Deut. v. 5; Gal. iii. 19.

‡ Exod. xiv. 25-27; Numb. xxi. 34.

§ Deut. xxxiii. 5.

|| Exod. xix. 5, 6.

* Jno. xviii. 36.

† James ii. 22.

‡ Gen. xii. 1-3; xiii. 14-17; xv. 7, 8, 18-21; xvii. 5, 6.

vah's voice thundering forth the Decalogue from Sinai's cloud-capped, burning, and trembling mountain, he granted the petition of their terror-stricken hearts, that henceforth he would speak to them only through his servant Moses, lest they should die. Jehovah spoke to Moses in their hearing thus that they might *believe him for ever*;* for if they should believe Moses, they would not fail to believe in him of whom he was afterwards to write. As Moses was to Aaron, so he was to all Israel "in the place of God." He gave them the bread of heaven to eat, and water out of the flinty rock to drink, and clad them with raiment that waxed not old upon them. What a prophet-king was this! Truly the father of his people, who sustained them in life with food and raiment, and taught them wisdom from above. What nation ever had such a king as Moses? and what were David and Solomon to Israel after him? As the servant of Jehovah, he gave the nation an existence, ushering it into being, amid storm and fury, and the ruin of a mighty host, from the depths of the sea; he sustained it from the stores of heaven for forty years; beat down their enemies, and trampled them as the mire of the streets; gave them a holy, just, and good, but inexorable law; and brought them to the verge of Canaan's land, a well trained and disciplined nation, fit and prepared to take possession of it under the conduct of a successor worthy of himself. He was Jehovah's servant. "faithful in all his house, for a testimony," or representation, "of those things which were to be spoken after." He was the greatest character the world has known, with one exception. The world's great ones are not to be named in the same breath. Moses! What meekness, disinterestedness, faithfulness, self-denial, wisdom, knowledge, power, honor, glory, and exaltation, doth that name represent! A man that was dead and is alive again,† and lives forevermore; yet though living still in hope, "not having received the promise," but waiting for it, that all who believe may be glorified together in the kingdom of God restored again to Israel.

Dost thou not, O thoughtful reader of the living oracles, recognize in the foregoing sketch the Moses of the Pentateuch? Yea, verily, it is a true portrait of the original in outline, left unfinished in detail, that thou mayest fill in the lights and shadows of the picture at thy convenience. Study Moses, and see if he was not *the kind of prophet* herein described. Do you think you would have a true conception of his prophetic character, if you knew no more of Moses than

as a preacher of the gospel to Israel before he visited the court of Pharaoh? No, indeed. You must know the whole written history of the man, to be able to say, "I know the prophet Moses;" for Moses was a prophet to the end of his career. You cannot separate his prophetic office from his mediatorship, or his legislative, or regal functions. His code is a great symbolic as well as verbal representation of the truth—a speaking prophecy to the eyes and ears of his nation, and to all others who comprehend it. You must contemplate him in the entirety of his mission; you must view him as a whole, and then, and not till then, will you be able to say if Ezekiel or any other prophet be, "*a prophet like unto him*."

Moses, the prophet thus fully manifested in Israel, was a representative man. This is evident from the following passage in his writings. Addressing the Twelve Tribes he says, "Jehovah thy God shall raise up unto thee a *Prophet* from the midst of thee of thy brethren, *LIKE UNTO ME*; unto Him ye shall hearken; according to all that thou desirest of Jehovah thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, that I die not. And Jehovah said unto me, they have well spoken what they have spoken. I will raise them up a Prophet of their brethren, *like unto thee*, and will put my words into his mouth; and He shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him."* This passage attests the truth of what we have said. It plainly and explicitly declares that the prophet Moses was typical of a future prophet who was to appear in Israel. In other words, that *this future prophet was to be like Moses*. Now, beloved reader, suppose you and I had been living at the time Jehovah spoke these words by his servant Moses, with whose extraordinary history, which was national, we were quite familiar, what should we have expected would be the mission of *the prophet to come*? I say, "the mission;" for it is the mission that supplies the characteristics of the prophet by which his resemblance to Moses can be determined. Should we not expect the Moses-like prophet to preach the everlasting gospel to the Tribes of Israel; to overthrow their oppressors; to baptize the nation into himself as their deliverer by its passage through the sea; to stand between them and Jehovah to speak to them all that He should command him; to give them a law;

* Exod. xix. 9.

† Matt. xvii. 3.

* Deut. xviii. 15-19.

to build a temple in their midst; to organize the nation; and to fit and prepare it for entrance into the land of Israel, under the covenant of an everlasting possession, which is the nation's hope? Should we not expect a prophet whose mission should be to accomplish something like this? Should we not expect him to perform these things in the midst of the Twelve Tribes after the manner of Moses? Certainly we should.

This Moses-like prophet was expected for sixteen centuries and a half. During all that long period, though many prophets appeared in Israel, not one of them was accepted as the one like unto Moses. None of them claimed to be like him, not even Elijah. Yet why should he not, if a great miracle working prophet were the sum of the similitude to Moses? At length Jesus came, "a prophet mighty in deed and word before God and all the people;" and some of them said, "We have found Him of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth, the son of Joseph;" while others said, "This is of a truth that prophet that should come into the world;" and as the result of their conviction meditated the taking of him by force and making him a king.* This shows what sort of a Moses-like prophet the people expected, to wit, a prophet-king; hence Nathanael, when he saw the man announced by Philip as the prophet foretold by Moses, recognized him as Son of God, and *Israel's king*.

Zacharias, the father of John, thus defines the mission of the prophet-king; "Jehovah hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been from the beginning of the age: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant—the oath which he sware to our father Abraham, that he would grant unto us, that being delivered out of the hand of our enemies we might serve him without fear, in holiness and righteousness before him, all the days of our life." These are the ideas imparted to Zacharias by the Holy Spirit with which he was filled. They define the work to be accomplished by the Moses-like prophet, who is styled "*a Horn of Salvation for Israel*." This is just the sort of prophet Moses was. He was a Horn or power through whom Jehovah saved the tribes from Egypt. Moses was raised up in the house of Levi, but the Horn or power like unto Moses was raised up in the house of David. His mission was as stated. It was Mosaic: *first*, to deliver

Israel from their oppressors; and *secondly* to perform the good thing promised to their fathers in the holy covenant, and confirmed by an oath to Abraham. The work which Moses performed was but the earnest of that to be executed by the Moses-like prophet. Moses delivered Israel, but the deliverance was not the *everlasting* salvation of the nation. They fell under the power of their adversaries again, and their condition has become worse than Egyptian. In the days of Jesus ten-twelfths of the nation were outcasts among the nations beyond Parthia; and the other two, though still occupants of the land, were oppressed by the Roman power. The Holy Spirit in Zacharias taught them to expect that the child about to be born would complete the work that Moses had begun in saving the Twelve Tribes with an everlasting deliverance, so that they "might serve Jehovah without fear in holiness and righteousness before him all the days of their life."

The mercy promised to Israel's fathers is the execution of judgment and righteousness in the land of Israel by the Branch of righteousness which was to grow up to David.* In perfecting this work, the Holy Covenant confirmed by an oath to Abraham would find its manifestation in the kingdom of God restored again to Israel. The tabernacle of David which is fallen down, and whose ruins are trampled under foot, will then have been built again as in the days of old.† This work accomplished, and the Restorer will stand in the midst of Israel as the Moses-like prophet in full manifestation. His resemblance to Moses must be based on the historical representation of that distinguished man as the prophet-sovereign of the Twelve Tribes. No account is taken of Moses in the history during his forty years' absence from Israel further than that he was a keeper of sheep in an obscure country. Figuratively speaking, this is the employment of his antitype. He is superintending the affairs of his "little flock" in this nether wilderness—making reconciliation for his household—until the time shall arrive to leave "holy ground," where the glory of the God of Israel shines upon him. But in this there is no similitude between him and Moses as a prophet in Israel. The Moses-like prophet must be present in Israel's midst, surrounded by the Twelve Tribes, and discharging the duties which it is the function of a High Priest, or mediator, lawgiver, king, and commander, to perform. Of the mission of Moses' antitype we shall speak more at large elsewhere; suffice it to say here, that Zacharias testifies that it is *to save Israel*

* Jno. vi. 14, 15.

* Jer. xxxiii. 14, 16. † Acts xv. 16; Amos ix. 11.

from their enemies and all that hate them; and to convert what Jehovah promised to Abraham into an accomplished fact. The Holy Spirit testifies, I say, that the babe of Bethlehem was the Horn provided in David's house to perform this work, which is as political, national and warlike a mission as that of Moses. When this goodly child attained to manhood did he save Israel from all, or even any of those that hated them? Did he not on the contrary strengthen those very enemies, and send them against them to slay them, to burn up their city, and scatter them abroad? O, but we hear some word-corrupting mystic of world-wide celebrity "piously" observing, that their real enemies that hated them were their sins and the devil, not sinners; and that when the Jews "confessed the Lord," and "obtained a hope," or "got religion," or were "baptized for the redemption of sins," they were "the saved;" and consequently "saved from their enemies and all that hated them," in the spiritual sense of the words! We pray for patience when we hear such stupid nonsense. The spiritual sense of the words is the obvious sense, which is in strict accordance with the grammatical or literal. "The Lord added to the church daily," not *the saved*, but "*tous sozomenous*," the present participle passive, "*the being saved*"*—persons, the subjects of a salvation which begins with the remission of their past sins, and is perfected when, having been raised from the dead, they inherit for ever "the kingdom restored again to Israel" at their national reconciliation with Jehovah, and deliverance from their enemies, and the power of all that hate them. Hence Paul says, "*we are saved by the hope*,"† if we be not moved away from it,‡ but keep in memory what he preached.§ But granting that salvation is complete at baptism, in some sense, the baptized of Israel were certainly not saved from *all that hated them*, which is the salvation under Jesus the words of Zacharias call for. The opposite is true; for those that hated them prevailed against the saved, delivering them over to torture and death, as they have prevailed against them to this day, and will prevail against them till the Ancient of Days come, and the saints possess the kingdom, and dominion, and the greatness of the kingdom for ever under the whole heaven,|| *not above it*. Seeing, then, that Israel is not saved, but continue "a people scattered and peeled—a nation meted out and trodden under foot, whose land invading armies have spoiled;" that there is no king in Israel executing judgment and

righteousness in their land; and that the holy covenant sworn to Abraham *has only been dedicated with the precious blood of his Seed*, and beyond this no more performed than in the days of Moses; the conclusion is inevitable, that *the Lord Jesus has not yet accomplished his mission, and that he has not yet appeared as a prophet like unto Moses*.

