

HERALD

OF THE

KINGDOM AND AGE TO COME:

A PERIODICAL

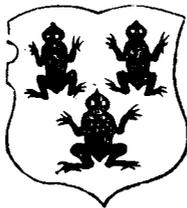
DEVOTED TO THE INTERPRETATION

OF

“The Fato and the Testimony,”

AND TO THE DEFENCE OF

“The Faith once delivered to the Saints.”



THE OLD ARMS OF FRANCE.

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

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1858.

PUBLISHER'S NOTE

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

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

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HERALD

OF THE

KINGDOM AND AGE TO COME.

"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.] Nott Haven, Westchester, N. Y. Jan. 1858. [Vol. VIII. No. 1.

Concerning the Compilers of the Old Testament Scriptures.

BY SIR ISAAC NEWTON.

Extracted from his "Observations," for the Herald

BY THE EDITOR.

WHEN Manasses set up a carved image in the house of the Lord, and built altars in the two courts of the house, to all the host of heaven, and used enchantments and witchcraft, and familiar spirits, and for his great wickedness was invaded by the army of Assarhaddon, King of Assyria, and carried captive to Babylon; the Book of the Law was lost till the eighteenth year of his grandson, Josiah, 2 Chron. xxxiii, 5-7. Then Hilkiah, the high priest, upon repairing the temple, found it there, (2 Chron. xxxiv), and the king lamented that their fathers had not done after the words of the book, and commanded that it should be read to the people, and caused the people to renew the holy covenant with God. This is the Book of the Law now extant.

Then Shishak came out of Egypt, and spoiled the temple, and brought Judah into subjection to the monarchy of Egypt, (which was in the fifth year of Rehoboam); the Jews continued under great troubles for twenty years, being "without the true God, and without a teaching priest, and without law; and in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries, and nation was destroyed of nation, and city of city, for God did vex them with all adversity," 2 Chron. xii, 2-4, 9; xv, 3, 5, 6. But when Shishak was dead, and Egypt fell into troubles, Judah had quiet ten years. And in that time Asa built fenced cities in Judah, and got up an army of 580,000 men, with which, in the fifteenth year of his reign, he met and

overcame Zerah, the Ethiopian, who had conquered Egypt and Lybia, Troglodytica, and came out with an army of 1,000,000 Lybians and Ethiopians, to recover the country conquered by Sesack, 2 Chron. xiv, 1, 6-9, 12. And after this victory, Asa dethroned his mother for idolatry, and he renewed the altar, and brought new vessels of gold and silver into the temple; and he and the people entered into a new covenant to seek the Lord God of their fathers upon pain of death to those who worshipped other gods; and his son, Jehoshaphat, took away the high places, and in the third year of his reign sent some of his princes, and of the priests, and Levites, to teach in the cities of Judah; and they had the Book of the Law with them, and went about throughout all the cities of Judah, and taught the people. This is that Book of the Law which was afterwards lost in the reign of Manasses, and found again in the reign of Josiah, and therefore it was written before the third year of Jehoshaphat, 2 Chron. xv, 3, 12, 13, 16, 18.

The same Book of the Law was preserved and handed down to posterity by the Samaritans, and therefore was received by the Ten Tribes before their captivity. For when the Ten Tribes were captivated, a priest of the captivity was sent back to Bethel, by order of the King of Assyria, to instruct the new inhabitants of Samaria "in the manner of the God of the land," (2 Kings xvii, 27, 28, 32, 33); and the Samaritans had the Pentateuch, or Five Books of Moses, from this priest as containing the law, or "manner of the God of the land," which he was to teach them. For they persevered in the religion which he taught them, joining with it the worship of their own gods; and by persevering in what they had been taught, they preserved this Book of their Law in the original character of the Hebrews, while the two tribes

after their return from Babylon changed the character to the Chaldean, which they had learned at Babylon, 2 Kings xvii, 34, 41.

And since the Pentateuch was received as the Book of the Law by the Two Tribes and by the Ten Tribes, it follows that they received it before they became divided into two kingdoms. For after the division, they received not laws from one another, but continued at variance. Judah could not reclaim Israel from the sin of Rehoboam, and Israel could not bring Judah to it. The Pentateuch, therefore, was the Book of the Law in the days of David and Solomon. The affairs of the tabernacle and temple were ordered by David and Solomon, according to the Law of this Book; and David, in Psalm lxxviii, admonishes the people to give ear to the law of God, means the law of this book. For in describing how their forefathers kept it not, he quotes many historical things out of the books of Exodus and Numbers.

The race of the kings of Edom, before there reigned any king over Israel, is set down in the book of Genesis, (ch. xxxvi, 31;) and therefore that book was not written entirely in the form now extant, before the reign of Saul. The writer set down the race of those kings till his own time, and, therefore, wrote before David conquered Edom. The Pentateuch is composed of the Law and the history of God's people together, and the history hath been collected from several books, such as were the history of the creation, composed by Moses, *Gen. ii, 4*; the book of the generations of Adam, *Gen. v. 1*; and the book of the wars of the Lord, *Num. xxi, 14*. This book of wars contained what was done at the Red Sea, and in the journeying of Israel through the wilderness, and, therefore, was begun by Moses. And Joshua might carry it on to the conquest of Canaan. For Joshua wrote some things in the book of the law of God, *Josh. xxiv, 26*, and, therefore, might write his own wars in the book of wars, those being the principal wars of God. These were public books, and, therefore, not written without the authority of Moses and Joshua. And Samuel had leisure in the reign of Saul, to put them into the form of the books of Moses and Joshua, now extant, inserting into the book of Genesis the race of the kings of Edom, until there reigned a king in Israel.

The book of the Judges is a continued history of the Judges down to the death of Sampson, and, therefore, was compiled after his death, out of the acts of the Judges. Several things in this book are said to be done "when there was no king in Israel," *Judg. xvii, 6*; *xviii, 1*; *xix, 1*; *xxi, 25*; and, therefore, the book was written after the begin-

ning of the reign of Saul. When it was written, the Jebusites dwelt in Jerusalem, *Judg. i, 21*; and, therefore, it was written before the eighth year of David, *2 Sam. v, 8*; and *1 Chron. xi, 6*. The books of Moses, Joshua, and Judges contain one continued history down from the creation to the death of Sampson. Where the Pentateuch ends, the book of Joshua begins; and where the book of Joshua ends, the book of Judges begins. Therefore, all these books have been composed out of the writings of Moses, Joshua, and other records, by one and the same hand, after the beginning of the reign of Saul, and before the eighth year of David. And Samuel was a sacred writer, (*1 Sam. x, 25*;) acquainted with the history of Moses and the Judges, (*1 Sam. xii, 8, 9, 10, 11, 12*;) and had leisure in the reign of Saul, and sufficient authority to compose these books. He was a prophet, and judged Israel all the days of his life, and was in the greatest esteem with the people; and the law by which he judged the people was not to be published by less authority than his own, the law-maker being not inferior to the judge. And the book of Jasher, which is quoted in the book of Joshua, (*Josh. x, 13*;) was in being at the death of Saul, *2 Sam. i, 18*.

At the dedication of the temple of Solomon, when the ark was brought into the most holy place, there was nothing in it but the two tables, (*1 Kings viii, 9*;) and, therefore, when the Philistines took the Ark, they took out of it the Book of the Law, and the golden pot of Manna, and Aaron's rod. And this and other losses in the desolation of Israel by the conquering Philistines, might give occasion to Samuel, after some respite from those enemies, to recollect the scattered writings of Moses and Joshua, and the records of the patriarchs and judges, and compose them in the form now extant.

The book of Ruth is the history of things done in the days of the Judges, and may be looked upon as an addition to the book of the Judges, written by the same author, and at the same time. For it was written after the birth of David, (*Ruth iv, 17, 22*;) and not long after, because the history of Boaz and Ruth, the great grandfather and the great grandmother of David, and that of their contemporaries, could not well be remembered above two or three generations. And since this book derives the genealogy of David from Boaz and Ruth, and omits David's elder brothers and his sons, it was written in honor of David, after he was anointed king by Samuel, and before he had children in Hebron, and by consequence in the reign of Saul. It proceeds not to the history of David, and, therefore, seems to have been written presently after he was

appointed. They judge well, therefore, who ascribe to Samuel the books of Joshua, Judges, and Ruth.

Samuel is also reputed the author of the first book of Samuel, till the time of his death. The two books of Samuel cite no authors, and, therefore, seem to be originals. They begin with his genealogy, birth, and education, and might be written partly in his lifetime by himself, or by his disciples, the prophets, at Naioth in Ramah, (1 Sam. xix, 18-20.) and partly after his death, by the same disciples.

The books of the Kings cite other authors, as the book of the Acts of Solomon, the book of the Chronicles of the Kings of Israel, and the book of the Chronicles of the Kings of Judah. The books of the Chronicles cite the book of Samuel the Seer, the book of Nathan the Prophet, and the book of Gad the Seer, for the acts of David; the book of Nathan the Prophet, the prophecy of Ahijah the Shilonite, and the vision of Iddo the Seer, for the acts of Solomon; the book of Shemajah the prophet, and the book of Iddo the Seer, concerning genealogies, for the acts of Rehoboam and Abijah; the book of the kings of Judah and Israel, for the acts of Asa, Joash, Amaziah, Jotham, Ahaz, Hezekiah, Manasseh and Josiah; the book of Hanani the Seer, for the acts of Jehoshaphat; and the visions of Isaiah, for the acts of Uzziah and Hezekiah. These books were, therefore, collected out of the historical writings of the ancient seers and prophets. And because the books of the Kings and Chronicles quote one another, they were written at one and the same time. And this time was after the return from the Babylonish captivity; because they bring down the history of Judah and the genealogies of the kings of Judah, and of the high priest, to that captivity. The book of Ezra was originally a part of the book of the Chronicles, and has been divided from it. For it begins with the last two verses of the books of Chronicles, and the first book of Esdras begins with the last two chapters thereof. Esdras was, therefore, the compiler of the books of Kings and Chronicles, and brought down the history to his own time. He was a ready scribe in the law of God; and for assisting him in this work, Nehemiah founded a library, and "gathered together the acts of the kings and prophets, and of David, and of the epistles of the Kings concerning the holy gift," 2 Mac. ii, 13. By "the acts of David," I understand here the two books of Samuel, or, at least, the second book. Out of the acts of the Kings, written from time to time by the prophets, he composed the books of the Kings of Judah and Israel, the Chronicles of the Kings of Judah, and

the Chronicles of the Kings of Israel. And in doing this, he joined those "Acts" together, in due order of time, copying the very words of the authors, as is manifest from hence, and that the books of the Kings and Chronicles frequently agree with one another in words for many sentences together. Where they agree in sense, there they agree in words also.

So the prophecies of Isaiah, written at several times, he has collected into one body. And the like he did for those of Jeremiah, and the rest of the prophets, down to the days of the second temple. The book of Jonah is the history of Jonah, written by another hand. The book of Daniel is a collection of papers written at several times. The latter six chapters contain prophecies written at several times by Daniel himself; the first six are a collection of historical papers written by others. The fourth chapter is a decree of Nebuchadnezzar. The first chapter was written after Daniel's death; for the author saith, that Daniel continued to the first year of Cyrus; that is, to his first year over the Persians and Medes, and third year over Babylon. And, for the same reason, the fifth and sixth chapters were also written after his death; for they end with these words, "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus, the Persian." Yet these words might be added by the collector of the papers, whom I take to be Ezra.

The Psalms composed by Moses, David, and others, seem to have been also collected by Ezra into one volume. I reckon him the collector, because, in this collection, I meet with psalms as late as the Babylonian captivity, but with none later.

After the sittings, Antiochus Epiphanes spoiled the Temple, commanded the Jews to forsake the law upon pain of death, and caused the sacred books to be burned wherever they could be found, and in these troubles the book of the Chronicles of the Kings of Israel was entirely lost. But upon recovering from this oppression, Judas Maccabeus gathered together all those writings that were to be met with, (2 Mac. ii, 14;) and in reducing them into order, part of the prophecies of Isaiah, or some other prophet,* have been added to the end of the prophecies of Zechariah; and the book of Ezra has been separated from the book of Chronicles, and set together in two different orders; in one

* This was, doubtless, the fact; for Matthew, in ch. xxvii, 9, assigns a prophecy therein quoted, to Jeremiah, which is found in Zechariah xi, 12. Matthew "who was guided into all the truth by the Spirit," (John xvi 13,) corrected by that Spirit the error of the Maccabean compilers.—*Editor of the Herald of the Kingdom.*

order in the book of Ezra, and in another order in the book of Esdras.

After the Roman captivity, the Jews, for preserving their traditions, put them in writing in their Talmud; and for preserving their Scriptures, agreed upon an edition, and pointed it, and counted the letters of every sort in every book; and by preserving only this edition, the ancient various lections, except what can be discovered by means of the Septuagint version, are now lost; and such marginal notes, or other corruptions, as by the errors of the transcribers before the edition was made, had crept into the text, are now scarce to be corrected.

The Jews, before the Roman captivity, distinguished the sacred books into the Law, the Prophets, and the Hagiographia, or holy writings, and read only the Law and the Prophets in their synagogues. And Christ and his apostles laid the stress of religion upon the Law and the Prophets, Matt. vii. 12; xxii. 4; Luke xvi. 16, 29, 31; xxiv. 44; Acts xxiv. 14; xxvi. 22; Rom. iii. 21. By the Hagiographia, they meant the historical books called Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, and Esther, the book of Job, the Psalms, the book of Solomon, and the Lamentations. The Samaritans read only the Pentateuch; and when Jehoshaphat sent men to teach in the cities, they had with them only the Book of the Law; for the prophecies now extant were not then written. And upon the return from the Babylonian captivity, Ezra read only the Book of the Law to the people, from morning till noon, on the first day of the seventh month, and from day to day on the feast of tabernacles; for he had not yet collected the writings of the prophets into the volume now extant, but instituted the reading of them after the collection was made. By reading the Law and the Prophets in the synagogues, those books had been kept free from corruption than the Hagiographia.

In the infancy of the nation of Israel, when God had given them a law, and made a covenant with them to be their God, if they would keep his commandments, he sent prophets to reclaim them as often as they revolted to the worship of other gods; and upon their returning to him, they sometimes renewed the covenant which they had taken. These prophets he continued to send till the days of Ezra; but after their prophecies were read in the synagogues, those prophecies were thought sufficient. For if the people would not hear Moses and the old prophets, they would hear no new ones, no not "though they should rise from the dead." At length, when a new truth was to be preached to the

Gentiles, namely, that "Jesus was the Christ," God sent new prophets and teachers; but after their writings were also received and read in the synagogues of the Christians, prophecy ceased a second time. We have Moses, the prophets, and apostles, and the words of Christ himself, and if we will not hear them, we shall be more inexcusable than the Jews.* For the prophets and apostles have foretold, that as Israel often revolted and broke the covenant, and upon repentance renewed it, so there should be a falling away among the Christians, soon after the days of the apostles; and that in the latter days God would destroy the impenitent revolters, and make a new covenant with his people, (Israel.) And THE GIVING EAR TO THE PROPHETS IS A FUNDAMENTAL CHARACTER OF THE TRUE CHURCH. For God has so ordered the prophecies that in the latter days "the wise may understand, but the wicked shall do wickedly, and none of the wicked shall understand," Dan. xii. 9, 10. The authority of emperors, kings, and princes is human. The authority of councils, synods, bishops, and presbyters is human. *The authority of the prophets is divine, and comprehends the sum of religion, reckoning Moses and the apostles among the prophets;* and "if an angel from heaven preach any other gospel than what they have delivered, let him be accursed." Their writings contain the covenant between God and his people, with instructions for keeping this covenant, instances of God's judgment upon them that break it, and predictions of things to come. While the people of God kept the covenant, they continued to be his people; when they break it, they cease to be his people or church, and become "the synagogue of Satan, who say they are Jews, and are not." And no power on earth is authorized to alter this covenant.