Now because this conclusion is true, and cannot be refuted, the Jews of our time refuse to confess Jesus as their ruler and judge; "whose goings forth have been from of old, from everlasting."* Gentile theologians rightly affirm, that He is the prophet of whom Moses wrote; but they do not affirm the truth in maintaining that in his appearing He resembled, or was "*like unto*" him. So long as they occupy this ground the conversion of Jews by them to any respectable extent is impossible. "The testimony of Jesus is the spirit of the prophecy"—the testimony of the prophecy is the spirit which testifies of Jesus.† This spirit-testimony defines the mission of Christ which the apostolic history plainly demonstrates was performed by Jesus to a very limited extent; and they who affirm it was fully accomplished, aver what they cannot prove; and convict themselves of profound ignorance of the spirit-word, and exclude themselves also from that worthy company styled "the brethren of John having the testimony of Jesus." Instead of giving "death-blows to Jewish infidelity," they are stumbling-blocks in the way of Jewish acceptance of Jesus as the prophet like unto Moses, whom Jehovah promised to raise up in the midst of Israel. "Admitting," say the Jews, "that all affirmed of Jesus in the New Testament narratives be true, proving him to be a true man and no impostor, still he is manifestly from that account not the Messiah promised in Moses and the prophets, if, as Gentile philosophers teach, *he is to appear no more upon earth, and to do no more for the Twelve Tribes of Israel, as such, than feeding a few thousands at two meals, and healing the diseases of a few sick Jews, as reported of him*." This is an impregnable position, well fortified by the testimony of God. The New Testament history proves Jesus to have been Son of God, a great prophet, mighty in deed, Son of David raised from the dead and translated from the earth; but, deny that he is to appear in Palestine again and to reign there in the midst of the Twelve Tribes of Israel on David's throne, wearing the crowns of all earth's kingdoms—deny this, and prove that he is to remain for ever where he is, and you deny that Jesus is the Christ, the prophet

* Acts ii. 47.

† Rom. viii. 24.

‡ Col. i. 22, 23.

§ 1 Cor. xv. 1, 2.

|| Dan. vii. 18, 21, 22, 27.

* Mic. v. 1, 2.

† Rev. xix. 10; Jno. xv. 26; xvi. 13, 14; vi. 63; 1 Jno. ii. 27.

like unto Moses, concerning whom Jehovah hath testified in his word since the foundation of the world was laid.

On the other hand, that our Jewish friends may not boast themselves against Jesus, however justly they can exult over his pretended friends, which we admit they have ample grounds to do, we remark that if any prophet should appear among them, and re-establish them in Palestine, and make them a great nation, rebuilding the temple and restoring the law, and reigning over them in Jerusalem; yet he would not be the person of whom Moses in the law and the prophets did write, if he had not previously been the subject of all the New Testament narratives concerning Jesus. He might be Moses, or Elijah; but the Messiah of whom Moses wrote, impossible. Such a king could not maintain them in everlasting possession of their land; he could not give them rain from heaven and fertility of soil; he could not blot out their transgressions as a thick cloud; neither could he bestow upon any of them eternal life, &c.; in brief, he could not perform the oath sworn to Abraham by God, that "they might serve him without fear, in holiness and righteousness before Him, all the days of their life"—as a nation to die no more by the hand of hating Gentile tyrants; and as individuals under their own vines and fig-trees, none daring to make them afraid. Jesus, the great power of God, alone can accomplish this. It is the great work for which he has been prepared—a preparedness to which he has attained through suffering into obedience and perfection. Moses suffered affliction before he was exalted to the throne of Israel. He was an abscondant homicide keeping sheep in the desert—a fugitive from his people before he exchanged his crook for the sceptre of Jehshurun's king. This is Jehovah's rule—*probation before exaltation*. Israel's Messiah cannot be exempt from this law—a principle working out its results to this day in the experience of all who with him are "the heirs of God."

Gentile philosophy denies the reappearance of Jesus in Palestine to build again or restore the kingdom and throne of Israel. Against all this philosophy we proclaim implacable and unending war. It is the philosophy of rantized and baptized infidelity, miscalled "religion." It blasphemous God, destroys the Messiahship of Jesus, nullifies the gospel, falsifies the prophets, stultifies the apostles, and makes men infidels; all of which we are prepared to prove at a moment's notice. The cause of this universal corruption with all its fruits is *ignorance of the sure prophetic word*. Talk of philological theologians being great and wise who are

ignorant of the prophets! Great and wise men, and yet ignorant of the foundation of the faith they pretend to preach! Ridiculous. Persevere a little longer, ye wise, in the deeds of your fathers; a few more brief years and your wisdom will become foolishness, and he that is coming will come and take you captive in your own craftiness. It will be ours to harass you as we best can as the "enemies of all righteousness, who cease not to pervert the right ways of the Lord." EDITOR.

REPENTANCE WITHOUT SACRIFICE INSUFFICIENT FOR REMISSION OF SINS.

Without shedding of blood is no remission.—PAUL.

SOME modern writers, as well as founders of religious denominations, have boldly asserted that "sacrifices were never required to procure the pardon of sin, and that repentance alone is always sufficient." This opinion has been well refuted by the "Rev" J. Oxlee, an accomplished Hebrew scholar, in his fourth letter to S. M., a Jewish correspondent in the Jewish Repository, vol. 2, page 462. The following are his remarks in regard to the unscriptural assertion alluded to:

"SIR,—The next erroneous statement on which I beg to animadvert, in your objections to the Messiahship of Jesus, is to the following effect: 'For, say you, according to our (the modern Jewish) faith, a strict and due observance of the Decalogue and precepts, as ordained by the Almighty in the law he gave to his chosen people, the Jews, is the only intermediate medium, or mediator, that they require to insure their salvation in the future state; and they offer in proof thereof how great a sinner king David was, and yet *sincere repentance* was the only mediating medium that procured him the Almighty's forgiveness; for, as Jews, they would deem it to imply mutability in the Supreme, were they to entertain any belief that sincere contrition and repentance does now require a mediator to render it acceptable to the Almighty. Such are the opinions of the Jews on this head, and such are mine.'—*S. M's Letter, Jewish Rep., Vol. 2, pp. 148, 285.*

"Though the doctrine here inculcated," says Mr. Oxlee, "is somewhat confusedly expressed, the meaning I take to be that, with the Jews, a perfect conformity to the law of Moses will ensure his salvation in the next world; and that, for every violation of the Divine precepts, whereby eternal life should seem to have been forfeited, no other atonement or expiation either now is, or ever

was required by the Almighty, than sincere repentance; for the proof of which an allusion is made to the pardon which king David obtained in the affair of Bathsheba. There is not, perhaps, a question of more vital importance to mankind, nor one which requires a higher degree of learning and candor, in order to a right and successful discussion of it, than the manner in which, most agreeably to the will of God, expiation is to be made for sin and transgression. That the Jews of the *present age* uniformly inculcate, that for every species of sin and transgression, sincere repentance and contrition are a full and satisfactory atonement, I readily grant; but that this notion is repugnant to the analogy of the faith, to the patriarchal and Mosaical institutions, to the express testimonies of Scriptures, to the positions of the Talmud, as well as the assertions of several of the most celebrated writers of the Jewish church, I will endeavor to establish on the most unexceptionable evidence.

“Before I proceed, however, to the general question, I shall invalidate the only apparent proof which you have been able to allege, of contrition and repentance being clearly accepted by God, without the intervention of sacrifice, as an atonement for sin. The pardon to which reference is made in the case of king David, though you have not expressly declared it, is, doubtless, in the matter of Bathsheba, as that is the only instance in which he deviates so far from inculpability of conduct.

“The circumstance is thus recorded in our English version: ‘And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, the Lord also hath put away thy sin: thou shalt not die.’ 2 Sam. xii. 13. That part of the *pasuk* which relates to the pardon is thus expounded by R. Isaac Abarbinel: ‘But with respect to the answer of Nathan, who says, “The Lord also hath put away thy sin: thou shalt not die,”—I think, that, as David had said: “I have sinned against the Lord”—meaning that the sin had reference to Jehovah himself, and that in his hands were atonement and forgiveness—so Nathan rejoined, true it is that every thing is in the hand of the Lord; and because mercy and forgiveness are in his hand, he hath put away thy sin, so that thou shalt not die. And this he said, because that, when David heard the parable from the mouth of the prophet, he exclaimed, as the Lord liveth, this man is guilty of death; but the Lord, in decreeing concerning thee, hath put away thy sin, so that thou shalt not die; for he hath not decreed against thyself that thou shouldst die, but only against thy sons and

thy wives; and this he hath done, because all things are from him, and through him; and because he hath a tenderness for thee before the decree. The words, therefore, of the text, “The Lord also hath put away thy sin,” are *not* to be expounded as *consequent* on the confession, but as *antecedent* to this, and as taking place at the time of the decree, when death was not awarded him, because the Lord had a tender regard for him. Indeed, it is evident that the *confession* and *repentance* of David did *not* remove those punishments which had been awarded against him; though, by virtue of his repentance, his iniquities were expiated, and he was rescued from the hands of Absalom, and returned to his kingdom.’ *Com. in Loc.*

“Now, if any deference is to be paid to the authority of Abarbinel, the pardon which David obtained by the mouth of the prophet was not in consideration of his sorrow and repentance, but of that exuberant kindness which he had shown him from God; for, though the same author hath subjoined, that, by virtue of this repentance, his iniquities were forgiven him, it can only be meant that the blood of atonement was thereby rendered efficacious to the purgation of his guilt; as he lived under the Mosaic economy, and availed himself of that great day of atonement, of which the Jew, ever since the destruction of the temple, has been wholly deprived.

“There is not, indeed, in the whole volume of Scripture any evidence, either direct or indirect, that remission of sins was, under any age of the world, to be obtained by contrition and repentance. During the patriarchal dispensation, we read of sacrifices having been offered for the purpose, as is reasonably supposed, of appeasing the wrath of God, and of conciliating his favor; [of amiability with Him, and of continuance in His grace.—*Editor.*] but nowhere do we read that the efficacy of repentance was such as to be a substitute for sacrifice. In the Mosaic dispensation there was no atonement without the shedding of blood; on the contrary, it was by virtue of his oblation only, and not by his sorrow and contrition, that the pardon of the culprit was obtained, and his guilt obliterated. Nor have the prophets affirmed any thing to the prejudice of this doctrine. Their frequent calls to repentance are not to be understood of mere invitations to the people to reflect on their ways, and to be sorry for what was past; but as strenuous exhortations to the strict and punctual discharge of the ritual, as well as of the moral precepts; a considerable part of which consisted in the due and regular performance of sacrifice for sin and transgression. R. Saul Ben R. Arjeleb

has attested the truth of this position in more places than one. These are his words: 'for it is evident there is no atonement except by blood.' *Binyan Ariel, Fol. 30.* Again, in another preceding column of the same work: 'there is no ground of atonement except by blood.' Thus we find the Jew and the Christian maintaining the same language, that by sacrifice only, and nothing else, can sin be canceled and guilt obliterated.

"Indeed, that repentance is no ground of atonement, though highly pleasing to God, in our fallen and sinful condition, and even necessary to the right performance of every sacrifice, is demonstrable on the authority of the Talmud, which inculcates, that for all transgressions, not legally expiated by instant sacrifice, the culprit, however intense or sincere his repentance might be, could obtain no pardon till the great day of atonement; that, for certain sins of a flagrant complexion, it was wholly unavailable; and that, for others, of a trivial nature, it was absolutely unnecessary. For every violation of the Divine law, and for all sins whatever committed against God, the victims slain on the great day of atonement, together with the emissary goat, made a full and sufficient expiation of themselves, except in one or two cases, in which it would have been highly presumptuous on the part of the offender to expect any atonement, without the most unfeigned repentance accompanying the expiation; and in matters of wrong between one man and another, where, to render the atonement of any avail, restitution and satisfaction were first to be made.

"That this is a correct statement of the manner in which remission of sins was obtained under the Mosaic dispensation, is apparent from the Mishna, *Masecheth Shebnoth, Perek I.* 'Moreover, for the wilful defiling of the sanctuary and its holy things, the goat which was disposed of within, and the day of atonement, made expiation; but for the other transgressions detailed in the law, whether light or heavy; whether committed in wantonness or in ignorance; whether with the knowledge of the thing eaten, or without the knowledge of it; whether against an affirmative or negative precept; whether amounting to the penalty of excision, or of death, inflicted by the Sanhedrim; the emissary goat makes expiation.'

"In this place there is no mention of the repentance of the culprit as a condition of the atonement being accepted, much less, according to the Jews of the present age, is its efficacy asserted to be of such avail as to procure for the offender the remission of his guilt, without the medium of a sacrifice. Seeing, then, that for several gross sins re-

pentance is denied to be of any avail; that, for others of a less enormous complexion, it is not thought necessary; and that, even in those few cases where it cannot be dispensed with, it sustains not the character of an atoning medium, but is merely the condition on which the expiatory sacrifice becomes efficacious; I am authorized," (saith Mr. Oxlee,) "to contend, that the modern Jewish doctrine of repentance being self-sufficient for the expiation of all sin and transgression, is at variance with the Scriptures as well as with the Talmud; and has every appearance of having been dictated by the exigency of the circumstances in which the Jew is now placed, without any regard whatever to the real principles of Judaism. I cannot, therefore, but come to a very opposite conclusion with yourself on this important point: that it would imply mutability in the Supreme Being, were the Jews to expect that the most sincere contrition and repentance could now procure for them, whilst languishing under a state of punishment, the remission of their sins; when they could not obtain it on such easy terms whilst living in their own land, and enjoying the privileges of the Mosaic dispensation."

THE LABOR OF THE YEAR.

The editor of this periodical has been asked, "Why do you not give your readers some account of your journeyings to and fro, and labors in the gospel?"—to which he has replied, that these journeyings and labors have hitherto left him no leisure to narrate them. He has now, however, at length arrived at the hibernating point, beyond which they are not likely to extend—a point of time on his annual career, whence it becomes necessary diligently to "drive the quill," until the sun shall enter Gemini, in order to lay up in store sufficient surplus manuscript to keep the printers at work upon the Herald during his "runnings to and fro," to diffuse a knowledge of the truth among the people.

Since my removal to New-York, I have had no leisure. From December till June, of this year, I discoursed some sixty times to congregations in this city, assembling at Chelsea Hall, and Convention Hall. On arriving here, I found some seven or eight meetings in a private house, for their own edification and comfort: but doing nothing in the way of "sounding out the Word of the Lord." Not that they were devoid of the disposition to do so; but from various circumstances, Providence had not favored them hitherto with the ability.

In our first number of this volume, p. 18,

I have related how we endeavored to interest the people of this great Nineveh in Israel's Hope. In our third number, I had to report, that the liberty granted to the Gentiles was converted into licentiousness, in their coming not to ascertain the sense of Scripture, but to speechify their own nonsense. They seemed unable to discern that Chelsea Hall was not rented to afford scope for every one afflicted with the very troublesome phrenal affection, *cacoethes loquendi*, to vex and mortify the sober minded with the thinkings of their untutored minds; but for an inquiry, or search into the system of truth revealed of God in his holy writings, which they who occupied the Hall were prepared to testify and prove. "Be swift to hear, and slow to speak," is an apostolic rule much to be respected. James exhorted his brethren to observe it, and advised them not to become "teachers" *διδασκαλοι* because their condemnation would be the greater. How much more necessary is it in these times of ignorance that his counsel should be received! Foolish talking is one of the greatest hindrances to the truth in modern times. People who know little or nothing about it, are generally the most forward in delivering themselves concerning it. They rejoice in the sound of their own voices, and imagine all the time that they are rejoicing in the truth. They desire to be teachers, not perceiving that they have need "that one teach them what be the first principles of the oracles of God." Such pretenders are not only troublesome, but injurious to the best of causes, which suffers more from injudicious and unenlightened advocates than from none. The apostle indeed says, "Despise not prophesyings," and that "all may prophesy;" but then it is necessary that the things delivered be "prophesyings," and the "all" be competent to do it. Prophecy is speaking scripturally to the edification, and exhortation, and comfort of scripturally discerning men. A man that cannot do this must be content to learn, and confine himself to the inquiry "What is truth?"

Having got rid of this obstacle, we proceeded in the work of "declaring the testimony of God" in the midst of difficulties unnecessarily created by misdirected zeal. Still several were added to the professed adherents of the gospel of the kingdom, and the church began to assume numerical respectability, amounting, I believe, to over thirty members. It was thought that removal to a more eligible hall would be expedient. The suggestion was adopted, and our meetings were forthwith transferred to Convention Hall. We commenced operations there in May, and for the information of the

people issued a placard of which the following is a copy:—

REPUBLICANS HEAR YE!
AN ISRAELITISH KINGDOM,
Is to be established ere long in the
HOLY LAND;

That is, at the crisis of the overthrow of the
now rising

RUSSO-ASSYRIAN EMPIRE:

And furthermore,

To this kingdom of the Twelve Tribes restored to Palestine there will be attached

DOMINION OVER ALL NATIONS,

Whose allegiance will then have been transferred from all

EXISTING GOVERNMENTS,

To the equitable and glorious sceptre of their invincible conqueror,

"JESUS OF NAZARETH, THE KING OF THE JEWS."

☞ *The things concerning this kingdom constitute the only gospel set forth in the Bible, and are expounded and testified out of the Scriptures for the information of ingenious Jews and Gentiles, at Convention Hall, 175 Wooster-street.*

PROOF.

Dan. ii. 44; vii. 14, 18, 22, 27; *Psalms*, ii. 6-9; xlv. 2-7; 1 *Chron.* xvii. 11-14, 22; xxviii. 5; xxix. 23; *Jer.* xxxiii. 14-18; iii. 17, 18; xvi. 19; *Isai.* ii. 2-4; ix. 6, 7; xi. 10; xxiv. 23; *Micah*, v. 2; *Zech.* ii. 5-10, 12; vi. 12, 13, 15; xiv. 3, 9, 16; *Ezek.* xxxiv. 23-31; xxxvi. 8-11, 26, 35; xxxvii. 21, 28; xxxviii. xxxix: *Dan.* xi. 40-45.—*Luke*, i. 31-33; iv. 43; *Acts*, x. 36, 37; *Mat.* iv. 23; xxiv. 14; xix. 28; xxvii. 11. 37: *Acts*, i. 6-11; ii. 30; viii. 12; *Rev.* xix. 19; xvii. 14; xi. 15; ii. 26, 27; v. 9, 10; *Psalms*, cxlix.

☞ Meetings at the usual hours on Sundays.—

Signed,

JOHN THOMAS,

Author of *Elpis Israel*, and Editor of the *Herald of the Kingdom and Age* to come.

We call this our "Manifest," by which in few words is declared the platform upon which we take our stand. We have not yet made much use of it, though where it has been exposed to view it has attracted much attention. We have kept it in abeyance, until my journeyings for the season shall have ceased, as its demonstration will of necessity principally devolve on me. In July it was republished and posted about the

walls of Halifax, Nova Scotia, with a call suitable to the provincial subjects of a monarchy instead of "Republicans." The placards were not allowed to remain up long, having been torn down with a zest peculiar to all "lewd fellows of the baser sort." We do not post them on the walls in this City, but on boards which we expose by day and withdraw at night, at various convenient points.

About the first of June, I visited Rochester, N. Y. by special invitation of the friends there. The visit was to me agreeable and laborious, and I hope profitable to all. I had visited that city some seven years before, when the things spoken were as fables to the deaf. The gospel of the kingdom then found no response in the hearts of my hearers. But I am happy now in being able to report a marked and radical change in favor of the truth. "The things concerning the kingdom of God and the name of Jesus Christ," or "the truth as it is in Jesus," command the faith, love, and zeal of all who look for the scriptural appearing of "Jehovah's Servant" in power and great glory. The gospel of the kingdom has taken root among the "Adventists," and will doubtless grow into a fruitful tree, affording assurance and peace to all among them, who may scripturally claim to be "taught of God."

At the time of my visit, numerous friends of progress had convened from parts remote and near to confer on the interests of the truth, and to hear what I had to say on the sure prophetic Word. I discoursed on this all important subject twice seven times during my sojourn; for, as the report of the meetings has it in the Advent Harbinger for June 18th, the time allotted to preaching was, by common consent, or rather desire, given to Dr. Thomas, several of the ministers having come to the conference for the purpose of hearing him on the Prophecies—which conference, it adds, "as a whole was one of the best attended and most interesting we have enjoyed. Brethren were present from nine States, and from Canada West."