The predictions of things to come relate to the state of the Church in all ages; and amongst the old prophets, Daniel is most distinct in order of time, and easiest to be understood; and, therefore, in those things which relate to the last times, he must be made "the key of the rest."

The above was published after the decease of Sir Isaac Newton, by a relative, in 1733.

Dec. 9, 1857.

EDITOR.

* The most "pious" among the Gentiles stumble most at the word, being disobedient to it. With these, it is so much of "the word" as suits their natural feelings; and that little as interpreted and "applied" by what they call "the Holy Ghost." The self-interpreting word with them is "dead," and "kills." *A dead word killing* is a literary phenomenon of their system! They are made alive by abstract spirit, whose teachings, when compared with the word, is found to contradict and nullify it. Against such a spirit may God defend the saints!—*Editor of the Herald.*

Christianity the True Judaism.

No. 2.

THE reader will, doubtless, remember that in the September number of our previous volume, we gave him an account of certain meetings at 106 Centre Street, New York, under the caption of "*Christianity the True Judaism*," the professed object of which, on the part of the originators thereof, was the conversion of infidel Jews to "the truth as it is in Jesus." In that account he would learn how we came to be mixed up with it; how Dr. de Lara proved to be "a Tartar hooked and captured by the challenger," a son of Andover Congregational Christianity; and how our part in the demonstration came to an expected end. But, in addition to these things we would remark here, that, though we could no longer seem to cooperate with the parties who commenced the meetings, we did not abandon the endeavor to convince the Israelites that, although Romanism, Episcopalianism, Presbyterianism, Congregationalism, Methodism, Baptistism, Unitarianism, Mormonism, Millerism, Campbellism, and such like, are no part or parcel of Christianity—the doctrine of Jesus and the Apostles was the mystery of God contained in the writings of Moses and the Prophets, revealed or explained in the preaching and teaching of the Nazarenes; and that, therefore, "THE TRUTH" was such an interpretation of the Scriptures of the Old and New Testaments, as placed their several teachings in perfect harmony with each other. In order to carry out the endeavor, unmixed even in the appearance of fellowship with the before-named "damnable heresies" of "Christendom," we withdrew from the flash-of-lightning depôt* in Centre Street, to 187 Bowery, which our brethren had hired for regular meetings, but which had not been hitherto occupied at nights, having been unwilling to divert public attention from the Centre Street meetings, so long as there seemed to be scope for advocating Bible Christianity in the face of Flash-of-Lightnism and Rabbinical Judaism.

As we stated in the September number, "the Challenger" made no apology for the insult we considered he had offered to us, in what he said about certain coming to the

* *Flash-of-lightning depôt*—so we denominate the Hall where, as "the challenger" said of religion—"religion is obtained in an instant;" and where the Methodistically converted Jew, the Rev. Mr. Harris, even that same Gentilized son of Abraham, after the flesh, who, on an occasion previously reported in the Herald, told his audience, that there was converting power in the wood of the altar rail—advised unbelieving Jews to retire into their closets and pray to the Lord for faith in Jesus as the means of getting religion!! This is flash-of-lightning or instantaneous religion—animal-magnetic spiritualism—the faith and piety of the pretended orthodoxy of the day.

meetings with their friends whom they had brought there to applaud them. If he had had no allusion to us, it is reasonable to believe that he would have promptly announced to the audience that he alluded no more to Dr. Thomas than he did to Dr. de Lara. This would have been the straightforwardness of honesty and righteousness. But instead of so doing, he allowed us to remain under the imputation, and put off any explanation with the remark, that "he would think of it."

Having devoted some days to the thinking, he excogitated the following serpentine curiosity explanatory of his course; which his colleague, the chairman of the meetings, testifies was badly conducted in regard to us.

THE CHALLENGER'S EPISTLE TO THE EDITOR.

DR. THOMAS—*Dear Sir*,—I think it necessary for me to address you a few words relative to your remarks last Sunday evening at our meeting in Centre Street.

I do not see what right you have to take offence, and that so late, at the remarks about applaud two weeks ago at our meeting in Centre Street. I declared then, both to Dr. de Lara and to the audience, that I did not mean him. You heard it, and yet you did not say then a word. And again; were there no other persons who spoke at the meetings, and who could be base enough to bring in applauders and disturbers of our meeting? Dr. de L. could take offence since my remark was made, after an applaud which was meant for him. I need scarcely say that I did not think so mean of you as to do what I remarked in general, and you took it as an offence to yourself. I need not tell you, and I am not bound to, whom I meant. I thought that I had cause to think certain parties in the room disposed to applaud every thing that would be derogatory to Christianity in general. Now, as this is foreign from our object of meeting with the Jews, I made, therefore, those severe remarks at our then meeting. I have, therefore, no cause to make an apology to you.

Your remarks at our last meeting sounded very strange, not only to me, but also to others. I must say, however, that *my remark was unguarded*; though the reproof, I am sure, was deserved in certain quarters; and it seems that it was pocketed there.

My visit to your house, I assure you, was not dissimulation. I was sincere in *my invitations to you, and they are still standing*. Excuse me for speaking as I do; for though it does not become in a young man to speak so to a father in Christ, but circumstances compel me. All that I feared was your

fierce, and so I think, unwarrantably sweeping denunciation of all Christians in other churches beside your own. But Mr. Lederer (the chairman—*Ed.*) told me that he took that precaution. This made me glad; and I rejoiced to have you come to our meetings, and to take part in them. For then I was secure against any and every sectarian tendency in our meetings. This we cannot suffer in our meetings, for reasons that you may easily see and appreciate.

About my telling, "loud enough for you to hear," to brother Lederer, "Set him down!" this, I am sure, must have been when your remarks were extended beyond the limits of time allowed to us to occupy the chapel, and not meant to refuse you an opportunity to speak that which you spoke, and which I adore and love as the truth of God. That I differ from you in points, I have no doubt; but that I love all that I see in you is according with Christ Jesus, this, I trust, you will believe me.

Should you be pleased to give us your presence next Sunday evening, D. V., I would beg you not to make any mention of this letter in the meeting. Let it be dropped, I would say.

Finally, I remain, your brother in Jesus the Christ, the Hope of Israel, in spite of your denouncing me, and the church to which I belong as of the Apostasy: and believe me to be your sincere friend and friend of your family; and beg that you will revise every feeling that has grown out from your thinking me to be otherwise.

Should you choose to answer me, I would inform you that on Saturday (D. V.) I move to 349 East 10th street, New York.

EPHRAIM M. EPSTEIN.

April 27, 1857.

Mr. Ephraim, in the above, is evidently in *parturiente*: the product, however, is unsatisfactory. He clearly considers it a base thing to bring applauders to a meeting; and for the first time, and in the letter before us, vindicates himself from referring to us in his "unguarded remark." Individual persons were charged with bringing their friends to applaud their speeches. There were no speeches applauded but Dr. de Lara's and ours: but he says, he did not mean that either of us were guilty, and silences any further inquiry by refusing to disclose of whom he spoke! The reader will made his own inferences.

We may remark, furthermore, that "the challenger" has denied, through Mr. Lederer, the chairman, that he invited us to their meeting; which the latter now affirms we attended for the purpose of breaking up. But in the letter before the reader, Mr. Ep-

stein plainly admits it. "I was sincere," says he, "in my invitations to you, and they are still standing." It is plain, therefore, that what we stated is the truth. We were invited by Messrs. Epstein and Lederer for their own purposes; and we accepted their invitation for ours; not for the purpose of breaking up their meetings, but for the vindication and advocacy of Bible-Christianity against Rabbinical Judaism, and all Gentile Counterfeits, of whatever "name" or "denomination" they might be. We were true to our banner, knowing no compromise nor surrender. The people heard us gladly; and even of the clergy present, one said, "he could have sat all the night to hear us." Can the chairman, a member of our own body, say the same? Did he think, when he took "that precaution," referred to by Mr. Epstein, that we were going to allow the argument with Judah to be encumbered with the Gentilism of his employers, in which, if his words are for aught else than to conceal his thoughts, he has no more faith than we. Though he admits that Mr. Epstein has treated us badly, where has Epstein's bad treatment of us placed him? It has caused him to abandon his brethren, from whom he has received nothing but kindness; and to throw himself wholly into the arms of the Gentiles, whose "charity" is ample enough to embrace all *save those who obey the faith once delivered to the saints, and earnestly contend for it.* Mr. Epstein's course is in keeping with his principles. He is an Andover-Divinitarian; and believes that the simple belief of the Messiahship of Jesus makes a man a Christian. He cannot, therefore, approve of our sweeping our decks clear of all his beloved "churches," for which we have no more respect than he has for Mohammedanism. But Mr. Lederer's former professions are not so. He professed to believe "the things concerning the Kingdom of God, and the name of Jesus Christ;" and after the example of the Samaritans' who believed the same things, "was immersed." He even admits the truth now; yet, we grieve for his sake to testify, that he is coöperating with the enemies of the truth, and lending himself to the promotion of their schemes for the proselytizing of Jews to the Abominations of the Earth.

We have thought it right to bear this testimony against brother Lederer's course, because he now pretends to blame our individual self and the church to which we belong in this city, for his alliance with Satan. At the time of his immersion, he was a tract distributor, or missionary of some society in New York. So long as we supposed he confined himself to the labor of convincing Israelites, that Jesus was the Son of David

and the Son of God covenanted to Israel, we did not protest against his receiving \$450 per annum from the Society's funds; though we were in hope, that he would get into some secular employment, and so become independent of it altogether. His attendance at the weekly celebration of the love and sufferings of Christ was very irregular; and far less frequent than to hear us speak, an irregularity, however, in which he is not the only member of our ecclesia worthy of blame. We have been forbearing towards them all, putting the best construction upon their cases, in supposing that the will to do right was overruled by circumstances beyond control. But recent developments have proved that continued forbearance is connivance of wrong; and that the forsaking of the assembling of ourselves together according to scriptural precept and example, is the beginning of apostasy. Brethren were therefore deputed to wait upon brother Lederer, who had deserted our assemblies ever since the day he remonstrated with us for affirming, in our reply to Dr. de Lara, that the world's Christianity (by the world, we mean, the professors of Gentile Pictism) was not the Christianity of the New Testament; but an apostasy from it—a period of several months; and to ascertain the cause of his absence, and to invite him to come to our meeting, and there explain himself. But he did not come. He admitted that we had the truth; but that the world above defined, had a better spirit than we! Thank God, we have not surrendered to Satan, nor compromised our principles and birthright, like Esau, for a mess of society's pottage! "A better spirit!"—the spirit of compromise and surrender better than the spirit of earnest contention for the ancient faith delivered to the saints! The former spirit succumbs to Gentilism for lucre's sake; the latter resists the devil, with the panoply of God, at the risk of everything beloved. We repudiate the "better spirit" as a false and lying, and hypocritical and guileful spirit; for no spirit is of God that ignores "the gospel of the kingdom," and the obedience it commands. We are not surprised at any opposition from Mr. Epstein, so long as he regards Andover Divinity as the religion of Christ. If an honest disciple of this school, he is bound to oppose us; and as watchman of the craft, to lift up his warning voice against us. But we are surprised at brother Lederer, to whom we have shown nothing but kindness and liberality. The peculiarity of the case, however, is not of difficult discernment. He does not like "the good fight of faith," when the spirit of the fight gets so elevated as to endanger the rations. Had the Society that employs him

discovered that he was in "church-fellowship" with that "old infidel" that withstood Centre Street religion and Rabbinism, they might have discharged him from their employ. But what a sorry account we should have had to give at the tribunal of the Lord—that, for fear of injuring the temporalities of our friends, we had forborne to testify against the apostasy; and had stated truth so guardedly, and in such general terms, that its friends even could scarcely discern a feature of its original face! We are sincerely grieved for brother L., who has turned his back upon us; and pray that he may be recovered out of the snare into which he has fallen; and yet become courageous for the truth even unto bonds, imprisonment, or death.

Mr. Epstein errs in saying, that we "denounce all christians in other churches beside our own." We do not denounce christians at all. Show us a christian after the pattern of those first called by that name at Antioch (Acts xi. 26) and be they of our ecclesia or of others, we see only a friend and a brother, unless he prove a traitor to the same. Paul warred against strongholds, reasonings, and every high thing that exalted itself against the knowledge of God (2 Cor. x. 5) and so do we. In this warfare we only know "friend truth." We fight for this friend; so that all who fight for her also will be found on our side. We know nothing of her as identified with "churches," or "christians of churches;" but as we find her in Moses, the Prophets, and the Apostles. We have no vested interest in church or denomination; nor do we desire any, neither would we accept them. We can therefore afford to tell Satan what the Bible says concerning them. The adversaries may not relish such independence and plainness of speech; but what is that to us? Our business is to state and defend the truth, and leave all consequences to him "who gives the increase."

Mr. Epstein is wrong in saying he wished us to be set down for the reason he assigns. We had not begun our remarks when he cried "Stop him!" We were stepping forward to begin; so that his cry could only be interpreted as expressing his wish that we should be prevented from speaking.

We are sorry that we cannot accept the fraternity of Mr. Epstein. He has no difficulty in recognizing us as a christian. We cannot, however, return the compliment. He falls far short of the conformation of the man who is, according to Paul, "renewed by knowledge after the image of his Creator." We read of no such men in Christ on the page of the New Testament after the Andover type of Mr. Epstein. Bible-Christians believed in the apostolic revelation of the

mystery (Rom. xvi, 25) hidden from the ages and the generations; (1 Cor. ii, 6, 9) and believing this as exhibited in Jesus were immersed into the Name of *Jehovah Elohim*, according to the formula in Matt. xxviii, 19. Flash-of-lightning religion has nothing to do with this. It is too electrical for us—too animal-magnetic; a religion beginning and ending in the flesh. We wish him joy of his brethren; but we respectfully decline being numbered among the same.

Mr. Epstein's letter not having come to hand till after the insertion of advertisements for evening meetings at 187 Bowery, we left it in abeyance until now. "We had withdrawn from Centre Street, where we saw clearly that nothing could be done by the agency in the ascendant but to Gentilize the Jews, an enterprize in which we could not possibly cooperate. We notice it here historically in illustration of the policy that presided over and directs the Judeo-proselytism of the heathen. For ourselves, we do not desire to convert Jews into Gentiles; but rather to intensify their nationality, and to make them "*Israelites indeed in whom is no guile.*" We say to the Jews, be devoted to Moses and the Prophets; glory in your nationality; love the country of your fathers above all lands; hope for your restoration, and independence of all Gentile sovereignty; and have no fellowship with their scripture-nullifying "names and denominations." Be Jews in faith as well as flesh; "for without faith it is impossible to please God;" and the flesh profits nothing:" it is the Jehovah-Spirit that makes alive. But with all this, we say to them, accept JESUS OF NAZARETH, the noblest of your race, as the covenanted Son of David and of God

אני יהיה-לו לְאֻב וְהוּא יהיה-לי לְאֻב
ani zhyeh-lo le'āv, vehu yiyeh-li-le'avan

2 Sam. viii, 14; and in him be constituted the righteousness of God; for his name—*yehovah-tsilkaimu*—is to be proclaimed to Judah, Israel and Jerusalem for righteousness—*Jerem. xxxiii, 15, 16.*

At the meetings in Centre Street, Mr. Epstein made two very ridiculous assertions, which elicited the contempt of many that heard them. Addressing the Jews present he said, "You are not Jews;" and speaking of himself and coreligionists added, "We are the true Jews." This reminded us of the Millerites, who could scarcely speak of natural born Jews without contempt and insult; and who declared that God had finally cast them away; and do not believe in the "salvation," which Jesus says "is of the Jews:" nevertheless these Jew-hating Gentiles cried with loud voices through the land "We are the true Jews! We are the Israel of God!" Mr. Epstein and the Mil-

lerites presumptuously affirm what they cannot prove from the scriptures of truth. If they will consult Rev. ii, 9; and iii, 9, they will discover that they are not the first who "have said they are Jews, and are not, but do lie." Satan's synagogue is famed for pretensions it has no just title to. None are Jews of the higher order—destined associates of Israel's King in the kingdom of Jehovah—save those "who walk in the steps of that faith of the father Abraham, which he had being yet uncircumcised"—who believe the gospel preached to him, and obey it in the name of Jesus. Neither Mr. Epstein nor the Millerites have done this; therefore their claim to be "Israelites indeed" is presumptuous and absurd.