I am unable to report what "good" was "done" by my visit. This cannot be ascertained till the resurrection of those who sleep in Christ. Four individuals, intelligent in the gospel of the kingdom, became obedient to the faith, in being immersed. The hearts of all I conversed with—among whom I may mention those candid and earnest friends of truth and liberty of speech upon all Bible questions, Bro. Marsh, the Editor of the Advent Harbinger, and Bro. J. B. Cook, who takes care of the flock in their city—were enlarged and strengthened in the assurance of the hope. I am not

aware of any theoretical difference between Bro. Marsh and myself. We believe that a sinner is justified from all his past sins by the one faith, which embraces "the things of the kingdom of God and the name of Jesus Christ;" and I think he also believes, that this justification is communicated to such a believer, through the name of Jesus, at the instant of his being united to that name by immersion; and that consequently, if a sinner shall not have been the subject of the "one faith," which infolds within it the "one hope of the calling," previous to immersion, the immersion is "no better than a Jewish ablution," as my friend Campbell has it, because the said sinner had not the true justifying faith as defined by Paul. If I have not accurately stated this matter he will no doubt put me right. I do not know if he would admit all the consequences which flow from this accord. The application of a principle is always a delicate affair. But that he will admit whatsoever can be proved to be the mind of God as expressed in the Word, I have no doubt. This I am satisfied is true also of my worthy friend J. B. Cook, although I have not been able to convince him that the Devil and Satan of Scripture are not the Devil of Gentile theology; and that a pre-immersional belief of "the exceeding great and precious promises," the facts concerning Jesus, and the doctrinal mystery of those facts, is indispensably necessary to a sinner's justification unto life. He is the intelligent advocate of the "one faith" and "one hope of the calling" now; but upon the supposition of his having attained to the understanding of them since his immersion among John's disciples,* will his post immersional belief of the truth concerning the kingdom of God, and name of Jesus convert John's baptism into that administered by Paul? I have not been able to convince him that it will not. Of this, however, I am satisfied, that if he come to the perception of the reality, whatever it may be, he will not only accept it, but do it with all his heart.

Shortly after my visit to Rochester, I set out for Halifax, Nova Scotia, where I arrived the first week in July, and experienced a cordial welcome from the friends I had acquired in the gospel. My coming had been duly advertized and placarded, to the annoyance somewhat of certain of the leaders of the people, who exerted their influence to prevent the goats from straying from their

* The Baptists who denominate themselves after John the Baptist: and who are increased because Jesus was immersed of John in Jordan: hence the saying, "baptized to follow Christ"—as if one could follow Christ without believing "the Gospel of the Kingdom of God," which he preached!—*Editor Herald.*

folks. In this effort they were doubtless successful to some extent; for the assemblies were not so large as at my former visit. The Temperance Hall was taken as before, and occupied for three weeks, which, I think included four Lord's days. I lectured four nights in the first week, and three nights in each of the other two, besides twice on Sundays, being in all about eighteen discourses. On Lord's days the congregations were considerable; and though much smaller in the week, all were attentive, and apparently composed of persons interested in the subjects treated of, and desirous to understand. The Prophecies expounded proved attractive to several of the superior and non-commissioned Officers of the Army and Navy on the station, and in garrison there. They originated interesting debates among the Sappers, a class of soldiers engaged upon the fortifications of the citadel. Some thought we could know nothing about the future; others believed we could; others again were surprised that the clergy never told them any thing about the things I had shown were revealed in the Bible. More of the soldiery would have attended if I could have commenced at seven o'clock instead of half-past eight, as they could not be out of their quarters after nine without special leave. I regretted I could not oblige them; for if we had appointed the hour to accommodate the military, we should have inconvenienced the citizens, who were the majority, and could not leave their stores at an earlier hour.

Voices issuing from certain pulpits, advised the people not to go to the Hall. One divine said, he had read *Elpis Israel*, and that it was full of blasphemy and infidelity. Another of the same spiritual order on hearing this, remarked in private, that he had read the work, and that there was put little he could not say Amen to; and that the book contained neither infidelity nor blasphemy. Here were two divines "called and sent of God," and "set for the defence of the gospel," who could not agree upon what constituted infidelity and blasphemy! Surely in such a case

"When doctors agree
Disciples may go free;"

This was the conclusion of some, who, following the bent of their own minds, thought it best to go and judge for themselves.

Some, who could not gainsay what was spoken, tried to close the people's ears by saying that the lectures were just a money-making scheme. "The Church Times," the National Church organ in that region, was particularly desirous of making this impression before my arrival. It was stated in the advertisement of our meetings that on the

week nights four pence admission would be charged to pay the rent of the hall, "&c." The editor of *The Times* expounded the "et cetera" as meaning "something for the doctor himself." In consequence of this effort to depreciate the disinterestedness of our motives in calling the attention of the people to the signs of the times as indicating the near approach of the kingdom of God, I was requested to make a statement of the facts in the case. This I did at the conclusion of my last address, and stated from a memorandum furnished me, that enough had not been received to pay the rent of the hall by £2, 16s. 2d. It was evident from this that the "something" for myself could not be very enriching. The fact was that to the time of this statement, I knew not if any thing would be forthcoming as a compensation for the time and labor expended for their instruction and edification. When invited to a place to expound the kingdom of God and the things pertaining to it, all I stipulated for was that my traveling expenses should be paid, *leaving it to the conscience of my friends, and their appreciation of the things set before them*, to supply the necessities of my dependants at home, on the principle that the ox should not be muzzled that treadeth out the corn. The editor of "the Church Times" being present, I remarked, for his especial consideration, that the clergy of the Established Church were the last in "Christendom" that ought to object to a man reaping some compensation for his endeavors to enlighten the public mind. The dignitaries and pluralists of "the Church" would do nothing for the instruction of the people unless they were first assured of ample payment for their services. The Archbishop of Canterbury and Bishop of London, with all the hierarchs of their church, received thousands of pounds sterling per annum for reading stereotyped old print, with pomp and pageantry of state. Would any of them in Britain or the provinces come to New York as I had come to Halifax, and for a month nearly without fee or reward, spend and be spent for the public good? Not they! No pay with them, no preach! Yet such are they who impute mercenary motives to one, who has been teaching the people with a deficit before him of £2 16s. 2d. for rent incurred for the accommodation of the public. It certainly behoves them to pull the beam out of their own eyes ere they presume to extract the mote out of mine!

My labor in Halifax was apparently not in vain. Sixteen applied for immersion. Five had been members of Dr. Crawley's church, which belongs to the Baptist denomination. They could not exist longer on Acađian theology; and therefore died to

the system, were buried, and rose to gospel life. Others had been immersed upon a Millerite foundation, and others not at all. One gentleman, a medical practitioner, came nearly two hundred miles to be baptized. The Bible, with the aid of *Elpis Israel* and the Herald, humbled him to the obedience of the faith. More might have been immersed, but upon examination they were advised to wait until, by a diligent study of the Scriptures, they had obtained a more satisfactory understanding of the word. The immersions were administered at Melville Island, a rural and beautiful spot at the head of the North Arm, upon which is situated the old French prison, well furnished with guests during the war. The use of this was obtained for us of the admiral by a sympathizing friend and member of the Baptist Church. Our proceedings attracted the attention of certain relatives of the archdeacon, who became spectators of the baptizing from their boats. They seemed to enjoy themselves very much at our expense. My back was towards them, so that I did not observe their folly. It is well I did not, or I might have been tempted to silence them by contrasting the expressiveness of an intelligent believer's immersion with the unmeaning and impious ceremony of baby-sprinkling. How perverse, and how hostile is human nature, though animated by the blood of an archdeacon, to the institutions of God! A conclave of hierarchs and nobles can encompass an archbishop, and with grave and solemn faces behold him sprinkle a puling scion of royalty without intelligence or faith in the name of the Holy Ones, and call it Christian baptism; but behold with scoffs and jeers the immersion of an intelligent believer into the name of the Lord Jesus.

I left Halifax early in August *en route* for this city by way of Annapolis, St. John's, Portland, and Boston. A dense fog oppressed us all the way from St. John's to Portland, Me. On diverging from the Bay of Fundy into Passamaquoddy Bay we got into bright sunshine for a short time; but on leaving Eastport, and passing the Bell Rock, we again drove into the fog, and saw no more of land till within about two boat's length of Richmond island, some twelve miles out of our course, about six o'clock in the morning. If it had been dark we should have certainly struck upon the rocks; for though we blew our steam whistle with the shrillest blast, no light-house bell sounded the bearings of our position. From Digby, at the mouth of the Annapolis river, to St. John's is forty miles across the Bay of Fundy. The outlet from the river is by Digby Gap, through which the tide flows with great rapidity and power. I found it very cold in

crossing the bay, though early in August, when people were dying of heat in New York. I was detained a night at Annapolis, and at St. John's two nights, and a Lord's day. Knowing no one here, I was unemployed, except in making myself acquainted with the topography of the city and adjacent country. The suspension bridge across the St. John's river well deserves inspection. The gorge it spans is the fissure through which the river rushes into the harbor, and not being sufficiently wide the tide is backed up, and makes a fall. This is a great place for lumber and ship-building, and seems to be, upon the whole, a flourishing port. The climate is very changeable, and in winter very cold; and no place for one who has passed some dozen years of his existence under a southern sun.

Shortly after my return from Halifax, I visited Worcester, Mass., where I remained about a week lecturing in Warren Hall. Though a convenient room it has acquired an indifferent reputation religiously, because of the notions which find currency there. Some teach that the millennium is passed already; others, that Christ is coming in 1854; and I know not what else beside. Unhappy will it be for the timists if such be the case; for they are manifestly unprepared. If a man would be blessed, he must not only watch, but keep his garments if he have any; and if not, buy of Christ raiment that he may be clothed. Darkness reigns in Worcester. I did what I could in eight lectures to shine away a little of it. How far I may have succeeded time only can reveal. Some seemed to give heed to the things submitted to them, while others stiffened their necks against them. The past-millennialists are of this class, a stiff-necked and skeptical generation. I never met with persons claiming to be Christians who seem to have less reverence for God's testimony than those in Worcester; and should I ever visit this place again I shall seek some other place of utterance than Warren Hall, illustrated as it is by the intense foolishness of the carnal mind. There are a few names, however, in this Sardis, who believe the gospel of the kingdom and age to come. I had the pleasure of immersing three, upon whom rests the responsibility of contending for the faith, and defending it against the traditions of men.

On my return from Worcester, I directed my course to Virginia. I arrived there on the 9th of September, and remained in the State till October 11. In this interval I visited Lunenburg, King William, King and Queen, Charlottesville, Temperance in Louisa, and Webster's in Goochland. There appears to be an increasing interest in the

gospel of the kingdom in these parts, owing, I think, to "*the Eastern Question*," concerning which I have written much in former years, and which is now coming out as I have been showing the prophets foretold it would. Finding this, people, where the Herald and *Elpis Israel* circulate, are beginning to think that the gospel I have delineated may have more claims upon their consideration than in former days they were willing to admit. Brother A. B. Magruder who preceded me in King William and King and Queen Counties, was much encouraged. The attendance on his appointments was good, and the attention earnest. He had also the pleasure of immersing six who had long assented to the theory of the truth, but had not obeyed it. Besides these, were two others, one of whom was a reformer, and the other previously a non-professor.

In Lunenburg the people turned out well, and some three or four were baptized. At Cool Spring two meetings were held in the week, which would have been respectable even for Sunday. I spoke at Liberty, Prince Edward, on my way to Richmond, in the week. The house was full, and no audience could pay profounder attention. It is to be hoped that what they heard will turn them from the fables preached to them in ordinary to the truth. Let them search the scriptures, and compare all things with their testimony. This meeting was on Wednesday. On Sunday following I spoke at Acquin-ton, and on Tuesday following at brother Norman's Meeting House, in King and Queen. The attendance here was small. His neighbors judged themselves unworthy of his anxiety for their spiritual welfare, and of our trouble in journeying twenty five miles to teach them.

At Charlottesville, I spoke three times on Lord's Day, and by accident, as it were, addressed the episcopal congregation of the town. Their Church being under repair, they had expected their clergyman, Bishop Mead's son, to read prayers with them at the Town Hall, as on previous Sundays. But we had engaged the Hall for that day, of which they were not aware. They came, but found me there expounding the Scriptures, instead of Mr. Mead. They remained, and would have had more use for bibles than for printed prayers, if they had brought them. But the bringing of God's Word "to Church" is a custom but little honored by the observance of the professors of the day.

Having filled my appointments at Free Union and Mount Harmony, in Albemarle, I went to Louisa, and thence to Webster's. It being uncertain whether I should be at Temperance on Saturday, my audience did not exceed a dozen persons. Next day, the

house was full. At Webster's it was doubtful if admission could be obtained by fair means. The house is a free one, and has been plastered and repaired by public subscription. Two ancients of the weaker sex, belonging to John's disciples, busied themselves somewhat in raising the money, a work which they imagined gave them some sort of control over the house, to let in and to keep out all whom they in their wisdom deemed to be fit or not to stand on the platform sanctified by the feet of their Mr. Smith. Being a heretic in their esteem, they had decreed that Dr. Thomas should not preach in their house. They spoke thus valiantly because they had "the power of the keys." But, the house being free, they were given to understand that it would be entered key or no key; for the people were determined to hear me. They very prudently left the door open, so that we had nothing to do but to walk in. The audience was more considerable than I expected. They listened very attentively, which is all that I can say; and after two hours' discourse I dismissed them, and departed.

I was told that the canal packet from Lynchburg to Richmond was to pass by Dover Mills about 1 a.m. on Tuesday morning. Thither I went to meet it, and arrived at the mill about midnight. I sat about an hour in the barouche with the cushions on my knees and around me to keep me warm. No packet came, and the caloric of my body was fast radiating to the freezing point. I left my retreat, and joined company with three negroes, who were kindling a fire on the canal bank. With blocks of gypsum for seats, we hovered over the blaze, cold as frost behind, and smoked and scorched before, waiting for morning or the packet. Morning came, but not the packet. The negroes slept over the fire more soundly than I am wont to do in bed. They swung in all directions over the blaze, which would sometimes awake their fingers to consciousness, but not their brains. Sleep refused to embrace me with the rest. Keeping up the fire, watching the East, and peering into the darkness for the packet, was the business of this weary and uncomfortable bivouac on the bank of the James River Canal. At length Aurora, daughter of the morn, began to appear, and the dying embers of our fire to return to dust. We had been laboring under a mistake. The packet did not run on Monday night; so on Tuesday morning I returned to the friend's house I had left over night, and found him putting on his harness for the business of the day. Having warned myself thoroughly by a blazing wood fire, I went to bed, and slept soundly for three hours. Breakfasted at 9 a.m., and

departed for Richmond by buggy at 11. Arrived there about 4 p.m. Started by train at 9 p.m., and arrived at brother Lemmon's, in Baltimore, by 8 next morning.

Anxious to afford his fellow-citizens an opportunity of hearing something of the gospel of the kingdom, in connexion with the prophetic solution of the all-absorbing question of the East, brother Lemmon had hired the Masonic Hall for two week night lectures, and two on Lord's Day. We were by no means sanguine, but certainly anticipated more than we realized on Thursday and Friday nights, or the Masonic Hall would not have been taken for more days than Sunday. The lectures were advertised in the papers, which brought out not more than seven, besides other seven made up from brother L's. family circle and myself. If the audience were not large, however, it was, certainly, intelligent. This was an important offset to the large hall and empty benches, and encouraged me to begin and to continue to the end of the subjects advertised, which were: "The Constitution of the World for a Thousand Years to Come;" and "The Rise, Mission, and Destiny of Mohammedanism Scripturally set forth."

But great ends have generally small beginnings. Advertising in the crowded columns of newspapers in such cities as Baltimore, Philadelphia, New York, and Boston, is of very little use. They must be placarded if the attention of the people is to be gained. We found that something more must be done if the lectures on Sunday were to be better attended than the others. Fortunately brother Lemmon had one of my New York manifestoes, about three feet by two, of which a copy is before the reader. This was tacked on to a board, and placed in front of the Masonic Hall during Saturday. The effect was remarkable. Our expectations were small; our disappointment, therefore, most agreeable. When we arrived on Sunday morning the Hall was nearly full; and at night the assembly was larger still. The attention paid was most gratifying; and encouraged us in the belief, or rather hope, that the Lord may yet have some people to be made manifest by the gospel of his kingdom in this city. At present, like the Great King himself when preaching it, it has no place of rest in Baltimore—no doors open for its utterance—not unlocked by a golden key. Twenty five dollars opened the Masonic Hall; but unbelief closes all other places. Thus it is for the present, and perhaps will so continue to be, until the King shall come in his glory to subdue all things to himself. It is our duty, however, to persevere, and to deserve success, though we may prove unable to command it.

Such have been the labors of the year now nearly closed. Beside writing the Herald, I have spoken about 130 times, and traveled about 3,000 miles. This has been my individual contribution in the interest of the gospel of the kingdom—a small deposit laid up in Heaven for the Age to Come. Twenty seven have yielded obedience to the truth in baptism on the occasions presented. Besides these, brethren Magruder and Anderson have immersed some twelve or fifteen; and believers have multiplied in this city from seven or eight to upwards of thirty. How many of all these will attain to the inheritance none can tell but God. The reward is His; the labor to obtain it with fear and trembling, ours. The Herald is slowly, but surely I trust, upon the increase. Three years ago there were no subscribers to it in Britain and its Provinces; there are now about a hundred. It has not experienced the same increase here; but is, nevertheless, indebted to the liberality of several brethren, the amount of whose subscriptions has appeared in our "Receipts," for the ability of its Editor to carry it on without falling into arrears. It is believed, I am happy to find, that the matter of its columns is worth the price, and that I have fully and fairly redeemed all I have undertaken to do.

As to *Elpis Israel*, the English edition is exhausted within a dozen copies or so; and of the American not more than about 180 remain unsold. It has made itself felt, and will, no doubt, yield a product which will appear to the honor and glory of God. Have all who believe thus far done the best they are able to do? If not, let them settle the account with God and their own consciences. I judge no man. Let us all do our best; and whatever profit we may have been to one another, let us remember, that after we have done all, to God we are but "unprofitable servants." EDITOR.

ON THE SUPPOSED SCRIPTURAL EXPRESSION FOR ETERNITY.

BY THOMAS DE QUINCEY.

Forty years ago (or, in all probability, a good deal more, for we have already completed thirty-seven years from Waterloo, and my remembrances upon this subject go back to a period lying much behind that great era), I used to be annoyed and irritated by the false interpretation given to the Greek word *aion*, and given necessarily, therefore, to the adjective *aionios* as its immediate derivative. It was not so much the falsehood of this interpretation, as the narrowness of that falsehood, which disturbed me. There was a

glimmer of truth in it; and precisely that glimmer it was which led the way to a general and obstinate misconception of the meaning. The word is remarkably situated. It is a scriptural word, and it is also a Greek word; from which the inevitable inference is, that we must look for it only in the *New Testament*. Upon any question arising of deep, aboriginal, doctrinal truth we have nothing to do with translations. Those are but secondary questions, archæological and critical, upon which we have a right to consult the Greek translation of the Hebrew Scriptures known by the name of the *Septuagint*.