Having withdrawn our countenance from Centre Street, we invited the Jews to meet us in the Bowery, where they should be heard with all patience, and without interruption or insult. Some attended, and among them our new friend Dr. de Lara; who about five minutes before the meeting opened, caused the following letter to be handed to us:—

Epistle from Dr. de Lara, a Non-Christian Israelite, to the Editor.

DEAR AND HONORED SIR—In your address last Sunday evening you observed, *that the New Testament perfectly agreed, or harmonized, with the Old;* or you may have used an expression conveying this idea.

I can conceive the idea of a Christian by birth and education giving his assent to this proposition, and conscientiously believing the doctrines which Orthodox Christianity tells us are taught in both volumes; you are, however, aware that these two points, namely, the disagreement or agreement between the exclusively Jewish, and the Christian sacred books, and the doctrines of orthodox christianity, said by the latter to be revealed in both volumes—that these are the very points at issue between Jews and Christians.

A devout Jew *may perhaps* be brought to the belief that the Personage stated by Christians to be the Messiah, had already appeared; and that Jesus of Nazareth was He; that his history was recorded in the books of the New Testament; and he may give his assent to the purely *historical* parts of these books. Believing in the divine power of performing miracles, since he finds a display of that power in the Old Testament, he may even believe in that other part of the New Testament in which history and miracle are blended together as they are in the books of the Old Testament. The same God who enabled and permitted Moses and Elias to perform miracles, may have bestowed the

same power upon another mortal; and that mortal may have been Jesus of Nazareth as well as any other man. I say, that a devout Jew may, perhaps, be brought to believe all this by inquiries satisfactory to his own mind; and by his own reasonings founded upon such inquiries; but I have very strong doubts of such a view of the case ever becoming universal, or even general, among the Jews; or that they will extend beyond a few, very few, and isolated instances, and amongst Rabbinical Jews exclusively.

The modern, or self-styled enlightened Jew (whether he is justly entitled to this denomination, or not, is not now the question) may regard Jesus of Nazareth as a philosopher, a moralist, the Socrates of his age and country—as a man, who, discarding all the laws that govern man's conduct in his relation to God, yet conforming to them in compliance with custom, just as the wise Socrates in his last moments ordered a cock to be sacrificed to Æsculapius—disbelieving himself in divine revelation, and regarding with contempt the sacrifices, observances, and ceremonies, taught the doctrine of a certain prophet, that true religion consisted in the practice of virtue, mercy, justice, and humanity; that the Creator and Father of all mankind had not, and could not have, selected one very small and almost insignificant fragment of the human family to make it his chosen and favorite people to the exclusion of all the rest. I say, a philosophical Jew may entertain this conviction rejecting the doctrine of a Messiah, whether temporal or spiritual altogether; and, if I am not much mistaken, such are the views entertained by modern Jews, though not by Modern Judaism (for the difference is marked) and are gaining ground rapidly.

All this, I say, may be possible, and partly is true: the moment, however, a Jew is told that God has a Son, and that there are three persons, three essences, three somethings or anythings, in the Godhead; and that these three distinct units or Unities, constitute only one unit or One Unity—and that that Tri-Unity is the God of Israel, the Jehovah of the Old Testament:—the moment, I say, a Jew is told this, he shrinks back, and stands sternly aloof. The devout Jew points to the declaration on Horeb, "I am the Lord thy God. Thou shalt have no other gods before me." And again, "Hear, O Israel, the Lord is our God, the Lord is one." The philosophical Jew regarding God as an incorporated, invisible, incomprehensible Being, rejects with scorn and ridicule the idea of such a Being having a Son; of coming "down" (as it is called) from heaven, and enacting with the Virgin Mary the scene related by Luke. He smiles contemptuously

at the idea of *three being one*, and one being three; and maintains that a book which teaches such an absurd doctrine, and contains such disgraceful tales, is utterly contemptible; and that the writer who could propagate a falsehood so glaring, a story so evidently fabulous, and blasphemous to boot, cannot be otherwise than a liar and impostor, or a man who wrote, or was only fit to write for the nursery; and that any writer that could declare, that there are three persons, or three anythings, in One Godhead, if he himself honestly believed such an absurdity, ought to be set down as demented, and only entitled to pity, and to a cell in an asylum.

Both sections of the Jewish world on being told that the writers of the New Testament were all Jews, (and admitting for the sake of argument that they were so,) deny that, provided they were in the full possession of their mental faculties, the possibility of their honest belief in the history of the Annunciation, the Miraculous Conception, and the Incarnation, though the pharisaical and rabbinical Jews might, perhaps, admit the possibility of the story of the Resurrection and Ascension. They deny that any Jewish writer could have believed in the doctrine of the Trinity (I use this term conventionally, and as a laconism;) that therefore as Jews they never could have written this; and if this doctrine be found in the New Testament, it has either been foisted in there, or the writers were not Jews.

Now they open the New Testament, and there they find it distinctly recorded, that the Virgin conceived of the Holy Ghost—a spirit, an incorporeal existence (which is itself a contradiction in terms)—a carnal intercourse between a spirit and a woman, a mortal, mere flesh and blood! They find there, further, the following expressions amongst others used by Jesus of Nazareth, "I and my Father are one;" "Before Abraham was I am;" which is bad grammar at all events. "Of these things knoweth no man, no not even the Son, but the Father who is in heaven." They find John telling them, that "In the beginning was the word, and the word was God, and the word was made flesh, and dwelt among us;" which, though they laugh at such language as that of an idiot, they find it written there, "The only begotten Son of the Father." They are told that Thomas addressed Jesus as "My Lord and my God. John tells them distinctly, that "There are three that bear record in heaven, the Father, the Son, and the Spirit;" and that "these three are one." *Prima facie*, therefore, they find the doctrine of the two natures inferentially; and that of

the Trinity plainly taught in these books, taking them as they are.

Comparing these declarations of the New Testament with the stern commandments of God on Sinai, and the declaration of the unity of God in Deuteronomy; upon your declaration, therefore, and with the New Testament before them, they ask, "How can you reconcile these, to them, so evidently clashing declarations? How will you be able to show, that the New Testament agrees and harmonizes with the Old?"

As your views differ very materially (or at least appear to do so to me) from those of the generality of Christians, I should be glad to hear your exposition of the doctrines of the Two Natures, and of the Tripersonality; and see how you reconcile these doctrines with that of the absolute unity of God, as revealed in the Old Testament.

I am, with the highest regard,

Dear and Honored Sir,

Yours, very truly,

D. E. DE LARA.

New York, May 9, 1857.

Remarks on Dr. de Lara's Letter.

BY THE EDITOR.

DR. DE LARA'S letter seems to have been originated in a spirit of astonishment, incredulity, and candor:—of astonishment at our statement concerning the entire and absolute harmony of the teaching of the two Testaments, in the face of the dogmas of "Orthodox Christianity," referred to,—of incredulity, because of the unphilosophical and irrationalistic character of the facts testified in the New Testament; and of candor, in seeming, though by education hostile to the NAZARENE, to desire a fair examination into "the stone of stumbling" presented to the Jewish mind in "the things concerning his Name."

We can easily appreciate the astonishment under which he seems to labor. Our declaration, which we here admit, of the entire and absolute harmony of the teaching of Moses and Jesus, is calculated to excite astonishment—confounding astonishment—in the mind that has no other idea of the teaching of Jesus and the Apostles than the parody thereof exhibited in the old wives' fables of what Dr. de Lara styles, "Orthodox Christianity." But, we do not affirm the harmony of "Orthodox Christianity" interpretations, or rather "imaginations, high things, and thoughts," (2 Cor. x. 5.) with the teaching of God in Moses and the Prophets: we are therefore under no obligation to attempt the impossible task of reconciliation. We do not believe in the self-styled "Orthodox

Christianity" of the world. It is not the Bible teaching of the Spirit of the Christ which was in Moses and the Prophets, Jesus, and the Apostles. Admit what Nehemiah and Peter testify, that one and the same spirit was in them all, and that that spirit was God's, "in whom is no darkness at all;" and it follows of necessity, as we have affirmed, that the doctrine of the Old and New Scriptures is entirely and absolutely harmonious and uncontradictory—1 Pet. i. 11; 2 Ep. i. 21; Neh. ix. 20, 30. We believe in the doctrine of God, in the Deep Things of God revealed by his Spirit (1 Cor. ii. 6-16,) not through disobedient fanatics, or a clergy, Jewish or Gentile, infidel thereof; but revealed by his spirit in the spirit's own words through the holy and faithful heroes of the faith, to whom under God we are indebted for the Scriptures of the Old and New Testaments. This is the Christianity of our faith which we are prepared to state, illustrate and prove in opposition to Modern Judaism, Jewish Rationalism, and Gentile Perversions of the truth.

Dr. de Lara appears incredulous. He is reported to have said in one of his speeches at Centre Street, *he cared nothing for Moses and the Prophets*. He may perhaps, care more than the report of his words gives him credit for. We rather think, that he meant he did not care for their testimony as proof of Messiah having appeared; for we find him saying in a certain periodical, "he did not care if fifty prophets had prophesied the coming of Messiah, unless the facts can be adduced to prove that the Messiah had come." From the letter before us, it is difficult to determine with certainty whether he is "a devout Jew," "an enlightened Jew, a "Rabbinical Jew" or "a philosophical Jew." We suspect he is in feeling a Jew, archæologically devout, unfettered by Rabbinism, and giving credence only to what the thinking of the flesh, untutored by revelation approves. From these elements seems to be generated the spirit of the letter before us. A Jew incredulous of those oracles committed to his nation's care, is a hard and slippery case to deal with. We feel no interest in arguing with such a Jew; for he has lost his Jewishness, and disappeared in the bottomless pit of nations—the undistinguished multitudes of earth. In the midst of uncertainty, then, we have preferred to view Dr. de Lara as a *professed* believer in Moses and the Prophets, too enlightened therein to be hoodwinked by Rabbinism, but not sufficiently so to see into their attestation of the righteousness of God in Jesus as the Christ—the *Yehovah-tzidkaimu*. We will not think of him as a rationalistic or philosophical Jew. Rationalism and "philos-

ophy" in religion may do for Gentiles, but is highly unbecoming in a Jew. A Jew ought to be a man of faith; and not a mere rationalist or fleshly pietest; but unhappily, and generally speaking, they are true to the character given of them by Moses in whom they glory, who says, "They are a very forward generation, children in whom there is no faith"—Deut. xxxii, 20—really as faithless of Moses as of Jesus, if faith is to be measured by conforming to the obedience it demands. A Jew faithless of the Mosaic teaching must necessarily be a rejecter of Jesus of Nazareth apostolically displayed. Moses spoke of Jesus; and therefore Jesus inquired, "If ye believe not Moses' writings, how can ye believe my words?" This is the secret of Jewish incredulity: not that the testimony for Jesus is insufficient for faith; but because of their extreme forwardness in making void the word of God by Moses and the prophets, through the corrupting influence of their traditions.

There is a candor about Dr. de Lara's letter that is quite attractive. Its points are distinctly stated, and the views of its writer boldly avowed. This is according to our taste. We like a man to stand out in his true character; and not to appear one thing and be another. Moral honesty and moral courage are virtues which few possess in this age of sham. Neither Jews nor Gentiles are preëminent in these respects. The former fear one another, and have not lost their terror of the Gentiles. Many, as of old, do not confess Jesus for fear of losing caste—of being cast out of the synagogues, or denied sepulture among Judah's dead: while Gentiles confess Jesus, but know not his doctrine, or fear to bear his cross lest the clergy should blow upon them. Between the two there is nothing to rejoice in. The world is wilderness, and its oases desert. Bold and sterling honesty of purpose and principle is the desideratum of the times. Sham and swindle everywhere abound, and few remain to do battle for the truth at all hazards against the world. Candor and courage are exceedingly scarce.

On the evening upon which Dr. de Lara's letter was handed in we had perused it, marking its point with pencil as we proceeded, and then answered them in general terms before the audience. After we had finished Dr. de Lara arose and apologized for having afforded us no time for examination; and hoped that we would believe that he did not design to extort an advantage by taking us at unawares. We graciously accepted the apology, being satisfied that such was not his policy; but that he really desired the information indicated in the concluding paragraph of his epistle.

This being our conviction, and recognizing the importance, the primary importance, of the subject on the great question at issue between the disciples of Modern Judaism and the writers of the New Testament, we announced, that on the following Sunday evening we would lay before the audience the

MOSAIC AND NAZARENE TEACHING CONCERNING GOD.

INTRODUCTION. *The renewing Efficacy and Importance of the subject.*

The vital importance of understanding the Bible revelation of God will be manifest to those who admit the authority of the New Testament in matters of faith and practice, in considering the testimony of Him "who proceeded forth and came from God;" and who, in "giving to the disciples the words which the Father gave him," said "Thou givest to thy Son jurisdiction of all flesh, that everything which thou hast given to him, he might give to them aionian life. And this is the life of the Aion (*ἡ αἰωνίος ζωῆ*) that they should understand thee (*γινώσκωσι σε*) the only true God, and Jesus Anointed whom thou sendest"—John xvii., 2, 3. From this testimony we learn,

1. That the life of Messiah's Aion is not for all mankind;
2. That the life is for those specially donated to the Son; and,
3. That the attainment of this life by those specially given to him is consequent upon their intellectual enlightenment concerning what constitutes "the only true God," and the relation to him of Jesus in his anointing.

The apostle John, who heard the utterance of this teaching, and who had delivered the same to the Jews and Gentiles whom he and his colaborers were sent to enlighten with the light of life, reproduces the same doctrine in his first epistle, saying to them, "We have comprehended (*οἶδαμεν*) that the Son of God is come, and hath given to us discernment that we might understand the True One, and we are in the True One, in his Son Jesus the Anointed. This is the true God, and the life of the Aion (*ἡ ζωῆ αἰωνίος*.) Little children keep yourselves from the idols—ch. v. 20.

This intellectual comprehension of the True God is renewing, and capable of developing the likeness of his moral or spiritual image in the illuminated. This is clear from many passages of scripture. Jesus, the Image of the Invisible God, in addressing the Father said, "I have given them (whom thou hast given me) thy word: sanctify them (*through thy truth*): thy word is truth—Jno. xvii, 8,

9, 14, 17. And again, "Ye are clean through the word which I have spoken to you — xv, 3. And John says, "the Spirit is the testifier, because the Spirit is the truth — 1 Ep. v. 6. And Paul alluding to the transforming efficacy of God's revelation of himself comprehended and believed, tells obedient believers of the word, that they had put off the old man with his deeds, and put on THE NEW made new again by exact knowledge (*εις επιγνωσιν*) after the image of him creating him — Col. iii, 9, 10. Here are two characters, or moral natures, in relation to one and the same animal man. Ignorant of the true God and Jesus the anointed whom he has sent, the man A. B. is "alienated from the life of God through the ignorance that is in him" — Eph. iv. 18; and is invested with "the body of the sins of the flesh" as with an apron of fig leaves. He is then in the Old Man state, and stands before God as Adam and Eve in Eden obnoxious to the anger of offended Deity. He does not know or comprehend the Almighty. He thinks he is altogether such an one as himself, fickle, inconstant, mutable and false. He is as ignorant of his character, or Name, as he is of his *hypostasis* or substance. In the fulness of the ignorance he turns "*philosopher*," and presumes to discourse of God, and of Soul, and of the ground of acceptance with him! The presumption of this Old Man of the Flesh, laden with sins and superstitions, is marvellous! He has filled the world with his lucubrations, or skotifications rather, and calls them "wisdom," "theology," "divinity," "philosophy," and so forth. Adam habited in fig leaves under the inspiration of the Serpent, is the incarnation of them all. He was THE WORD OF THE SERPENT MADE FLESH; the Federal Patriarch, or Chief Father, of all who walk in his steps: — the type, or representative patterns of all clerical and philosophical Jews and Gentiles who, "with the flesh," or its reasonings and gospel-nullifying traditions and practices, "serve the law of sin"

Now of the clerical or rabbinical wisdom, and philosophy of this Old Man, the wise men and scribes whom the Jehovah-Spirit sent to Israel, speak in very contemptuous terms. Concerning the rabbinical and philosophical Jews of all times, to say nothing of the Gentiles who have plundered their traditions, they say, "He taketh the wise in their own craftiness," Job v, 13." "Forasmuch as this people, (Israel,) draw near with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men" — their traditionizing and philosophizing rabbies; "therefore, behold, I will proceed to do a marvel-

ous work among this people, a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from Jehovah, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay; for shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding? Is it not yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed a forest?" Thus testified the Spirit of Christ in Isaiah, concerning the wise and prudent men of Israel, (ch. xxix, 13,) who professed to know God, but in their works denied him. Their wisdom and understanding have strivelled and perished from off the land, in which they took counsel against Jehovah and his Anointed, to burst their bands asunder, and to cast their cords away, Psalm ii. The stately cedars of Lebanon have been hewn down, and their fruitful fields a forest; and all because "they knew not the true God and Jesus the Anointed."

But, as the Spirit of Christ in the same prophet, and in the same place, also testifies, although Jehovah has poured out upon the staggering guides of Israel the spirit of deep sleep, and hath closed their eyes, and covered the prophets and rulers, and seers; and the vision of all is become as the "words of a sealed book," which the learned confess they cannot explain; yet the deaf hear the words of the book, and the eyes of the blind see out of obscurity and out of darkness; the meek also increase their joy in Jehovah, and the poor among men rejoice in the Holy One of Israel." How literally this began to be accomplished in the day when Jehovah cut asunder his staff Beauty; for whom, as the Spirit of Christ in Zechariah predicted, Judah and Israel's rulers weighed out to the traitor Judas thirty pieces of silver; and afterwards cast the blood money to the potter for the purchase of his field, ch. xi. 20-13. In that day, when "the poor of the flock were waiting upon Beauty," the deaf were made to hear, the blind to see, the meek to increase their joy, and the poor to rejoice in the broken staff Beauty, in the hand of the Holy One of Israel. "The poor had the gospel preached to them." When the deaf and the blind were cured, they rejoiced in what they heard. They embraced it as the wisdom of God, confirmed to them by him with signs and wonders, and with divers miracles, and by the resurrection of Jesus, on the reunion of the fragments of the broken

staff he had severed in his hand: "So, says the prophet, "the poor of the flock that waited upon me knew that it was the word of Jehovah."

But the rich and powerful of the flock did not know, and do not know to this day. They are still the deaf and the blind, with all their "vast learning" (!) and philosophy. We go to the Holy Land, the arena of Zion's controversy, and we inquire with Isaiah and Paul, Where are the wise? Where is the scribe? Where the disputants of the Mosaic Aion, who withstood "the truth as it is in Jesus?" The standing answer is, that "God hath made foolish their wisdom;" yea, the wisdom both of Jews and Greeks; for, says Paul, "the world by wisdom knew not God." They had wisdom, but he pronounced it "foolishness;" and James steps in and adds his testimony, that their wisdom was from beneath, being a lie against the truth, and earthly, sensual, and devilish, ch. iii, 14, 15.

Such is the wisdom of the Old Man of the Flesh. It can rise no higher in conceptions of God than the zenith of its own halo. He thinks as he feels, and his feelings are only blind. Being a creature of earth, and sense, and sin, his conceptions of God are earthly, sensual, and devilish. He proclaims him to be an incomprehensible existence, without body or parts. Having assumed this, he deposits him in every created thing, and pantheistically worships him in men, birds, beasts, creeping things, and their images. In this assumption, the philosopher, the theologian, the idolater, all meet together upon common ground. This is their "One God," whom they represent as fierce, vindictive, cruel, and implacable, who, but for some more benevolent being, interposing between him and men, would increase his own glory and enjoyment, and satisfy his eternal justice, by tormenting them in fire and brimstone endlessly. This is the God created and worshipped by the Old Man of the Flesh; worshipped, not because he loves him, or sees any thing in him to admire, but because he is afraid of him. Hence all the fancy superstitions he has devised are all based upon one common error of the brain, namely, *the necessity of the worshipper doing something to placate the Deity*. The prescriptions extant in the Old Man's dispensary for the purpose are multitudinous. Some of the most notable with which the world is empiricized and overspread, are those of cutting the flesh with knives after the manner of Baal; of causing children to pass through the fire after the manner of Moloch; of "covering the altar of Jehovah with tears, with weeping, and with crying out," after the practice of the priests in the days of Ma-

lachi; of straining at gnats, and paying tithes of mint and cummin in the fashion of hypocrites; of self-immolation under the fervid wheels of Juggernaut; of voluntary martyrdom, after the manner of the disciples of the Nicolaitanes, Balaams, and Jezebels of the early centuries after Christ; of papistical penance in afflicting the body for its commendation to God; of many long "prayers" or rhapsodical rants, weeping, and cryings out for religion, after the manner commonly witnessed at the camp meetings and revivals of the names and denominations which now fill the unmeasured court of the Gentiles, Rev. xi, 2. These, and ten thousand other absurd practices of the temple, the synagogue, and church, are all expressive of the common error referred to above, and indicate the total ignorance of Jews and Gentiles, both of the Mosaic and Nazarene teaching concerning the the Holy one of Israel.

Now, it is to exorcise A. B. of this Old Man, to deliver him from him, to cast the demon out, to "put off the old man and his deeds" from A. B.; to strip him of the fig leaves, and to put on the sacrificial victim's skin, the garment appointed of Jehovah Elohim, to hide or cover his sin or shame, that "the knowledge of God," or system of divine truth, hath been devised. The Old Man of Sin's Flesh, who is the Devil, cannot be converted. His destiny is destruction; for "for this purpose was the Son of God manifested that he might destroy the works of the Devil," or the works of the flesh, which are the same things: and "forasmuch also as the children (of his Father) are partakers of flesh and blood, He (the Son) himself, likewise, took part of the same; that through death he might destroy him that had the power of death, that is, the Devil." 1 John iii, 8; Heb. ii, 14. Hence the Old Man of the Flesh and his deeds are doomed to extirpation from the earth at the hands of Jesus and his brethren. The Devil and all his superstitions of temple, synagogue, and church, whether dissentient or established, are all to be destroyed. Clergymen and Rabbies, philosophers and fools, will not indeed "go to the devil," but far better will vanish with him from the earth, which will remain emancipated and blessed for "the meek" whose heritage it is.

But if the Old Man cannot be converted, A. B. may. Our friend A. B. may "be taught of God," not by direct spirit-afflation, according to the Old Man's theology, but by the direct operation of the heavenly ideas of God upon his brain-flesh. These ideas are the living spirit, the divine agent, in conversion, which, when understood and believed, inscribe upon the tablet of A. B.'s intellect and affections "the Law of the Spirit of the life

in the Anointed Jesus," which "Spirit," as he "himself hath said," "it is that makes alive," and "the words which I discourse to you, is spirit and is life—*πνευμα εστι και ζωη εστιν*. That is, spirit is the words, and life is the words discoursed. The spirit or power of the words is in the ideas they represent; and those ideas generate intellectual and moral, that is, spiritual life; which life having been fully developed in a character approved of Him from whom the ideas originate, is permanently manifested in "the crown of life," the reward of righteousness, which is received by the resurrected and transformed made incorruptible and immortal, or deathless, by "the Lord the Spirit."

Here, then, is a New Man created by the Spirit, who is the rival and deadly enemy of the Old Man, generated of blood, of the will of the flesh, and of the will of man. *The germ of the New Man is the ideas of God.* These ideas are aggregated in what Peter terms "the knowledge of God and of Jesus our Lord." If A. B. have this knowledge in him, God's seed is in him; "the Word of the Kingdom" is there; he knows the True One, and his knowledge leads him into the True One—into his Son Jesus the Anointed; and he comes to know that "this is the true God, and the life of the Aion."

When A. B. knows God, and Jesus the Anointed, apostolized, or sent; in other words, when he has believed into the true God, in believing the Gospel of the Kingdom, by obeying it; in the act of obedience, styled and Peter "the obeying of the truth," he puts off the Old Man of the Flesh with his deeds, and puts on the New Man of the Spirit. He is still A. B.; but he is no longer A. B. invested with fig-leaf devices. He is A. B. in a new character. Instead of thinking with the Old Man in his wickedness and folly, he thinks with the Spirit. That is, God's thoughts and ways have become his. He understands, believes, and loves what God has spoken by his Spirit in the prophets, in Jesus, and in the apostles; so that his thinking is now no longer "the thinking of the flesh," which is always wrong, when speculating upon divine things; but "the thinking of the Spirit," which is always right, so long as the seed of God abideth in him.

Here, then, are two men, each of whom set up rival claims to A. B.—the Old Man of Sin's Flesh, or the Devil; and the New Man of the Spirit, or the Likeness of the Image of God. The likeness is Jesus Christ in A. B. dwelling in his heart by faith working, by love of the truth, Eph. iii, 17; 2 Cor. xiii, 5; Gal. ii, 20, v. 6. It is "A New Creature," or creation within him; and upon whom the Old Man of the Flesh is incessantly seeking to impose the yoke of his tra-

ditions. Being a great theologian and philosopher, he is ever laboring to bring the New Man into bondage, and to turn him from the simplicity which is in Christ. For this purpose he sets Moses against Jesus, prophet against prophet, Old Testament against New, and the New against the Old; puts them into his crucibles, for he is a great alchemist, and transmutes them into Rationalism, Transcendentalism, Natural Religion—into any thing, in short, to suit the occasion and the times—and dignifies them with the titles of philosophy, science, and "the higher law." But the New Man of the Spirit is free, looking searchingly into the perfect law of liberty, and having no respect to "the philosophy and empty delusion," and *antitheses of gnosis*, or "oppositions of science," falsely so called, in which the flesh delights. He troubles not himself about Trinitarianism or Anti-trinitarianism, Unitarianism, Arianism, or Socinianism. He has no more deference for these than for any other of "the works of the Devil," or for the Old Man himself. He does not commune with him in the knowledge of God and of Jesus Christ, whom he has sent. The Old Man judges after the flesh; the New Man after the Spirit, in Moses and the prophets, among whom are included John the immerger, Jesus, and the apostles. The spirit of the Old Man is the spirit that exhales from the flesh, and is known as the "nervous fluid," "animal magnetism," "vital electricity," and so forth. It is secreted from the blood by the secreting system of vessels and membranes, supplied with the raw material by the process of digestion and respiration. This spirit of the Old Man of Sin's Flesh is the spirit which his disciples say "accompanies the word, and applies it in the conversion of the soul." *The word*, or letter, says, *this hyperbolical sinner* "καθ υπερβολην αμαρτωλος" *killeth, but the spirit giveth life*; by which he means, that the simple word itself, the doctrine, the testimony, and the commandments of Jehovah, are not perfect converting the soul; are not sure, making wise the foolish; are not pure, enlightening the eyes; but that what the Old Man or the Devil, calls "the spirit," is necessary to give them efficacy and power. "The word," saith he, "is a dead letter." True, it is dead as far as its ability to convert the devil is concerned; yea, and kills him, too. He feels this; and, therefore, speaks experimentally. This dead and devil-deadening word has power, nevertheless; for it never ceases to enrage him, especially when the New Man of the Spirit rejects the dogma of vitalizing the idea words of God by the animal magnetism of the flesh, as blasphemy.

The New Man of the Spirit is the mental likeness of God in Christ daguerrotyped, so to speak, on the fleshy table or sensorium of A. B., by the Holy Scriptures, "which," as Paul says, "are able to make wise to salvation, through faith, which is by the Anointed Jesus." It is only the A. B.'s thus enlightened that are "taught of God," and know Him. None else are made alive by the Spirit; and, consequently, none others "know God;" for he, and all the deep things pertaining to him, are "spiritually discerned."

Furthermore, the high importance of this great subject, that, namely, of knowing the true God understandingly, is manifest from the magnitude of the evil consequent upon not understanding him. Thus, in writing to the Thessalonians, Paul testifies, that the Lord Jesus shall be apocalypted or revealed from heaven; and that in that apocalypse he will inflict condign punishment upon them who know not God, and *who obey not the Gospel of Jesus the Anointed*. Surely here is incentive powerful enough to induce A. B. to study God's revelation of himself, and to obey the unadulterated word of the kingdom. Is A. B. wise? is he mighty? is he rich? Then thus saith Jehovah to him: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, nor let the rich man glory in his riches; but let him that glorieth glory in this, THAT HE UNDERSTANDETH AND KNOWETH ME, that I, Jehovah, do exercise mercy, judgment, and righteousness on the earth; for in these I delight, saith Jehovah."

⌘heopolitical.

"Disquietude of Nations in Perplexity."

THIS is one of the signs of the time preceding the storm-cloud upon which the Son of Man comes with power and much glory. The "perplexity" precedes the disquiet; for the nations become disquieted, as the sounding and rolling sea, "in" the perplexity. Is not this perplexity inaugurated in their present financial and commercial embarrassment? Is the distress that pervades the whole of Europe in spite of all the efforts of wealth and power to ward it off merely accidental? Or is it not rather the earnest of a change coming upon the world by the hand of God? Taken in connection with the drying up of the great river Euphrates, and the working of the Unclean Spirits like Frogs, (Rev. xvi. 12-14.) we firmly believe, that it is a notable result, to which the Spirit foresaw and predicted the Apos-

tasy in its commercial and financial fructification would attain, just before the Great Change would come that is to abolish "the times of the Gentiles." Being foretold it is a sign. The following, which we copy from the *New York Herald*, seems to take this view of the matter. It regards it as a sign, though not a predicted sign, of an approaching change in the affairs of nations. The writer, however, greatly errs in his supposition that the signification of the sign is, that commerce is departing from old Europe to settle and enthroned itself in this western region of the earth, "whence both hemispheres are in future to be vivified and fed." The Spirit of Christ in Isaiah has declared that "He will extend peace to Jerusalem like a river, and THE GLORY OF THE GENTILES (their commerce, wealth, &c.), like a flowing stream,"—lxvi. 12; and that the nation and the kingdom that will not serve her shall perish; yea, these nations (and the United States among them, if contumacious) shall be utterly wasted"—Ch. lxi. 12. It is from Jerusalem, and not from Democratic Yankedom, that both hemispheres are to be vivified and fed—a vitalization and nourishment which will proceed, not from the "almighty dollar" which the Old Man of the Flesh adores, but from the wisdom and knowledge that shall exhale from the Tree of Life in Jehovah-Shammah, "the City of the Great King," who will be there—Ezek. xlviii. 55. The following is the article referred to.—*Editor*.

The Mutations of Commerce—Indications of Approaching Changes.