Suffer me to pause at this point for the sake of premising an explanation needful to the unlearned reader. As the *reading* public and the thinking public is every year outgrowing more and more notoriously the mere *learned* public, it becomes every year more and more the right of the former public to give the law preferably to the latter public upon all points which concern its own separate interests. In past generations, no pains were taken to make explanations that were not called for by the *learned* public. All other readers were ignored. They formed a mob, for whom no provision was made. And that many difficulties should be left entirely unexplained for *them*, was superciliously assumed to be no fault at all. And yet any sensible man, let him be as supercilious as he may, must, on consideration, allow that among the crowd of unlearned or half learned readers, who have had neither time nor opportunities for what is called "erudition" or learned studies, there must always lurk a proportion of men that, by constitution of mind, and by the bounty of nature, are much better fitted for thinking, originally more philosophic, and are more capaciously endowed, than those who are, by accident of position, more learned. Such a natural superiority certainly takes precedence of a merely artificial superiority; and, therefore, it entitles those who possess it to a special consideration. Let there be an audience gathered about any book of 10,100 readers: it might be fair in these days to assume that 10,000 would be in a partial sense illiterate, and the remaining 100 what would be rigorously classed as "learned." Now, on such a distribution of the readers, it would be a matter of certainty that the most powerful intellects would lie amongst the illiterate 10,000, counting, probably, to 15 to 1 as against those in the learned minority. The inference, therefore, would be, that, in all equity, the interest of the unlearned section claimed a priority of attention, not merely as the more numerous section, but also as, by a high probability, the more philosophic. And

in proportion as this unlearned section widens and expands, which every year it does, in that proportion the obligation and cogency of this equity strengthens. An attention to the unlearned part of an audience, which 15 years ago might have rested upon pure courtesy, *now* rests upon a basis of absolute justice. I make this preliminary explanation, in order to take away the appearance of caprice from such occasional pauses as I may make for the purpose of clearing of obscurities or difficulties. Formerly, in a case of that nature, the learned reader would have told me that I was not entitled to delay *him* by elucidations that in *his* case must be supposed to be superfluous: and in such a remonstrance there would once have been some equity. The illiterate section of the readers might then be fairly assumed as present only by accident; as no abiding part of the audience; but, like the general public in the gallery of the House of Commons, as present only by sufferance; and officiality in any records of the house whatever, utterly ignored as existences. At present, half-way on our pilgrimage through the nineteenth century, I reply to such a learned remonstrant—that it gives me pain to annoy him by superfluous explanations, but that, unhappily, this infliction of tedium upon *him* is inseparable from what has now become a duty to others. This being said, I now go on to inform the illiterate reader, that the earliest translation of the Hebrew Scriptures ever made was into Greek. It was undertaken on the encouragement of a learned prince Ptolemy Philadelphus, by an association of Jewish emigrants in Alexandria. It was, as the event has shown in very many instances, an advantage of a rank rising to providential, that such a cosmopolitan version of the Hebrew sacred writings should have been made at a moment when a rare occurrence of circumstances happened to make it possible; such as, for example, a king both learned in his tastes and liberal in his principles of religious toleration; a language viz., the Greek, which had already become, what for many centuries it continued to be, a common language of communication for the learned of the whole οἰκουμένη (*i. e.*, in effect of the civilized world, viz., Greece, the shores of the Euxine, the whole of Asia Minor, Syria, Egypt, Carthage, and all the dependencies of Carthage, finally, and above all, Rome, then beginning to loom upon the western horizon), together with all the dependencies of Rome, and briefly, every state and city that adorned the imperial islands of the Mediterranean, or that glittered like gems in that vast belt of land, roundly speaking 1,000 miles in average breadth, and in circuit running up to 5,000 miles. 1,000 multiplied into 5 times 1000, or, other-

wise expressed, a thousand thousand 5 times repeated, or, otherwise a million 5 times repeated, briefly, a territory measuring 5,000,000 of square miles, or 45 times the surface of our two British islands—such was the boundless domain which this extraordinary act of Ptolemy suddenly threw open to the literature and spiritual revelation of a little obscure race, nesting in a little angle of Asia, scarcely visible as a fraction of Syria, buried in the broad shadows thrown out on one side by the great and ancient settlements on the Nile, and on the other by the vast empire that for thousands of years occupied the Tigris and the Euphrates. In the twinkling of an eye, at a sudden summons, as it were from the sounding of a trumpet, or the oriental call by the clapping of hands, gates are thrown open, which have an effect corresponding in grandeur to the effect that would arise from the opening of a ship canal across the Isthmus of Darien, viz., the introduction to each other—face to face of two separate infinities. Such a canal would suddenly lay open to each other the two great oceans of our planet, the Atlantic and the Pacific; whilst the act of translating *into* Greek and *from* Hebrew, that is, transferring out of a mysterious cipher as little accessible as Sanscrit, and which never *would* be more accessible through any worldly attractions of alliance with power and civic grandeur or commerce, *out of* this darkness *into* the golden light of a language the most beautiful, the most honored amongst men, and the most widely diffused through a thousand years to come, had the immeasurable effect of throwing into the great crucible of human speculation, even then beginning to ferment, to boil, to overflow—that mightiest of all elements for exalting the chemistry of philosophy—grand and, for the first time, adequate conceptions of the Deity. For, although it is true that, until Elias should come—that is, until Christianity should have applied its final revelation to the completion of this great idea—we could not possess it in its total effulgence, it is, however, certain that an immense advance was made, a prodigious usurpation across the realms of chaos, by the grand illuminations of the Hebrew discoveries. Too terrifically austere, we must presume the Hebrew idea to have been; too undeniably it had not withdrawn the veil entirely which still rested upon the Divine countenance; so much is involved in the subsequent revelations of Christianity. But still the advance made in reading aright the divine lineaments had been enormous. God was now a holy spirit that could not tolerate impurity. He was the fountain of justice, and no longer disfigured by any mode of sympathy with human caprice or infirmity. And, if a fr own too

awful still rested upon his face, making the approach to him too fearful for harmonizing with that perfect freedom and that child-like love which God seeks in his worshippers, it was yet made evident that no step for conciliating his favor did or could lie through any but *moral* graces,

Three centuries after this great epoch of the *publication* (for such it was) secured so providentially to the Hebrew theology, two learned Jews—viz., Josephus and Philo Judæus—had occasion to seek a cosmopolitan utterance for that burden of truth (or what they regarded as truth) which oppressed the spirit within them. Once again they found a deliverance from the very same freezing imprisonment in an unknown language, through the very same magical key, viz.—the all pervading language of Greece, which carried their communications to the four winds of heaven, and carried them precisely amongst the class of men, viz.—the enlightened and educated class—which preeminently, if not exclusively, their wish was to reach. About one generation *after* Christ it was, when the utter prostration, and, politically speaking, the destruction of Jerusalem and the Jewish nation, threw these two learned Jews upon this recourse to the Greek language as their final resource, in a condition otherwise of absolute hopelessness. Pretty nearly three centuries *before* Christ it was (284 years, according to the common reckoning), when the first act of communication took place between the sealed-up literature of Palestine and the Greek datholic interpretation. Altogether, we may say that 320 years, or somewhere about ten generations of men, divided these memorable two acts of intercommunication. Such a space of time allows a large range of influence, and of silent, unconscious peration to the vast and potent ideas that brooded over this awful Hebrew literature. Too little weight has been allowed to the probable contagiousness, and to the preternatural shock, of such a new and strange philosophy, acting upon the jaded and exhausted intellect of the Grecian race. We must remember, that precisely this particular range of time was that in which the Greek systems of philosophy, having thoroughly completed their evolution, had suffered something of a collapse; and, having exhausted their creative energies, began to gratify the cravings for novelty by remodellings of old forms. It is remarkable, indeed, that this very city of Alexandria founded and matured this new principle of remodelling applied to poetry not less than to philosophy and criticism. And, considering the activity of this great commercial city and port, which was meant to act, and *did* act, as a centre of communication between the East and the West, it is

probable that a far greater effect was produced by the Greek translation of the Jewish Scriptures, in the way of preparing the mind of nations for the apprehension of Christianity, than has ever been distinctly recognized. The silent destruction of books in those centuries has robbed us of all means for tracing innumerable revolutions, that nevertheless, by the evidence of results, must have existed. Taken, however, with or without this additional result the translation of the Hebrew Scriptures in their most important portions must be ranked amongst what are called "providential" events. Such a king—a king whose father had been a personal friend of Alexander, the mighty civilizing conqueror, and had shared in the liberalization connected with his vast revolutionary projects for extending a higher civilization over the globe, such a king, conversing with such a language, having advantages so absolutely unrivalled, and again this king and this language concurring with such a treasure, so supernatural of spiritual wisdom, as the subject of their ministrations, and all three concurring with political events so auspicious—the founding of a new and mighty metropolis in Egypt, and the silent advance to supreme power amongst men of a new empire, martial beyond all precedent as regarded *means*, but not as regarded *ends* working in all things towards the unity of civilization and the unity of law, so that any new impulse, as, for instance, impulse of a new religion, was destined to find new facilities for its own propagation, resembling electric conductors, under the unity of government and of law—concurrences like these, so many and so strange, justly impress upon this translation, the most memorable, because the most influential of all that have ever been accomplished, a character of grandeur that place it on the same level of interest as the building of the first or second temple at Jerusalem.

There is a Greek legend which openly ascribes to this translation all the characters of a miracle. But as usually happens, this vulgarizing form of the miraculous is far less impressive than the plain history itself, unfolding its stages with the most unpretending historical fidelity. Even the Greek language, on which, as the natural language of the new Greek dynasty in Egypt, the duty of the translation devolved enjoyed a double advantage; 1st, as being the only language then spoken upon earth that could diffuse a book over every part of the civilized earth: 2dly, as being a language of unparalleled power and compass for expressing and reproducing effectually all ideas, however alien and novel. Even the city, again, in which this translation was accomplished, had a double dowry of advantages towards such a labor, not only

as enjoying a large literary society, and, in particular, a large Jewish society, together with unusual provision in the shape of libraries, on a scale probably at that time unprecedented, but also as having the most extensive machinery then known to human experience for *publishing*, that is, for transmitting to foreign capitals, all books in the readiest and the cheapest fashion, by means of its prodigious shipping.

Having thus indicated to the *unlearned* reader the particular nature of that interest which invests this earliest translation of the Hebrew Scriptures, viz., that in fact this translation was the earliest *publication* to the human race of a revelation which had previously been locked up in a language destined, as surely as the Welsh language or the Gaelic, to eternal obscurity amongst men, I go on to mention that the learned Jews selected for this weighty labor happened to be in number seventy-two; but, as the Jews systematically reject fractions in such cases (whence it is that always, in order to express the period of six weeks, they say *forty days*, and not, as strictly they should, *forty-two days*), popularly, the translators were called "the seventy," for which the Latin word is *septuaginta*. And thus, in after ages, the translators were usually indicated as "The LXX.," or, if the work and not the workmen should be noticed, it was cited as *The Septuagint*. In fact, this earliest of scriptural versions, viz., into Greek, is by much the most famous; or, if any other approaches it in notoriety, it is the Latin translation by St. Jerome, which, in this one point, enjoys even a superior importance, that in the Church of Rome is the authorized translation. Evidently, in every church, it must be a matter of primary importance to assign the particular version to which that church appeals, and by which, in any controversy arising, that church consents to be governed. Now, the Jerome version fulfils this function for the Romish Church; and according, in the sense of being published (*vulgata*), or publicly authorized by that church, it is commonly called *The Vulgate*.