THE rapid and continuous spread of commercial distress over the whole of Europe, in spite of the efforts made by national banks and governments to arrest it, is amongst the signs of the times that deserve to be carefully noted. The suspension of the Bank of England charter was the panacea which, according to financial empirics abroad, was to cure the evils caused by the influence of our own embarrassments. This, with the aid of other precautions adopted by the Continental governments, would, it was thought, speedily allay all cause for alarm. Well, the Bank charter has been violated, contrary to the opinions and advice of all sound financial thinkers, and the French and other Continental governments have done all that lay in their power to allay the distrust which has rapidly diffused itself amongst all classes. Still the panic is spreading wider and wider, like a malignant epidemic, carrying misery and annihilation to commercial credit in its train.

Instead of things getting better, they are getting worse, not only in England, but throughout the whole Continent. All the great centres of commerce are profoundly disturbed. No man, however strong his commercial position, considers himself safe, and houses that have hitherto enjoyed the unlimited confidence of the public, have fallen under the ban of suspicion. In Hamburg, according to the last accounts, the failures were arriving so thick and fast business was altogether suspended.

Financiers are so accustomed to take a purely economical view of commercial disturbances like the present, that it is no wonder that the remedies which they prescribe should sometimes turn out failures. Thus, in England it was thought that the suspension of the charter and the extension of relief by the Bank of England to a few of the leading banking houses would have the effect of easing the position of the secondary establishments, and of gradually restoring confidence amongst the commercial classes generally. What is the fact? In Great Britain the middle class firms are falling by thousands, and credit is almost wholly annihilated. In France there is reason to believe that things are in an equally bad, if not worse condition—although the precautions taken by a despotic government to gag the press and make matters wear the best aspect possible, render it difficult to arrive at the facts. From the general tenor of the advices that reach us from all quarters, we are compelled to arrive, with the *London Times*, at the conclusion that European commerce is rotten to its core. There are organic derangements, like diseases, so desperate that no remedies or palliatives can avert their consequences, and Europe, we are convinced, is now suffering under the influence of a malady of this nature.

How else are we to account for the wide spread calamities caused by the reaction of our own disasters? Here we have already tided over the worst of our troubles, satisfied that we have been more frightened than hurt, and cool and comfortable, all things considered. We feel that we have youth and vitality in our favor, and that it will not take us long to recuperate from our temporary exhaustion. How, then, does it happen that the *contre-coup* of misfortunes which exert only a passing influence over us, should shake Europe to its very centre, and plunge it into the depth of distress and despondency in which we now behold it? People may attribute the deep-rooted consternation now prevailing abroad to excessive speculation, undue expansion, vicious banking, governmental extravagance, or any other of the fallacious causes that present themselves to

the superficial thinker. The philosophy of the thing, however, lies within a simpler and more arbitrary compass than any of these reasons.

The commerce of the world is continually shifting the theatre of its operations, and the evidence of history goes to establish the fact that every mutation of this kind must lead to more or less of a general disturbance. Thus, when the Jews were the only bankers of Europe, each religious persecution which drove this people from the scenes of their commercial activity was followed by universal distress and suffering. In the same way, when the commerce of Venice and Genoa was transferred to Hanse Towns and Holland, the change was marked by a concomitant disturbance in the financial relations of European countries. So it was, also, after each succession of violent measures taken by England to assert her commercial supremacy and to absorb the trade of the world.

Who can doubt, from the evidences of deep seated disturbance and organization which are now presenting themselves in the commercial relations of Europe, that we are now in the midst of another of those great changes which transferred the trade of Tyre and Carthage to Italy and Holland, and thence to the insular Western communities? Do not all the facts transpiring both in Europe and here tend to prove that the trade of the globe is gradually taking this direction, as the great commercial centre whence both hemispheres are in future to be vivified and fed?

The Principalities.

Question of the Danubian Principalities.—
Jersey: LE FEUVRE: 1857.

This work, said to be from the pen of a distinguished resident of the island, is a full and most luminous exposition of the entire question of the Danubian Principalities—lands which, the author prophesies, are “destined, before another half century, to witness the termination of the duel between the north and the west;” and there is certainly every present indication in Europe that this prophecy is not at all unlikely to be fulfilled.

The policy which the writer advocates as most calculated to render the Principalities an effectual barrier to any aggressive movement of Russia against Turkey, is the union of Moldavia and Wallachia into one independent constitutional State, *under the dominion of a foreign prince* of some one of the royal families of Western Europe. Such an union the vast majority of the Moldo-Wallachians themselves most fervently de-

sire ; but to any kind of union England was, and Austria, and of course Turkey, still are, opposed ; whilst France, Russia, Prussia and Sardinia affect to be in favor of the union at least, but are not at all likely to agree to the item of "a foreign (western) prince." Russia, at all events, knows her game better than to consent to *that*. Our author thus clearly and forcibly indicates her wily and far-reaching policy :

"This war has left this question just where it found it. Russia, though for the moment checked and embarrassed, awaits but a favorable moment to renew her attack on Turkey. We have prevented Turkey from falling into the hands of Russia ; but we have not advanced a single step towards determining the destiny of the various Christian nationalities comprising the population of Turkey in Europe, when the moment of the dissolution of the Ottoman Power arrives. * * *

"The treaty (of Paris) whatever may be its letter, is binding on two points, *i. e.*—To preserve Turkey from foreign invasion ; and to compel her to adopt the necessary reforms. But did the contracting powers foresee that every step taken in Turkish reform was a step nearer the perdition of the Turks ? That in proportion as intelligence, wealth, and commercial activity permeated the country, the Christian races will gradually obtain ascendancy over the Turks ? That every railroad penetrating into the Christian provinces carries with it seeds, which sown amongst the enterprising Christian races, must in time bear fruits fatal to the Ottoman supremacy ? * * *

"The policy of Russia to-day is but part of her ancient plan. To exhibit herself as the supporter of the *union* of the Principalities, is a sure way of securing to herself an unbounded popularity, not only amongst the Roumains, but also with the Slave and Hellenic races. Her policy in this, is as ably directed as ours is the reverse. It is impossible to suppose her sincerely desirous of seeing the Principalities strong, prosperous, and united ; but her intense fear of seeing them irrevocably lost to her, and falling into the hands of Austria, has induced her to support the measure (of an union.) Though supporting the project of a simple *union*, she would oppose, directly or indirectly, that of a foreign prince. Under a Moldo-Wallachian Hospodar she would endeavor to restore her dominant interest in the united Principalities ; and would no doubt succeed ; and it is consequently just here that we should oppose her. A union under a foreign prince would, however, be an eternal bar to her intrigues. As it is, she hopes to gain, whichever way the question be decided. If

the *union* be determined on, she will throw her whole weight into the scale to obtain the election of one of her former slaves, Bibesco, Stirbey, Stourdza, &c., and, having won a general popularity by supporting the popular wishes, and secured a predominant interest with the new Hospodar, there is little doubt that she would find the Principalities as much at her command as before the union. If, on the other hand, the question be decided against the union, she will still have got the credit of having endeavored to carry the measure, and, the Principalities remaining in the state they were before the war, weak, divided, and governed by the Boyard miscreants, she will find—as she always has hitherto—the means of sowing perpetual dissension between them and the Porte, and will end at a favorable moment in absorbing them.

"The blind policy pursued by England is in humiliating contrast with these astute views. While Russia can but gain by the policy she has adopted, it is impossible but that we must lose by ours. The Roumains, disgusted at finding themselves deserted by the Western Powers, will fling themselves into the arms of Russia to escape the horrors of the double government, to which we shall have condemned them : while, if, after all, they obtain their wishes without our aid, we shall have lost all political influence, not only with them, but with the whole Christian population of the Turkish Empire. Bulgarians, Serbs, Bosnians, Montenegrins, Illyrians, Albanians, and Greeks, will be enforced to believe, on evidence not to be confuted, that they have more to hope from Russia than from us, and this conviction will bear its fruits when the great crisis attending the dissolution of the Turkish Empire shall arrive. There are but two possible destinies for the frontier tribes of the Turkish Empire—separate independence with a future confederacy—or, absorption by their powerful neighbors ; and, if we frustrate the wishes of the Moldo-Wallachians, we shall drive them to look to the latter as their only mode of escape from the detested yoke of the Turks.

"While carrying on an active Propaganda, and on every available opportunity showing herself the true friend of the Christian races generally Russia has pursued in reference to the Principalities a special and distinct policy. Her object has been to place them in such a position as to enable her to occupy them without resistance, whenever, and for whatever length of time, her designs on Turkey demanded. For this purpose the Propaganda would never have proved efficient. Independent of the repulsion existing between the Latin and the Slave races, Rus-

sia is too near the Principalities to be able effectually to conceal her real designs. Her frequent and cruel occupations, and her final absorption of the portion of Moldavia between the Pruth and the Dniester, have at last awakened the Roumains to a sense of her true aims. It was therefore because Russia had failed in winning the affections of the Roumains that it became necessary for her to adopt other means. This was to render the Principalities absolutely impotent; and, by employing every possible dissolvent, keep them in a perpetual state of disorganization. It was necessary to have in them a nation without an army, without fortresses, without a defensible frontier—with a ruined finance and undeveloped commerce; without, in fact, a moral or political existence; and how well she has succeeded, let the present state of the Principalities bear witness. And this is the state of things we are laboring to perpetuate! Under Russo-Phanariote Hospodars and a divided government this state of things has been produced, and under Russo-Phanariote Hospodars and a divided government we are going to condemn the Roumains to remain! We formally destroy the Russian Protectorate, and then contemplate restoring that very state of things under which the Russian Protectorate grew up, and, in restoring her creatures, the Russo-Phanariotes, to power, place her in a position where it is impossible but before long she will find means to regain her original ascendancy."

The treaty of Paris provides that the Divans of Wallachia and Moldavia, freely elected by the countries, shall be consulted. Despite every mean effort of Turkey and Austria, and we fear, England also, to prevent such a result, both Moldavia and Wallachia have returned a large majority of Unionists to the Divans. The Commission representing the Seven Powers assembled at Bucharest, are to consider whatever views may be declared by the Moldo-Wallachian representatives on the question of the union, and to prepare a plan for the future organization of the Principalities; which suggested plan is to be discussed by a Congress of the Powers, about to be held in Paris. But, says our author:—

"The views of the Seven Powers will in no way be modified by the opinions of the Divans, however formally expressed; and the six months of discussion contemplated by the Imperial Firman, will serve no other purpose than that of exasperating the parties on whose coolness and moderation everything depends; and cannot fail in exciting the Roumains to a degree which it may not be easy to restrain, should the Congress finally decide on refusing them the Union. Who

can foresee the result of even a trifling *émeute* in Jassy or Bucharest, in the present state of men's minds? Austria, Russia and Turkey are all three prepared to rush in and occupy the Principalities, at the first pretext. It is reported that, on a recent occasion, the Turkish Commissioner in the Principalities, discussing the possibility of a disturbance, and assuming the right of the Suzerain to provide for public tranquillity, remarked— 'We could have ten thousand Turks here (at Jassy) in eight days.' 'We could have one hundred and fifty thousand Russians here in twenty-four hours,' replied the French commissioner.

"Russia has played her game so admirably, that, at this moment, she is arbiter of the whole question; and there is too much reason to fear that at the last moment she will lend her influence to Austria. It is impossible that Russia can desire to see the Principalities strong and united; and if she has seemed for a moment to support the project of an Union, it has been suggested by her alarm at the prospect of seeing them fall into the hands of Austria, and in order to reap a harvest of popularity with the Christians of the Turkish Empire; for, when the moment arrives to declare her true policy, she will adroitly contrive to shift the odium of seeming to oppose the wishes of the Roumains, to other shoulders.

"How unwise has been the policy of England, in determining to oppose the Union, time will show. How clumsy has been her mode of carrying on the contest, enough has already appeared to prove. *We took the wrong side, and have been beaten! We attempted to throw our agis over Turkey, and it has proved no protection.* * * *

"Our influence and prestige in the East have received a blow which a quarter of a century will not repair. Redschid Pasha—the tool of Lord Stratford de Redcliffe—sank from Premier, to President of the Council of the Tanzimat, and from which he was driven on the 3d September, to give place to Fuad-Pasha, the organ of French policy. The Firmans for the construction of the Euphrates Valley railroad and telegraph, which were prepared, and on the point of receiving the Imperial sanction, were withheld; and Lord Palmerston was forced to make the humiliating admission that the Turkish Government has not given permission for the carrying-out of that project.' So sure was the Government of obtaining the necessary concession, that the *matériel* and Engineers for the construction of the telegraph had already been sent out, and had arrived in the Levant, when notice of this sudden check was received!

“After the most obstinate contest on the records of diplomacy, we have been beaten—discreditably beaten. We have not only suffered a diplomatic defeat, but we have sacrificed our reputation for candor and honesty in the East.”

Having thus given ample evidence of the ability and power with which our author treats his subject, we will merely add, that a careful perusal of his entire able work is a duty of all political readers who would obtain a mastery over one of the most complex diplomatic problems of the time.—*Jersey Times*.

✂ A diplomatic problem containing in embryo the predicted destiny of the East and West, Russia must triumph by hook or by crook—by arms, diplomacy, or both.—*Editor of the Herald*.

Analecta Epistolaria.

The Old and New Covenants.

DR. THOMAS—*Dear Sir*—I can say, indeed that I am most highly pleased with the *Herald of the Kingdom*; and not only pleased, but edified. I do not know that I *fully* appreciate its value; yet I say in sincerity that I do esteem it the most highly of any publication I have yet seen.

I perceive you have once visited Canada. The people here, as in Toronto, are much opposed to the truth; though, I believe, if it were presented to them by you, or some other efficient person, some would believe and obey. It would be exceedingly gratifying to me to listen to your ministration of the word; and my relatives here would also be pleased to see you at any time should you be again caused to visit this Province.

Some anxiety prevails among us here respecting the Covenants—*Whether we are now living under the Old or the New?* If under the Old, is not the Sabbath of the fourth commandment still obligatory upon us? If we Gentiles are not under the old, *how do we get under the new?* Have the days come as yet when the covenant mentioned in Jer. xxxi. 31, is made with Israel and Judah?

These subjects have weighed heavily on my mind for some time back. I cannot see that we are yet under the old covenant which was made with Israel when they were brought out of Egypt; and yet I do not fully understand how we enter into, or are brought under the new.

Should you deem it worth your while to give me your views on these matters, either by private epistle, or through your excellent

paper, you will oblige those who are earnestly seeking to become “wise unto salvation.”

I herewith send you the names of two subscribers for the *Herald*. Instead of two, I wish I could send you two hundred; but this is all I can do for the present. Wishing you all success in your labors of love for your fellow men, I subscribe myself your sister, waiting for the consolation of Israel.

C. H.

Komeko, Can. West;
Dec. 15, 1857.

Primarily and generally, there are Two Covenants—the Abrahamic and the Mosaic. These are styled “Old” and “New,” not with reference to the order of their record on the page of history; but in relation to the time of their *coming into force*. The Mosaic, styled in Jer. xxxi. 31, “the Covenant which I made with Israel’s fathers, when I took them by the hand to bring them out of the land of Egypt”—this was instituted at Sinai 430 years after the *typical* confirmation of the promises to Abraham—Gal. iii. 17; Gen. xv. 18. The Mosaic continued in force for sixteen centuries, a period that brings us down to the time of Jesus and the Apostles. About six hundred years before their day, the Spirit of Christ in the angel Gabriel informed Daniel, as recorded in ch. ix. of his book, that Messiah the Prince should confirm a Covenant; and in the last half of the seventieth week of years from a certain decree, should cause to cease from sacrificing and offering. This teaches that Messiah was to effect a change respecting the Law as the result of his confirmation of a covenant, and consequently another covenant than the Mosaic.

This being the purpose of God, the apostolic writings record the fulfilment; Paul, who had made greater progress in the Jews’ religion than any of his contemporaries, who were more learned in Judaism than any Rabbi now living; and consequently Paul, even if he were not a Christian, is better authority in constitutional questions concerning the Hebrew Commonwealth than all Rabbies of our day—this same constitutional Jewish lawyer—Paul saith that the Mosaic covenant had been made old by the promise of a new one; and that in his time it was ready to vanish away—Heb. viii. 13. Furthermore, he tells us that Jesus Christ was a minister of the circumcision of the truth of God, to CONFIRM the promises made unto the fathers.—Rom. xv. 8. These promises are the truth of God; and Jesus Christ was the confirmer thereof as Gabriel had foretold to Daniel. But, *when did he confirm this new covenant?*

This question is answered in the words of Jesus recorded in Luke xxii. 29, 30, and elsewhere, saying, "And I am covenanted for you, as my Father covenants for me a kingdom: that ye may eat and drink at my table in my kingdom, and sit upon thrones ruling the twelve tribes of Israel."

"I am covenanted" — *διατιθεμαι*, yes; yes; and in so doing, he said, "This is my blood of the New Covenant, being poured out for many for remission of sins."—Mat. xxvi. 28. "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father;" and therefore it was not *felo de se*.—Jno. x. 17.

Now, having accomplished this decess: and taken up his life again in rising from the dead, the Covenant with Abraham was *antitypically* confirmed. The antitypical Isaac was offered up; and received again by the Father by resurrection from the dead. The "This offering of Isaac's seed, the Christ, was the death of the Mediatorial Testator of the New Covenant;" for where a testament or covenant is there must also of necessity be the death of the testator." If there had been no covenant, new or old, there would have been no occasion for the death of Isaac's Seed. The Abrahamic covenant, then, is called New, because it did not come into force till the resurrection of Jesus, which happened in the vanishing period, "the last days" or "end of the" Mosaic "Aion."

This covenant confirmed by Jesus as its Mediator, (Heb. xii. 24,) is the covenant to be made with Judah and Israel, according to Jeremiah, Ezkiel, and other prophets. It has not yet been made with Israel and Judah, that is, they have not been brought into the bond, or a delivering of the covenant.—Ezek. xx. 33-37. At the period of confirmation it was offered to Israel and Judah's brotherhood; but they rejected it with scorn, because it was offered in the Name of Jesus, This brotherhood which then existed in the Commonwealth of Judah is represented in Zech. xi. 14, as a staff in Jehovah's hand, named "Bands." They were in the *bands* of the Old Covenant which bound them together as one nation. Now, the prophet teaches in this place, that the cutting asunder of the staff, BEAUTY, or the cutting off of Messiah the Prince in whom no fault was found, would be the disruption of an existing covenant (ver. 10;) and that after this, the other staff, BANDS, should be cut asunder, indicating the dissolution of the commonwealth of Israel and Judah. This came to pass accordingly in the Apostles'

days, when Jerusalem was destroyed by the Little Horn. This was the epoch of breaking the old covenant, not of making the new, with Israel and Judah. When the new is made with them, the law of Jehovah will be in their inward parts and written in their hearts; and all Israelites will know him from the least of them to the greatest. This is yet to come to pass.

The Old Covenant was never given to the Gentiles. A man of another nation never came under it, unless he became an adopted citizen of the Hebrew Commonwealth. The Gentiles were not even called by the gospel until Beauty was cut asunder, or the Mosaic covenant was broken "*with all the people*." There is no obligation on Gentiles to keep the Jewish Sabbath. There is no one on earth, Jew or Gentile, that keeps it according to law; and any other observance of it only brings into condemnation. Gentile Sabbatarianism is a fig-leaf of the apron devised by the Qld Man of the Flesh for the concealment of his shame. His teaching concerning it is mere twaddle.

The New, or Abrahamic, Covenant having been brought into force by the death of Jesus, Gentiles are invited to avail themselves of it, though for the time being Israelites reject it. The last eighteen hundred years has been a period of *individual acceptance* of the Abrahamic Covenant, and of *national rejection* of it. Multitudes of individuals have embraced it joyfully, and at the hazard of property, liberty, and life; but not a single nation has received it. It offers to individuals remission of sins, and inheritance among the sanctified through faith that leads unto Jesus Christ. In other words, it confers the right of life for ever and of dominion over the nations in Messiah's Aion, commonly called "*The Millennium*."

When the day of Christ's power arrives the Israelitish nation will be willing and glad to receive it even from the Nazarine they now so cordially despise. Many other nations will also receive it; and rejoice with Israel in its blessing. This is the testimony of Moses as well as of all the prophets and apostles. But they do not, and will not, accept it in the absence of Jesus from the earth. They will therefore be *subjects not rulers*, mortals not immortals, people not princes, in the Age to Come.

"How do we Gentiles get under the New Covenant?" Individually? Yes. The answer to this question is, "By taking hold of it." But what does taking hold of the covenant consist in? In believing the things concerning the kingdom of God, and the name of Jesus Christ: and then being immersed into the Name of the Father, and of

the Son, and of the Holy Spirit.—Acts viii. 12; Mat. xxviii. 20. In other words, believe the exceeding great and precious promises covenanted to the fathers Abraham, Isaac, Jacob, and David; and confirmed by the offering of the body of Jesus Christ; and having this faith, put on Christ by baptism into him—for in Hebrews, Paul says, “By the New, or Second, Will (covenant or testament) we are sanctified through the offering of Jesus Christ once.” *We are sanctified by the Abrahamic Covenant, which is made sanctifying by Jesus, the seed of Abraham, its mediatorial testator, having dedicated it by his blood.* IGNORANCE OF THE PROMISES COVENANTED TO THE FATHERS, EXCLUDES FROM THIS COVENANT—SANCTIFICATION, WITHOUT WHICH THERE IS NO SALVATION. “Alienated from God’s life,” says Paul, “through the ignorance that is in them.”—Heb. x. 9, 10. Let those who cannot get beyond the faith and trembling of the demons, who as well as they believed that Jesus was the Christ the Son of God, think on these things. Read James ii. 19; Mark i. 24, 34.

With the hope that sufficient has been added to relieve our correspondent of her difficulty, we conclude, wishing her and her friends a glorious participation in the consolation, in the expectation of which she patiently endures

EDITOR.

Dec. 21, 1857.

(From the Gospel Advocate.)

Revelations and Miracles, New and Old.

The great conflict of this age is between *new* and *old* revelations and miracles.

1. *Natural religionists* contend for new revelations from internal and external nature as evidences of the *progressive* tendency of human nature in this fast age. Newman, Parker and others belong to this school. These new revelations, they imagine, frequently come in conflict with Bible revelations, and, hence, the old are set aside to make room for the new!

2. “*Spiritualists*” have added a new chapter to the bible of natural religion. The appropriate teaching of this chapter is *ghostology*. They not only contend for the internal and external revelations of nature, but also for new revelations from the ghosts of the dead. These new ghost revelations often, as they suppose, contradict the Bible, and, therefore, they are driven to the necessity of attributing its supposed errors to the mistakes of the old-time spirits, in or out of the flesh!

3. *Mohammedans, Mormons, Shakers, etc.*, profess to have real *bona fide* new revelations from the Spirit of God. They of course have but little, if any, regard for the Bible, supposing the new to be better than the old!

4. *Catholics* believe in the *infallibility* of the Pope and Romish Church. As there can be no infallibility without inspiration, they, consequently, are new revelationists, and hence the many ridiculous signs and wonders of Romanism!

5. Many *Protestants*, though they still say “the Bible alone is the religion of Protestants,” yet, in effect, believe in new revelations, and, in some degree at least, repudiate the Bible!

1. All *Calvinists* who contend for the *special* influence of the Spirit in order to save the elect by partial grace, are virtually new revelationists. They also teach regeneration *before* faith. Now, if the Spirit does something for the Calvinistic elect which he refuses to do for others, by which they are regenerated and convinced of their election, that something is effected through the Bible as the means, or without the Bible. If through the Bible, then some new *idea* to make it special must be added, or it would be divine influence without an idea! If without the Bible, then there must be a new revelation, or it would still be divine influence without an idea! If through the *Bible idea*, then the reprobates may be saved as well as the elect, as that idea is *common* to all. But the notion of regeneration before faith amounts to regeneration without an idea new or old!

2. *Arminianism*, in reference to divine influence, is only a modification of Calvinism. Arminians as well as Calvinists contend for an influence of the Spirit preceding the word. The former extend it to *all*, the latter confine it to their *elect*. Hence Methodists and others, by perverting a few scriptures, can prove that all men, whether in Christian or Pagan lands, Bible or no Bible, are the subjects of the “irresistible *converting* influence of the Spirit.” Now if this influence is without the Bible idea, it involves a new revelation, otherwise it is a conviction of sin, righteousness and judgment without an idea!

3. But we have some *Baptists*, and perhaps some *Disciples*, who are great advocates for the *word*, as they suppose, who, nevertheless, seem to supercede it by their strange views of spiritual influence. They speak of a “miracle or influence over and above and independent of the word,” and not connected with it! Now if it is independent of the word, it must be without the Bible idea, and if so, it implies a new revelation, or else it must be spiritual influence without an idea! This view is only a modification of Calvinism!

What then is the conclusion of the matter? is it not the following?

1. *Spiritual influence in and through the Bible idea of Christ.*

2. *Spiritual influence in and through the Christ idea of a new revelation!*

3. *Or spiritual influence without the Christ or any other idea!*

Is it not philosophically and absolutely impossible for the Father, Son or Spirit, angels, saints or sinners, to think, will, feel, say or do any thing in reference to Christianity, by divine influence, without the Christian idea?

Now, if neither divine, angelic* nor human nature can have any Christian feeling by spiritual influence without the Christian idea, of what use is such an influence in heaven or earth? It never has, never will and never can do any good to preach it, write it, or pray for it. Suppose we send a thousand missionaries into the Pagan world to preach and pray for spiritual influences, with instructions to carefully conceal the Christian idea from the heathen mind. How many disciples to Christ would they make?

In all nature "God makes to grow" through certain means, on certain conditions. So, in all grace, the Spirit converts through the word on condition of faith and obedience.

If God is not as good in grace as in nature, Christianity is unworthy of God and not adapted to man. But Christianity is the climax of infinite love and wisdom, and, consequently, so intelligible, so credible and practicable that thousands, in the apostolic age, became Christians the first time they heard the gospel.† And doubtless it would be so now, were it not for the skeptical influence of sectarianism and the everlasting controversy about the wordless, ideless and senseless influence of Spirit.

The cold-hearted speculation of Calvinism involves thousands in doubt whether God ever had any love for them. The Hopkinsian modification involves thousands more in doubt whether the Spirit will ever make them willing by regeneration without faith. The almost innumerable hair-splittings of the self-styled orthodox and evangelicals about word and spirit, faith in facts, the power of Christ, historic faith, etc., so bewilder the great mass of the people, that they are afraid to use the means and comply with the conditions of salvation, lest they should make some awful mistake.

*The "angelic" nature is "divine;" in a moral sense men, even now, become partakers of the Divine nature through the knowledge of God. See 2 Pet. i., 4.—*Editor Herald.*

† But not as the result of such gospel preaching as is current now.—*Editor Herald.*

Last, and worst of all, is the raging, conflicting and antipodal sectarianism of the so called Christian world, which, perhaps, is driving more along the broad, dark road of infidelity to destruction than it guides into the straight and narrow way of life. No wonder conversions are now like angels' visits, "few and far between."

We need a new declaration of independence in religion as well as politics. A declaration that will ignore all the speculations and traditions of Protestants as well as Romanists, and bring us back to the simplicity of Christ and the apostles. This declaration, thank the Lord, has been made.* If we adhere to it we are safe, but if we depart from it we are at sea again, tossed and driven with every wind of doctrine, and who can divine where our bark will land?

The Lord grant we may preach "the word" and faithfully contend for "the faith" formerly delivered to the saints! †

J. J. TROTTER.

Salon, September 4, 1857.

General Havelock.

At a meeting of the Hibernian Bible Society, held in Belfast, recently, the Rev. Mr. Graham, of Brown, related an anecdote of the Indian hero who is now winning the applause of all Europe. He said: "General Havelock, although a Baptist was a member of his (Mr. Graham's) missionary church at Bonn, and his wife and daughter were members of it for seven years. When General Havelock, as Colonel of his regiment, was travelling through India, he always took with him a Bethel tent, in which he preached the Gospel; and when Sunday came in India, he usually hoisted the Bethel flag, and invited all men to come and hear the gospel—in fact, he even baptized some. He was reported for this at head quarters, for acting in a non-military and disorderly manner; and the Commander-in-Chief, General Lord Gough, entertained the charge, but, with the true spirit of a generous military man, he caused the state of Colonel Havelock's regiment to be examined. He caused the reports of the moral state of the various regiments to be read for some time back, and he found that Colonel Havelock's stood at the head of the list; there was less drunkenness, less flogging, less imprisonment in it than in any other. When that was done, the Commander-in-Chief said, 'Go, and tell Colonel Havelock, with my compliments, to baptize the whole army.'"

* It has; but that declaration is not to be found in Campbellism.

† Do this, and all will work right.—*Editor Herald.*

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.] Mott Haven, Westchester, N. Y. Feb. 1858. [VOL. VIII. No. 2.

Of the Prophetic Language.

BY SIR ISAAC NEWTON.

FOR understanding the prophecies we are in the first place, to acquaint ourselves with the figurative language of the prophets. This language is taken from the analogy between the world natural and an empire or kingdom considered as a *world politic*.

Accordingly the whole world natural consisting of heavens and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in the prophecy : and the things in that world signify the analogous things in this. For the heavens and the things therein, signify thrones and dignities, and those who enjoy them ; and the earth, with the things thereon the inferior people ; and the lowest parts of the earth called *hades* or hell, the lowest or most miserable part of them. Whence ascending towards heaven, and descending to the earth, are put for rising and falling in power and honor ; rising out of the earth, or waters, and falling into them, for the rising up of any dignity or dominion, out of the inferior state of the people, or falling down from the same into that inferior state ; descending into the lower parts of the earth, for descending to a very low and unhappy estate : speaking with a faint voice out of the dust, for being in a weak and low condition : moving from one place to another, for translation from one office, dignity, or dominion, to another ; great earthquakes, and the shaking of heaven and earth, for the shaking of kingdoms, so as to distract or overthrow them : the creating a new heaven and earth, and the passing away of an old one, or the beginning and end of the world, for the rise and the ruin of the body politic signified thereby.

In the heavens, the Sun and Moon are, by interpreters of dreams, put for the persons of kings and queens ; but in sacred proph-

ecy, which regards not single persons, the Sun is put for the whole species and race of kings in the kingdom or kingdoms of the world politic, shining with regal power and glory ; the Moon, for the body of the common people, considered as the King's Wife :* the stars for subordinate princes and great men, or for bishops and rulers of the people of God, when the Sun is Christ : light for the glory, truth, and knowledge, wherewith great and good men shine and illuminate others : darkness for obscurity of condition, and for error, blindness and ignorance : darkening, smiting, or setting of the Sun, Moon, and Stars, for the ceasing of a kingdom, or for the desolation thereof, proportioned to the darkness : darkening the Sun, turning the Moon into blood, and falling of the stars, for the same ; New Moons for the return of a dispersed people (or a hierarchy—*Edit.*) into a body politic or ecclesiastic.