But, in a large polemic question, unless, like the Romish Church, we uphold a secondary inspiration as having secured a special privileged translation from the possibility of error, we cannot refuse an appeal to the Hebrew text for the Old Testament, or to the Greek text for the New. The word *aeonios* (*αιωνιος*), as purely Grecian, could not connect itself with the Old Testament, unless it were through the Septuagint translation into Greek. Now, with that version, in any case of controversy, none of us, Protestants alike or Roman Catholics, have any thing whatever to do. Controversially,

we can be concerned only with the original language of the Scriptures, with its actual verbal expressions textually produced. To be liable, therefore, to such a textual citation, any Greek word must belong to the *New Testament*; because, though the word might happen to occur in the Septuagint, yet since *that* is merely a translation, for any of us who occupy a controversial place, that is, who are bound by the responsibilities, or who claim the strict privileges of controversy, the Septuagint has no virtual existence. We should not be at liberty to allege the Septuagint as any authority, if it happened to countenance our own views; and, consequently, we could not be called on to recognize the Septuagint in any case where it should happen to be against us. I make this preliminary caveat, as not caring whether the word *eonios* does or does not occur in the Septuagint. Either way, the reader understands that I disown the authority of that version as in any degree affecting myself. The word which, forty years ago, moved my disgust by its servile misinterpretation, was a word proper to the *New Testament*; and any sense which it may have received from an Alexandrian Jew in the third century before Christ, is no more relevant to any criticism that I am now going to suggest, than is the classical use of the word *aeon* (αιων) familiar to the learned in Sophocles or Euripides.

The reason which gives to this word *aeonian* what I do not scruple to call a *dreadful* importance, is the same reason, and no other, which prompted the dishonesty concerned in the ordinary interpretation of this word. The word happened to connect itself—but *that* was no practical concern of mine; me it had not biassed in the one direction, nor should it have biassed any just critic in the counter direction—happened, I say, to connect itself with the ancient dispute upon the *duration* of future punishments. What was meant by the *aeonian* punishments in the next world? Was the proper sense of the word *eternal*, or was it not? I, for my part, meddled not, nor upon any consideration could have been tempted to meddle, with a speculation repellant alike by the horror and by the hopeless mystery which invest it. Secrets of the prison-house, so afflicting to contemplate steadily, and so hopeless of solution, there could be no proper motive for investigating, unless the investigation promised a great deal more than it could ever accomplish; and my own feeling as to all such problems is, that they vulgarize what, left to itself, would take its natural station amongst the freezing horrors that Shakespeare dismisses with so potent an expression of awe, in a well known scene of

“Measure for Measure.” I reiterate my protest against being in any way decoyed into the controversy. Perhaps I may have a strong opinion upon the subject. But, anticipating the coarse discussions into which the slightest entertainment of such a question would be every moment approaching, once for all, out of reverential regard for the dignity of human nature, I beg permission to decline the controversy altogether.

But does this declinature involve any countenance to a certain argument which I began by rejecting as abominable? Most certainly not. That argument runs thus—that the ordinary construction of the term *aeonian*, as equivalent to *everlasting*, could not possibly be given up when associated with penal misery, because, in that case, and by the very same act, the idea of eternity must be abandoned as applicable to the counter-bliss of Paradise. Torment and blessedness, it was argued, punishment and beatification, stood upon the same level; the same word it was, the word *aeonian*, which qualified the duration of either; and, if eternity in the most rigorous acceptation fell away from the one idea, it must equally fall away from the other. Well, be it so; but that would not settle the question. It might be very painful to renounce a long-cherished anticipation; but the necessity of doing so could not be received as a sufficient reason for adhering to the old unconditional use of the word *aeonian*. The argument is—that we must retain the old sense of *eternal*, because else we lose upon one scale what we had gained upon the other. But what then? would be the reasonable man's retort. We are not to accept or to reject a new construction (if otherwise the more colorable) of the word *aeonian*, simply because the consequences might seem such as upon the whole to displease us. We may gain nothing; for by the new interpretation our loss may balance our gain; and we may prefer the old arrangement. But how monstrous is all this! We are not summoned as to a choice of two different arrangements that may suit different tastes, but to a grave question as to *what is the sense and operation of the word aeonian*. Let the limitation of the word disturb our previous estimate of Paradise; grant that it so disturbs that estimate; not the less all such consequences leave the dispute exactly where it was; and if a balance of reason can be found for limiting the extent of the word *aeonian*, it will not be the less true because it may happen to disturb a crotchet of our own.

Meantime, all this speculation, first and last, is pure nonsense. *Aeonian* does not mean *eternal*; neither does it mean of limited duration; nor would the unsettling of

aeonian in its old sense, as applied to punishment, to torment, to misery, &c., carry with it any necessary unsettling of the idea in its application to the beatitudes of Paradise. Pause, reader; and thou, my favored and privileged reader, that boastest thyself to be unlearned, pause doubly whilst I communicate my views as to this remarkable word.

What is an *aeon*? In the use and acceptance of the Apocalypse, it is evidently this, viz., *the duration or cycle of existence which belongs to any object, not individually for itself, but universally in right of its genus.* Kant, for instance, in a little paper which I once translated, proposed and debated the question as to the age of our planet the Earth. What did he mean? Was he to be understood as asking whether the Earth were half a million, 2 millions, or 3 millions of years old? Not at all. The probabilities certainly lean, one and all, to the assignment of an antiquity greater by many thousands of times than that which we have most idly supposed ourselves to extract from Scripture, which assuredly never meant to approach a question so profoundly irrelevant to the great purposes of Scripture as any geological speculation whatsoever. But this was not within the field of Kant's inquiry. What he wished to know was simply the exact stage in the whole course of her development which the Earth at present occupies. Is she still in her infancy, for example, or in a stage corresponding to middle age, or in a stage approaching to superannuation? The idea of Kant presupposed a certain average duration as belonging to a planet of our particular system; and supposing this known, or discoverable, and that a certain assignable development belonged to a planet so circumstanced as ours, then in what particular stage of that development may we, the tenants of this respectable little planet *Tellus*, reasonably be conceived to stand?

Man again, has a certain *aeonian* life; possibly ranging somewhere about the period of 70 years assigned in the Psalms. That is, in a state as highly improved as human infirmity and the errors of the earth herself, together with the diseases incident to our atmosphere, &c., could be supposed to allow, possibly the human race might average 70 years for each individual. This period would in that case represent the "*aeon*" of the individual Tellurian; but the "*aeon*" of the Tellurian RACE would probably amount to many millions of our earthly years; and it would remain an unfathomable mystery, deriving no light at all from the septuagenarian "*aeon*" of the individual; though between the two *aeons* I have no

doubt that some secret link of connection does and must subsist, however undiscussable by human sagacity.

The crow, the deer, the eagle, &c., are all supposed to be long-lived. Some people have fancied that in their normal state they tended to a period of two* centuries. I myself know nothing certain for or against this belief; but, supposing the case to be as it is represented, then this would be the *aeonian* period of these animals, considered as individuals. Among trees, in like manner, the oak, the cedar, the yew, are notoriously of very slow growth, and their *aeonian* period is unusually long as regards the individual. What may be the *aeon* of the whole species is utterly unknown. Amongst birds, one species at least has become extinct in our own generation: *its aeon was accomplished.* So of all the fossil species in zoology, which Palæontology has revealed. Nothing, in short, throughout universal nature, can for a moment be conceived to have been resigned to accident for its normal *aeon.* All periods and dates of this order belong to the certainties of nature, but also, at the same time, to the mysteries of Providence. Throughout the Prophets, we are uniformly taught that nothing is more below the grandeur of Heaven than to assign earthly dates in fixing either the revolutions or the duration of great events such as prophecy would condescend to notice. A day has a prophetic meaning, but what sort of day? A mysterious expression for a time which has no resemblance to a natural day—sometimes comprehending long successions of centuries, and altering its meaning according to the object concerned. "A time," and "times," or "half a time"—"an *aeon*," or "*aeons*"—and other variations of this prophetic language (so full of dreadful meaning, but also of doubt and perplexity), are all significant. The peculiar grandeur of such expressions lies partly in the dimness of the approximation to any attempt at settling their limits, and still more in this, that the conventional character, and consequent meanness of ordinary human dates, are abandoned in the celestial chronologies. Hours and days, or lunations and months,

* I have heard the same normal duration ascribed to the tortoise, and one case became imperfectly known to myself personally. Somewhere I may have mentioned the case in print. These, at any rate, are the facts of the case: A lady (by birth a Cowper, of the whig family, and cousin to the poet Cowper; and, equally with him, related to Dr. Madan, Bishop of Peterborough), in the early part of this century, mentioned to me that, in the palace at Peterborough, she had for years known as a pet of the household a venerable tortoise, who bore some inscription on his shell indicating that, from 1638 to 1643, he had belonged to Archbishop Laud, who (if I am not mistaken) held the bishopric of Peterborough before he was translated to London, and finally to Canterbury.

have no true or philosophic relation to the origin, or duration, or periods of return belonging to great events, or revolutionary agencies, or vast national crimes; but the normal period and duration of all acts whatever, the time of their emergence, of their agency, or their reagency, fall into harmony with the secret proportions of a heavenly scale, when they belong by mere necessity of their own internal constitution to the vital though hidden motions that are at work in their own life and manifestation. Under the old and ordinary view of the apocalyptic *aeon*, which supposed it always to mean the same period of time—mysterious, indeed, and uncertain, as regards *our* knowledge, but fixed and rigorously certain in the secret counsels of God—it was presumed that this period, if it lost its character of infinity when applied to evil, to criminality, or to punishment, must lose it by a corresponding necessity equally when applied to happiness and the golden aspects of hope. But, on the contrary, every object whatsoever, every mode of existence, has its own separate and independent *aeon*. The most thoughtless person must be satisfied, on reflection, even apart from the express commentary upon this idea furnished by the Apocalypse, that every life and mode of being must have hidden within itself the secret *why* of its duration. It is impossible to believe of *any* duration whatever that it is determined capriciously. Always it rests upon some ground, ancient as light and darkness, though undiscoverable by man. This only is discoverable, as a general tendency, that the *aeon*, or generic period of evil, is constantly towards a fugitive duration. The *aeon*, it is alleged, must always express the same idea, whatever *that* may be; if it is less than eternity for the evil cases, then it must be less for the good ones. Doubtless the idea of an *aeon* is in one sense always uniform, always the same, viz., as a tenth or a twelfth is always the same. Arithmetic could not exist if any caprice or variation affected these ideas—a tenth is always more than an eleventh, always less than a ninth. But this uniformity of ratio and proportion does not hinder but that a tenth may now represent a guinea, and next moment represent a thousand guineas. The exact amount of the duration expressed by an *aeon* depends altogether upon the particular subject which yields the *aeon*. It is, as I have said, a radix; and, like an algebraic square-root or cube-root, though governed by the most rigorous laws of limitation, it must vary in obedience to the nature of the particular subject whose radix it forms.