Fire and meteors refer to both heaven and earth, and signify as follows :—burning any thing with fire, is put for the consuming thereof by war ; a conflagration of the earth, or turning a country into a lake of fire, for the consumption of a kingdom by war : the being in a furnace, for the being in slavery under another nation : the ascending up of the smoke of any burning thing for ever and ever, for the continuation of a conquered people under the misery of perpetual subjection and slavery : the scorching heat of the sun, for vexatious wars, persecutions,

* Sir Isaac Newton is not here in harmony with himself. In the second paragraph, he hath already told us, that "the things in the heavens signify thrones and dignities, and those who enjoy them." Now the Moon is one of the things in the heavens, and must therefore represent a *dignity* ; which cannot be affirmed of "the common people," who constitute "the earth." It may be admitted that the Moon represents the King's Wife ; but that wife is the body ecclesiastical of his kingdom : the stars are his sons or nobles in their several *constellations* or ranks and orders : the people, those only upon whom they shine.—EDITOR HERALD.

and troubles inflicted by the King : riding on the clouds, for reigning over much people : covering the sun with a cloud, or with smoke, for oppression of the king, by the armies of an enemy : tempestuous winds, or the motions of clouds, for wars ; thunder, or the voice of a cloud, for the voice of a multitude, a storm of thunder, lightning, hail, and overflowing rain, for a tempest of war descending from the heavens and clouds politic, on the heads of their enemies : rain, if not immoderate, and dew, and living water, for the graces and doctrines of the Spirit.

In the earth, the dry land and congregated waters, as a sea, a river, a flood, are put for the people of several regions, nations, and dominions : embittering of waters, for great afflictions of the people by war and persecution : turning things into blood, for the mystical death of bodies politic, that is, for their dissolution : the overflowing of a sea or river, for the invasion of the earth politic, by the people of the waters : drying up of waters, for the conquest of their regions by the earth : * fountains of waters for cities, the permanent heads of rivers politic : mountains and islands, for the cities of the earth and sea politic, with the territories and dominions belonging to those cities : dens and rocks of mountains, for the temples of cities : the hiding of men in those dens and rocks, for the shutting up of idols in their temples : houses and ships for families, assemblies, and towns, in the earth and sea politic : and a navy of ships of war, for an army of that kingdom that is signified by the sea.

Animals also and vegetables, are put for the people of several regions and conditions : and particularly, trees, herbs, and land animals, for the people of the earth politic : flags, reeds, fishes, for those of the waters politic : birds and insects, for those of the political heaven and earth ; a forest for a kingdom : and a wilderness for a desolate and thin people.

If the world politic, considered in prophecy, consists of many kingdoms, they are represented by as many parts of the world natural : as the noblest by the celestial frame, and then the Moon and clouds are put for the common people † the less noble by the earth, sea, and rivers : and by the animals or vegetables, or buildings therein : and then

* That depends upon whether the drying up results from infiltration, evaporation, or diversion into another channel. The waters of ancient Babylon, were dried up by diversion into new geographical and political channels. This was effected by Cyrus and his successors ; not by "the earth" or common people.—EDITOR OF THE HERALD.

† We do not find that *Moon* and *clouds* represent the common people in any prophecy in which the terms are used. They pertain to the heavens politic, not to the earth.—EDITOR HERALD.

the greater or more powerful animals and taller trees, are put for kings, princes, and nobles. And because the whole kingdom is the Body Politic of the king, therefore the Sun, or a tree, or a beast, or a bird, or a man whereby the king is represented, is put in a large signification for the whole kingdom : and several animals, as a lion, a bear, a leopard, a goat, according to their qualities, are put for several kingdoms and bodies politic : and sacrificing of beasts, for slaughtering and conquering of kingdoms : and friendship between beasts, for peace between kingdoms. Yet sometimes vegetables and animals are by certain epithets or circumstances, extended to other significations ; as a tree, when called the *Tree of Life* or of *Knowledge* ; and a beast, when called the *Old Serpent*, or worshipped.

When a beast or man is put for a kingdom, his parts and qualities are put for the analogous parts and qualities of the kingdom as the head of a beast for the great men who precede and govern ; the tail for inferior people, who follow and are governed : the heads, if more than one, for the number of capital parts or dynasties or dominions, in the kingdom, whether collateral or successive, with respect to the civil government : the horns on any head for the number of kingdoms in that head, with respect to military power : seeing for understanding, and the eyes for men of understanding and policy ; in matters of religion for *επισκοποι*, bishops ; speaking, for making laws : the mouth for a lawgiver, whether civil or sacred : the loudness of the voice, for might and power : the faintness thereof, for weakness : eating and drinking, for acquiring what is signified by the things eaten or drank : the hairs of a beast or man, and the feathers of a bird, for people : the wings for the number of kingdoms represented by the beast : the arm of a man for his power, or for any people wherein his strength and power consists : his feet, for the lowest of the people, or for the latter end of the kingdom : the feet, nails, and teeth of beasts of prey, for armies, and squadrons of armies : the bones, for strength, and for fortified places : the flesh for riches and possessions : and the days of their acting, for years : and when a tree is put for a kingdom, its branches, leaves and fruit, signify as do the wings, feathers, and food of a bird or beast.

When a man is taken in a mystical sense, his qualities are often signified by his actions, and by the circumstances of things about him. So the ruler is signified by his riding on a beast ; a warrior and conqueror, by his having a sword and bow : a potent man by his gigantic stature : a judge, by weights and measures : a sentence of absolution or co

demnation, by a white or a black stone : a new dignity by a new name : moral or civil qualifications, by garments : honor and glory, by splendid apparel : royal dignity, by purple or scarlet, or by a crown : righteousness, by white and clean robes : wickedness, by spotted and filthy garments : affliction mourning, and humiliation, by clothing in sackcloth : dishonor, shame, and want of good works, by nakedness : error and misery, by drinking a cup of his or her wine that causeth it : propagating any religion for gain, by exercising traffic or merchandize with that people whose religion it is : worshipping or serving the false gods of any nation, by committing adultery with their princes, or by worshipping them : a council of a kingdom, by its image : idolatry by blasphemy : overthrow in war, by a wound of man or beast : a durable plague of war, by a sore or pain : the affliction or persecution which a people suffers in laboring to bring forth a new kingdom, by the pain of a woman in labor to bring forth a man-child : the dissolution of a body politic or ecclesiastic, by the death of a man or beast : and the revival of a dissolved dominion, by the resurrection of the dead.

Daniel the Prophet.

By revealing to Nebuchadnezzar his forgotten dream, Daniel became famous for wisdom and understanding ; insomuch that Ezekiel, his contemporary, in the 19th year of his reign, spake thus of him to the king of Tyre : " Behold," saith he, " thou art wiser than Daniel, there is no secret that they can hide from thee—xxviii. 3. And the same Ezekiel in another place, joins Daniel with Noah and Job, as most high in the favor of God—xiv, 14, 16, 18, 20. And in the last year of Belshatzar the queen-mother said of him to the king—" Behold there is a man in thy kingdom, in whom is the spirit of the holy Gods : and in the days of thy father, light and understanding, and wisdom, like the wisdom of the Gods, was found in him ; whom the king, Nebuchadnezzar, thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers ; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshatzar."—Dan. v. 11, 12.

Daniel was in the greatest credit amongst the Jews, till the reign of the Roman emperor Adrian : and " to reject his prophecies," remarks Sir Isaac Newton truly, " is to

reject the Christian religion ; for this religion is founded upon his prophecy concerning the Messiah."

Mosaic and Nazarene Teaching concerning God.

BY THE EDITOR.

IN our January number, we introduced this subject to our readers, showing the importance of understanding it. In this number of the HERALD we propose to set forth some of the things extant pertaining to the subject itself.

But in turning to the Bible, which we regard as the only reliable source of information concerning God, we are met by the inquiry of Zothar, the Naamathite, saying, " Wilt thou find out *ΕΛΟΑΗ* by searching? Or to perfection, wilt thou find out *ΣΗΑΔΔΑΙ*? The height of the heavens, what wilt thou do? Deeper than the grave, what wilt thou know? The lengthening out is more than earth's measure, and broader than the sea," Job xi, 7-9. The subject is indeed great, for God is great ; and when we come to contemplate it aright, we are led with the apostle to exclaim, " O the depth of the riches both of the wisdom and knowledge of God ! How unsearchable his judgments, and his ways past finding out ! For who knows the mind of the Lord ? Or who becomes his counsellor ? Or who hath first given to him, and it shall be recompensed to him again ? For out of him, *εξ αυτου* and through him, and for him are all things. To him be glory for the Aions. Amen," Rom. xi. 33-36.

To Zothar we reply, that " by searching" through the height of the heavens, or the depth of the unfathomed abyss, we cannot find out *Eloahh-Shaddai*. " That known of God is *made manifest* among men ; for God makes manifest to them (for his invisible things from the creation of the world being understood by the works are discerned, both his ever-existing (*αιδιος*) power and deity,) that they may be inexcusable, Rom. i, 19. But to discern this by a contemplation of the heavens, earth and sea, is not to " find him out to perfection." They proclaim an EVER-EXISTING POWER, and that this power is superior to " corruptible man ;" and, therefore, " *incorruptible, ο θεος, incorruptible power* ; or, as we say, God." But while they proclaim this, they do not reveal the *mode* of his existence, the *place* of his throne, his *mode of thinking*, his *character*, purpose, and so forth. The wisest of men, who have speculated upon these apart from a written revelation, have only become vain in their

imaginations; and, though professing to be wise, became fools. They have thought to define God; and in so doing, have imagined that he was such an one as themselves. But all their speculations have been stamped with the seal of his reprobation; for both Old and New Testaments testify that "the world by wisdom knew him not, Ps. xiv, 1, 2; Rom. iii, 11.

God delights in stimulating the intellect of his creatures. In revealing himself therefore to them, he manifests himself *mysteriously*. "It is the glory of *Elohim*," says Solomon, "to conceal a word; but it is the glory of kings to search out the word." A word is concealed when it is enigmatically expressed; and it is the glory of those whom God has chosen for his kings in the future government of the world, to search out the wisdom he hath hidden from the wise in their own conceit. "The world by wisdom," saith Paul, "knew not God: * * * but we speak the wisdom of God in a mystery, THE HIDDEN, which none of the chiefs of this Aion knew; for had they known, they would not have crucified the Lord of glory," 1 Cor. i, 21; ii, 7, 8. Paul was sent to turn the Gentiles to the knowledge of the true and living God, and in so doing taught them the mystery which it was the glory of the apostolic proclamation to explain or reveal. Hence their preaching came to be styled, "the Revelation of the Mystery," and is thus alluded to by Paul, who taught "the Gospel which God had promised through his prophets in the holy scriptures," in Rom. xvi, 25—"To him that is of power," says he, "to establish you according to my Gospel and the preaching of Jesus anointed; according to the revelation of a mystery concealed during Aionian times, (χρονους αιωνιους) but now made manifest, also through the prophetic writings according to the commandment of the God of the Aion, (του αιωνιου Θεου) for obedience of faith made known for all the nations: to God only wise, through Jesus anointed, to him be the glory for the Aions. Amen."

This mystery, which, as we see, was the burden of the apostolic preaching, was a great enigma—an enigma, dramatically, as well as doctrinally, explained. "Without controversy," says Paul, "great is the mystery of godliness—GOD MANIFESTED IN FLESH, God justified in Spirit, made visible to messengers, preached among nations, believed on in the world, received again to glory, 1 Tim. iii, 16.

It would be premature to go into the consideration of these *six points of godliness*. It is sufficient just now to bear in mind that they exist; and constitute integral parts of GOD-MANIFESTATION as far as at present developed.

We proceed to remark that Paul, as well as Moses, declares, that "there is no other God but one;" and having so said, proceeds to remark, "For though there be that are called *θεοι*, gods, whether in the heaven, or upon the earth (as there are gods many and lords many,) but to us there is one God, the Father, out of whom—*ἐξ ου*—all things, and we for him; and one Lord, Jesus Anointed, through whom—*δι ου*—all things, and we through him. Howbeit the knowledge is not in all, 1 Cor. viii, 4-7.

Here, then, we have good authority for saying, that in the universe there are many Gods and many Lords; but that over and above them all is ONE SUPREME, who is styled "the Blessed and Only Sovereign, (*μωμος δυναστης*.) the King of kings, and the Lord of lords; the only one having deathlessness, inhabiting light unapproachable, whom no one of men hath seen, nor is able to behold, 1 Tim. vi, 15. He is God of gods, whose existence he himself admits in saying to Israel, "I am Jehovah, thy *Elohim* * * * ." There shall not be to thee other *Elohim* above me"—*עַל-יְהוָה אֱלֹהִים אֲחֵרִים לֹא יִהְיֶה לְךָ*.

Thus far Moses and Paul are in agreement. They both teach One Supreme God, and the existence of others beside; but that these others were not to be made objects of worship by dwellers upon the earth.

Now Jesus of Nazareth is perfectly Mosaic in his teaching upon this subject. When a certain scribe asked him, "Which is the chief commandment of all?" he answered in the words of Moses, so often referred to by the Jews of our day, when disputing the claims of Jesus, and by Dr. de Lara among the number; "the first of all the commandments," said he, is, "Hear, O Israel; *JEHOVAH* our *ELOHIM*, is ONE *Jehovah*. And thou shalt love *JEHOVAH*, thine *Elohim*, with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like; as, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." "Well, Teacher," said the scribe, "thou hast said the truth; for God is ONE—*εις εστι Θεος*—and there is no other but of him—*ουκ εστιν αλλος πλην αυτου* Mark xii, 29-34.

But at this stage of our inquiry it behoves us to pause, and to look into the signification of certain words brought before us in these and other passages of the sacred writings. This is the more necessary, because the names of God which occur in the Bible are not arbitrary sounds; and one of the chief imperfections of the English authorized translation, or rather version, is the slovenly manner in which all the names by

which God has been pleased to make himself known to his people, have been rendered, after the fashion of the Septuagint, by the two words, "Lord" and "God."

These words do not convey the ideas of the Spirit in its use of terms. *Lord* is of Saxon origin, and signifies monarch, ruler, governor, something supreme or distinguished. The word to which it answers in the Septuagint and New Testament is *κυριος*, *kyrios*. Under this word Parkhurst says, "Plutarch informs us, that *κυρος* the name of *Cyrus*, who in Isa. xlv. 28; xlv. 1, is called *כֹּרֶשׁ koresh*, did in Persic signify the *Sun*. This name," then, continues Parkhurst, "seems an evident corruption of the Hebrew *הַרְם* the sun; and as the sun is manifestly the great ruler in material nature, and the idolaters of several nations accordingly worshipped him under the title of *מֶלֶךְ melec*, the King, and *בַּעַל Baal*, the Ruler, Lord, so from the same word *הַרְם* may, I think, be deduced the Greek *κυρος*, *kuros*, authority, and, *κυριος*, *kyrios*, lord; and even the word *κῦρω*, *kurō*, to exist: for it was a heathen tenet, that the sun was *self-existent*. Thus, for instance, the Orphic Hymn *Εἰς Ἥλιον* l. 3, calls him *Ἀυτοφύης*, *self-born*."

But, if this be the radical idea of *κυριος* it fails to represent the meaning of *אֵל Ail*, *אלוה*, *Eloahh*, *אלוהים Elohim*, *שֵׁדִי Shaddai*, *יְהוָה Yehowah*; for all of which it is often, or rather, most frequently, and almost generally, used. The word *Adon*, is properly enough rendered by *Lord*, or *κυριος*, in the singular; but not the other words, for which it should never be used. *Elohim*, *Shaddai*, and *Adonai*, are plural names of God, and require terms of the same number to express them.

The common use of *God* in the English language is as little justifiable as that of the word *Lo d*. "God" in Saxon, signifies *good*; a meaning which cannot possibly be extracted from any of the names recited above. God is indeed good, exclusively so, as we are taught by Jesus himself while in the mortal state. In this sense, he refused to appropriate the word *good*, saying to one who styled himself so, "Why callest thou me good? No one is good except one, that is God, Mat. xix. 17. Jesus was free from personal transgression, and therefore in *character* good; as he did not refer to character, he could only have had reference to *nature*, or to God as substance. He is good in the sense of being deathless or incorruptibility itself; which, when Jesus refused the term, did not define the *nature* of the Spirit tabernacling therein, was encumbered with. "In me, that is, in my flesh," says Paul, "dwells no

good thing." *God*, then, whether in the sense of moral, or of material goodness, while it is a term expressive of the truth, is not a translation of any of the words before us; and when used in their stead, leaves the mind in the dark concerning the things they were intended to convey.