Reader, I take my leave. I have been too loitering. I know it, and will make such

efforts in future to cultivate the sternest brevity as nervous distress will allow. Meantime, as the upshot of my speculation, accept these three propositions:—

A. That man (which is, in effect, *every* man hitherto) who allows himself to infer the eternity of evil from the counter eternity of good, builds upon the mistake of assigning a stationary and mechanic value to the idea of an *aeon*; whereas the very purpose of Scripture in using this word was to evade such a value. The word is always varying, for the very purpose of keeping it faithful to a spiritual identity. The period or duration of every object *would* be an essentially variable quantity, were it not mysteriously commensurate to the inner nature of that object as laid open to the eyes of God. And thus it happens, that every thing in this world, possibly without a solitary exception, has its own separate *aeon*: how many entities, so many *aeons*.

B. But if it be an excess of blindness which can overlook the aeonian differences amongst even neutral entities, much deeper is that blindness which overlooks the separate tendencies of things evil and things good. Naturally, all evil is fugitive and allied to death.

C. I separately, speaking for myself only, profoundly believe that the Scriptures ascribe absolute and metaphysical eternity to one sole Being, viz., to God; and *derivatively* to all others according to the interest which they can plead in God's favor. Having anchorage in God, innumerable entities may possibly be admitted to a participation in divine *aeon*. But what interest in the favor of God can belong to falsehood, to malignity, to impurity? To invest *them* with aeonian privileges, is in effect, and by its results, to distrust and insult the Deity. Evil would *not* be evil, if it had that power of self-subsistence which is imputed to it in supposing its aeonian life to be co-eternal with that which crowns and glorifies the good.—*From Hogg's Instructor.*

WYCLIFF'S TESTAMENT.

Within fifty years after the completion of his holy work, a copy of Wycliff's Testament is said to have cost about \$150 of our money. "Those who could not give money would give a load of hay for a few favorite chapters, and this in times when the possession of such a manuscript might very probably be the means of bringing the owner to the dungeon or the stake. They were forced to hide their treasure under the floors of their houses, and sit up all night, or retire to the lonely fields or woods, to hear and read without interruption the word of the Book of Life."—*Martineau.*

A VOICE FROM ST. HELENA ON THE EASTERN QUESTION.

OUR attention has been drawn to some remarkable passages from conversations reported to have been held by Napoleon with Mr. O'Meara, in his "Voice from St. Helena."

We do not need to make any comment upon them. What we have been writing on this question from week to week, for the last six months, amounts to little more than an enlarged commentary on these extraordinary expressions of the ex-Emperor of France, which (bating some exaggerations natural to the speaker and the time) contain the exact rationale of the Eastern question as it stands at this moment.

The conversations took place in May 1817. On the 22d of May, says O'Meara, after leaving the bath, Napoleon spoke about Russia, and said that the European nations would yet find that he (Napoleon) had adopted the best possible policy, at the time when he intended to re-establish the kingdom of Poland. This, he observed, would have been the only effectual means of stopping the increasing power of Russia. It was putting a barrier, a dyke, to that formidable empire, which it was likely would yet overwhelm Europe. "I do not think," he added, "that I shall live to see it, but you may. You are in the flower of your age, and may expect to live thirty-five years longer. I think that you will see that the Russians will either invade and take India, or enter Europe with four hundred thousand Cossacks and other inhabitants of the desert, and two hundred thousand Russians. When Paul was so violent against you, he sent to me for a plan to invade India. I sent him one with instructions in detail."

The conversation was resumed on the same day. "If," pursued Napoleon, "Alexander succeeds in incorporating Poland with Russia—that is to say, in perfectly reconciling the Poles to the Russian Government, and not merely subduing the country—he has gained the greatest step towards subduing India. My opinion is that he will attempt either the one or the other of the projects I have mentioned, and I think the last to be the most probable." Hereupon, Mr. O'Meara observed that the distance was great, and that the Russians had not the money necessary for such a grand undertaking. "The distance is nothing," returned Napoleon. "Supplies can be easily carried upon camels, and the Cossacks will always insure a sufficiency of them. Money they will find when they arrive there. The hope of conquest would immediately unite armies of Cossacks and Calmucks without expense."

On a subsequent day, the 27th of the same month, Napoleon again started the subject, and made use of the singular and most impressive statements which follow. They appear to us to approach 'as near to the truth and warnings of prophecy, as any political speculation we have ever known.

"In the course of a few years," said Napoleon on this latter occasion, "Russia will have Constantinople, the greatest part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. Almost all the cajoling and flattery which Alexander practised towards me, was to gain my consent to effect this object. *I would not consent, foreseeing that the equilibrium of Europe would be destroyed.* In the natural course of things, in a few years Turkey must fall to Russia. The greatest part of her population are Greeks, who, you may say, are Russians. *The powers it would injure, and who could oppose it, are England, France, Prussia, and Austria. Now, as to Austria, it will be very easy for Russia to engage her assistance, by giving her Servia and other provinces bordering upon the Austrian dominions, reaching near to Constantinople.* THE ONLY HYPOTHESIS ON WHICH FRANCE AND ENGLAND MAY EVER BE ALLIED WITH SINCERITY, WILL BE IN ORDER TO PREVENT THIS. But even this alliance would not avail. France, England and Prussia united cannot prevent this. Russia and Austria can at any time effect it. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen," &c.

The thirty-five years which Napoleon put as the limit to test his prophecy, expired in 1852; in 1853 the question is that which agitates Europe from end to end; and the nephew of Napoleon is on the throne of France. It is possible that if the exiled Emperor could have foreseen the resuscitation of his dynasty, he might have taken a more sanguine view of the possible results of that alliance with England which he thus so remarkably predicted. At any rate, here he speaks unmistakeably to us on the question so vital to the interests of Europe, and from his grave he dictates the policy which his nephew and successor can alone pursue with respect for his authority and name.—*Examiner.*

CONFESSIONS OF A JEW.

"How great was my surprise," says a converted Jew in writing to a friend, "when I read those clear and striking descriptions of the prophet concerning the person, life, sufferings, death, and resurrection of the

Messiah, which I had never seen or heard before! For, you well know that Isaiah fifty-third, Daniel ninth, and many other parts of the writings of the prophets, are not included in the *Haphtorth*, (that is, the portions selected to be read in the Synagogue,) nor are they read by many in private."

"I now eagerly desired to know whether all that had been foretold by the prophets had been fulfilled in Jesus of Nazareth. I therefore procured a copy of the New Testament, the first I ever touched; for you remember how often we were cautioned against it, and told that 'to touch a New Testament was as defiling as to touch a swine.' I read the gospels twice over. All was new and unheard of before. It is impossible to describe my astonishment in reading these writings. How different is the real character of Jesus from that blasphemous account of him called *Toldoth Jeshu*, which we were in the habit of reading every year on the evening before Christmas day. Truly he is the chief among ten thousand, and altogether lovely, and as the poet sung,

'All human beauties, all divine,
In my beloved meet and shine;
It's worth, if all the nations knew,
Sure the whole world would love him too.'

"I was equally surprised to find the most minute predictions fulfilled in Jesus. My judgment was soon convinced that he was the promised Messiah, and I began to rejoice in the hope of glory."

If by the "most minute predictions" is meant "all that had been foretold by the prophets," the writer is greatly mistaken; but if he mean that all predicted concerning the Messiah in the day of his mortality was most minutely fulfilled, he is perfectly correct. Much, very much, remains to be fulfilled of what the prophets have spoken concerning him. His work is yet before him; and therefore, the indispensable necessity of his reappearance on earth, not in weakness, however, but in power and great glory.—

EDITOR.

THE BIBLE.

"It is a remarkable fact, that the more self-conceited, worldly-minded, and wicked people are, the more they neglect, despise, and asperse the sacred Scriptures; and, on the contrary, the more humble and holy, the more they read, admire, and value them. What the Lord said of his disciples is equally true of the Bible. 'If it were of the world, the world would love its own; but because it is not of the world, therefore the world hateth it.' No book, however, has had as many friends. Vast numbers of wise and good men, through many generations and distant countries, have agreed in receiving the Bible as a divine revelation. Many of

them have been notable for seriousness, erudition, penetration, and impartiality in their judgment of men and things; living and dying they have recommended it to all others, as the source of hope, wisdom, and consolation. 'Reason itself,' says a judicious writer, 'dictates that nothing but the plainest matter of fact could induce so many thousands of persecuted and prejudiced Jews to embrace the humbling, self-denying doctrine of the cross, which they so much despised and abhorred. Nothing but the clearest evidence arising from undoubted truth, could make multitudes of lawless, luxurious heathens, receive, follow, and transmit to posterity, the doctrines and writings of the apostles; especially at a time when the vanity of their pretensions to miracles and the gift of tongues could be so easily discovered had they been impostors, and when the profession of Christianity exposed persons of all ranks to the greatest contempt and most imminent danger.'—FREY.

TRUTH'S SIDE.

The truth creates "sides;" the *for-it* side, and the *against-it* side; and between these two sides there is no neutral ground. He that is not for me, saith Jesus, is against me; and he styled himself "the truth." If we are for the truth, we cannot encamp with the enemy, and co-operate with them. Being for the truth, it will place us in the minority, and identify us with those who suffer tribulation for the truth's sake. He that runs with the hare, but holds with the hounds, will never save the fugitive from being worried to death. There were men in the days of Jesus who would preach his doctrine, and not speak lightly of him, but would also carefully avoid identification with his unsavory name. This is referable to the pride of life, love of popularity, or to some other equally unworthy thing. It is certainly a course not prompted by a devotion to the truth, or a love of righteousness. Moses acted not thus. He renounced the throne and treasures of Egypt for the society of enslaved brickmakers. Such a course evinces indecision of character which cannot be approved of the Lord when he appears. Skykingdomism is unscriptural and wholly false; and therefore subversive, wherever it prevails, of "the gospel of the kingdom of God," which is wholly scriptural and only and altogether true. Though I respect skykingdomism, yet, if I identify myself, without a standing protest against it, with those who believe and advocate it, I become by example an enemy of that which I believe is true. Let these hints be ingeniously considered by those who admit the right, but still the wrong pursue.—EDITOR.

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