To Melchizedec and Abram the alone Good One was known as *אֵל עֶלְיוֹן Ail Elyon*, Most High *Ail*, which teaches by implication that there were *Ailim* of inferior rank, station, and power. Melchizedec, King of Jerusalem, was the priest of the Highest *Ail*, whom he understood and proclaimed to be *קֹנַי komai*, POSSESSOR OF THE HEAVENS AND EARTH. In Gen. xiv. 22, Abram is made, by transcribers, to call the Most High *Ail* by the name *יְהוָה Yehowah*; though we are expressly told in Exod. vi. 3, that Abraham did not know him by that name. He knew *Ail*, and he knew *Shaddai*; but with any superior or divine being of the name *Ἰεσοῦαν* he had no acquaintance. The name has no doubt been substituted for *אֵלֶּיךָ אֲדֹנָי Adon*, Lord or Ruler, which the Most High is by virtue of his being the owner, or sole proprietor, of the Heavens and the Earth. The use of the word *Jehovah* is evidence that Genesis was compiled at least 430 years after the events of ch. xv.

Abram the Hebrew spoke the language of Moses. This is evident from the narrative, and the name applied to altars and to God by his immediate family. Abraham, Isaac, and Jacob all called upon the Possessor of the Heavens and Earth by the word *Ail-Shaddai*, which, in Gen. xviii. 1, he bestowed upon himself, saying, *אֲנִי-אֵל ani-ail-Shaddai*—"walk before Me, and be thou perfect;" and in verse 3. it says, "and *Elohim* talked with him:" and *Ail* told him through *E'ohim*, that he would be to him *לְאֵלֹהִים lai-tohim*, "for *Elohim*, and to his seed after him," verse 8.

As often as this word *אֵל ail* passed before his mind, the idea of power, *might*, *strength*, would stand out in bold relief. "It always," says Gesenius, "presented to the Hebrews the idea of strength and power." Nebuchadnezzar is styled in Ez. xxxi. 11, *אֵל גִּבּוֹר ail goyim*, the Mighty One of nations; and in Isa. ix. 5, Messiah is termed *אֵל גִּבּוֹר ail gibbor*, the Mighty Warrior.

Shaddai is plural, and comes from the root *שֵׁדֶד shaddah*, to be strong or powerful. *Shaddai* signifies mighty or powerful ones. Several appeared to Abraham, and three of them at one time condescended to partake of his hospitality. Their power is tremendous when they choose to exert it upon the wicked, as in the instance of Sodom and Gomorrah, Admah, and Zeboim, cities of the Plain; but towards "the Heirs of Salvation"

they are ministering spirits, beneficent and good, Heb. i, 14; xiii, 1.

But, by what were these *Shaddai* so powerful that they could stand by cities and send them at a word into the abyss profound? Was it by their own power, or by the power of another? By the power of another certainly; even by His power who is higher than they; and who being Possessor of the Earth hath alone the right to lay its cities in heaps, and sweep it with terror and distress. And because this is the fact, therefore, the Possessor of the Heavens and the Earth announced himself to Abraham, Isaac, and Jacob, as *Ail-Shaddai*, or THE STRENGTH OF THE POWERFUL ONES, whose might he had witnessed in the destruction of the Plain.

In this sense, that namely of POWER INCREASE, being the strength of creatures formed by it, we find *Ail* associated with other words than *shaddai*. In Gen. xxxiii, 20, it is testified, that Jacob erected an altar, and called it אֵל אֱלֹהֵי יִשְׂרָאֵל *Ail Elohai Israel*, rendered in the margin of the English Bible, *God, God of Israel*. An altar, מזבח *mizbaach*, is a thing to sacrifice or present offerings upon, from זָבַח *zavach*, to kill, &c. It was regarded as "Most Holy," so that whatever touched the altar was sanctified, or made holy, Exod. xxix, 37. The blind fools, as Jesus styled the Rabbis of his day, had reversed this, and by making the altar of no account (Mat. xxiii, 18) destroyed its typical and sanctifying character. In the days of the patriarchs and prophets, the typical altar was temporarily sanctified; but in the days of the apostles, and consequently now also, *Jesus is the sanctifier*, as Paul teaches in Heb. ii, 11, saying, that "Both he that sanctifieth, and they being sanctified are all out of one (Father), εἷς ἐνός: and in ch. xiii, 10-13, he plainly identifies Jesus as the sanctifying altar of which none have any right to eat who hold on to the types rejecting the things they shadow forth.

Now Jesus was one and the Father was another. "I can of mine own self," said he, "do nothing:" "My doctrine is not mine, but His that sent me:" and it is written in the Law of Moses, that the testimony of two men is credible. "I am one that bear witness of myself; and the Father who sent me, (the other witness) he beareth witness of me," John v, 30; vii, 16; viii, 17, 18. Here, then, are two personages. The Father by himself, being *Ail*, or POWER; but when associated with the Son of Man, who, when so associated, was *powerful*—"appointed with the Holy Spirit and with power—He was *Ail Eloahh*, the Power mediately manifested; the power being one, and the medium of manifestation another *Eloahh*. "It is in the

אֵל יָדִי *ail yahdie* power of my hand," said Laban to Jacob, "to harm you; but the *Elohim* of your father forbade it."

Now, the altar erected by Jacob was typical of those referred to in the title he bestowed upon it. When the Spirit descended upon the Apostles, and shone through them, holding forth the word of life confirmed by power, there were many other *Elohim* in Israel. They were full of power, and therefore full of *Ail*, as Jesus promised they should be, saying, "Ye shall receive power of the Holy Spirit coming upon you," Acts i, 8; and when Jacob poured oil upon the pillar-stone of *Baith-ail*, he represented this anointing of the *Elohim* of Israel with *Ail*. The marginal reading of the title of Jacob's Altar expresses nothing of this. "God, God of Israel" is an unmeaning phrase: rendered after the Saxon version of "God," it is "Good, Good of Israel!" But with the promises before us, we interpret the Altar as typical of the *Power of the Powerful Ones of Israel in sacrificial manifestation*.

Another word applied to POWER INCREASE, and improperly rendered *Lord*, is אֱלֹהִים *Eloahh*. It occurs fifty-six times in the Old Testament, of which forty-one occur in the book of Job. It is used four times in the Psalms; only twice by Moses; once by Isaiah and Solomon; three times in Daniel; and twice in Habbakuk. It is not in all these places applied to the Most High. In Daniel it is applied to that power in the Little Horn's estate, or dominion, which enforces the adoration of "Guardian Saints;" and in Heb. i, 11, לֹאֱלֹהִים זֶר *zu lo'alah lailohō*—informs us, that the Chaldee shall offend in taking his power for his *Eloahh*. And Job, in speaking of him that provokes *Ail*, says, in ch. xii, 6, "Who carries *Eloahh* in his hand," that is, he calls the sword in the hand of the violent his *eloahh*, in the sense of its being his power.

Power, then, is the radical idea of *Eloahh* as well as of *Ail*. It is of the singular number, and masculine gender. In Isa. xlv, 8, the Spirit of *Eloahh* in the prophet inquires, "Exists there an *Eoahh* without me? Yea, there is no Rock (צֶרֶף *tzur*, metaphor for power,) I know not any." And in Ps. xviii, 31, "Who is an *Eloahh* without—מִבְּלָדָי *mivbaladai* Jehovah? And who a rock (or strong) except our *Elohim*?" "The Mighty One (אֵל הַאֵל *hah-Ail*), girdeth me with strength; and hath made my way secure." "Is not *Eloahh* the Majesty of the Heavens?" Job xxii, 12. "In my flesh shall I see *Eloahh*?" xix, 26. And "At the presence of אָדֹן *Adōn*, the Lord, be pained, O earth; at the presence of the *Eloahh* of Jacob, Ps. cxiv, 7.

The plural of this word is אֱלֹהִים *elohim*.

and occurs in the O. T. about 2,470 times. In the first and second chapters of Genesis it is rendered in the English Version by the word "God"; but in ch. iii. 5, it is translated *gods*. In xxiii, 6, it is rendered *mighty*, but very incorrectly. Let the reader turn to this passage, and read it in the English; and then, if he can, look into the original. The children of Heth did not say to Abraham "thou art a might prince among us;" but they said, "Hear us, *Adoni*, or my lord, a prince of *Elohim* art thou among us." In ch. xxx, 8, it is rendered *great*. In xxxi, 30, 32; xxxv, 2, 4; and many other places *idols* are termed *elohim*, not because they were really any thing of power, but were so esteemed by the idolator who styled them so. In Exod. xxi, 6; xxii, 8, 9, it is rendered *judges*. In 1 Sam. ii, 25, it is *judge*. In 1 Kings xi, 5, it is translated *goddess*. In Jonah iii, 3, it is *exceeding*; and in Mal. ii, 15, it is rendered by *godly*.

It is certainly somewhat remarkable, that *Eloahh* the singular noun should be so seldom, and the same word in the plural so often, used concerning God in a book revealing him to the student of the word. Grammarians tell us that there is nothing in it: that it is only a poetical fancy, or a peculiarity of style, that caused the singular to be used at all; and that the plural is used as more becoming, being expressive of the majesty or excellency of God. Referring to this, Gesenius says, "In unison with Aramaean usage, the form of the singular is employed only in the poetic style and later Hebrew: while the *pluralis majestaticus vel excellentiæ* is the common and very frequent form

"Greatness," he remarks, in his grammar, "especially in a metaphorical sense, as associated with *power* and *sovereignty*, is plurally expressed. Hence, there are several nouns which are used in the plural as well as the singular to denote *Lord* or *God*, (*Pluralis majestaticus* or *excellentiæ*;) e. g. אֱלֹהִים God is scarcely found in the singular, except in poetry, in prose commonly אֱלֹהִים *elohim* אֲדֹנָי; *adon*, lord, old form of the plural *adonai*, the Lord *καὶ ἑξῆς* *ἡ* (*God*), שְׁדַי *shaddai*, the Almighty. Often the idea of greatness is no longer associated with the form, the mind having accustomed itself to contemplate the *powerful* in general as a plural. Another example of the *pluralis majestatis* is the use of *we* by the Deity in speaking of himself, Gen. i, 26; xi, 7; Isa. vi, 8; and by kings. The German language has it not only in this latter case, but in addressing a second person by *Ihr* and *Sie*. This plural is also found in modern Arabic and Persian."

"In regard to number, the *constructio ad sensum* is frequent. The *pluralis majestatis*

is construed with a singular adjective or verb. Conversely, the adjective takes the plural form when it is used with reference to God (*pro notione majestatis*;) as אֱלֹהִים עָשָׂה *eloah osai* God created me, Job xxxv. 9."

(To be continued.)

Theiopolitical.

India's Double Government.

The *London Times* put forward recently, with a tone of authority, the announcement, that the "double government" of India was to be abolished. By *double government* is meant the constitutional system by which the public affairs of that vast dominion are administered, through the *East India Company of Merchants*, which has formed the empire, and the *Board of Control*, a committee appointed by the British Legislature as a political check upon the merchants. The Board of Control being a purely political body, represents the lion and unicorn of England, whose influence in the affairs of India is seen by the transportation of thousands of Queen Victoria's soldiers to that country, to maintain the sovereignty of the merchants of Britain, against whose oppressive and unprincipled covetousness and patronage of idolatry Providence has permitted or caused to be unsheathed the sword of the savages of Hindostan. "The wicked are the sword of Jehovah" upon the wicked. This Board of Control the lion power appoints. Its existing president is Mr. Vernon Smith, who is said to be a very incompetent representative of the old lion. The merchants, however, styled officially the Court of Directors, act as a check upon him, and although they cannot cancel his appointments, he is unable to veto their dismissals.

As modified by the act of Parliament of 1853, this double system of government is one of anomalous and conflicting jurisdictions, and sanctions the constitutional existence in England and India of the Board of Control, the Court of Directors, the Governor General, the Supreme Council, the Presidencies, with their Executive Councils, the British Indian Courts of Law, the Company's Courts, the Native Hindoo Courts, &c., which can scarcely avoid being entangled in their operation. "The system is one of complication, where simplicity is required; of delay, where dispatch is essential; of extravagance, where every interest of the Indian Empire demands economy. It leaves unsettled a hundred embarrassments, deeply affecting the welfare and loyalty of the people—tenure of land, Zemindars, the village system, ryotwarry, the employment of the natives, the administration of the army—

indeed almost every question in which the permanent interests of India are involved."

The announcement of *The Times*, that this double system was to be superseded by a single government—the Government of the Lion and Unicorn without alliance with the merchants—has since been declared to be incorrect. The announcement, and the contradiction thereof, whether correct or otherwise, have created this question, which is not devoid of interest to the observer of the signs of the times, "*Is the double government of India to be abolished, or is it not?*" Is there anything in Scripture calculated to shed a ray of light upon this question? Will the East India Company of merchants be in existence at the Apocalypse of Christ, as an element of an existing power? or will it have been annihilated by a death-roar of the lion's mouth? Our belief is, that it will not be abolished by act of parliament; that it will continue to exist till the coming of Christ; that then it will receive its political *quietus* by his decree; and that the revelation of scripture justifies this belief.

Nevertheless, if our belief should turn out not to be in accordance with the events of the future, let no man pounce upon the error, and buzzard-like bear it off to his eyrie, and gloat over it there, as a sweet morsel of nourishment for its unfledged and unsightly eggings. If our belief, that the East India Company will not be abolished by the British Legislature, turn out to be incorrect, it will not, therefore, follow that a water-dipped sectarian, whose pre-immersional faith had attained to the full stature of that of the demons in Judea, has obeyed the gospel of the kingdom; or that a real Christian, subsequently embracing Millerite-Confagrationism, is not an apostate from the faith. Whether our view of the question be right or wrong, will not at all affect that other question, which proves so inconvenient, where works are not based upon, or do not accord with "the faith once for all delivered to the saints."

If, then, it be inquired, what scriptural reason there is for the belief we have affirmed, we reply, that the thirty-eighth and thirty-ninth chapters of Ezekiel furnish the proof. The things revealed in these chapters, the chapters themselves declare belong to "*the latter days,*" or "*the latter years;*" a period characterized by this scripture as the epoch of "*Mercy upon THE WHOLE HOUSE OF ISRAEL,*" and, therefore, in the future. "The children of Israel shall return and seek Jehovah, their Elohim, and David (the second) their king; and shall fear Jehovah and his goodness in THE LATTER DAYS, HOS. iii, 5.

In these "Latter Days," which are fast approaching—the terminal portion of "the

Time of the End," which already exists—the following things are to obtain:

1. A north-western confederacy of nations under One Imperial Chief, whose territory will be very extensive and continental;

2. The military forces of this dominion will encamp in the Holy Land, and war there for the expulsion of an antagonist power from the country;

3. That antagonistic power is also a confederacy of nations from the North and East.

4. While these northwestern and north-eastern confederacies are campaigning against one another in Egypt and the Holy Land, Jehovah-Elohim falls upon them both, shatters them to pieces, and expels them from Jerusalem and the land; and

5. The redemption of Israel is inaugurated.

The title bestowed upon the chief of the north-western confederacy plainly indicates that a Russian Autocrat will be THE GOO. Nothing can be more evident; for Gog is styled "*Prince of Rosh, Mosc, and Tobl;*" names which belong exclusively to the Russian Empire.

The northeastern confederacy of peoples destined to antagonize the GOOLIAN, has also received a title by which its constituents and sovereignty are defined. It is styled "*Sheba and Dedan, and the Merchants of Tarshish, with all the Young Lions thereof.*" Sheba, Dedan, and Tarshish are the countries east and southeast of the Holy Land, which will then all belong to "the Merchants" and "Young Lions" of the *insular* northwest. Sheba, Dedan, and Tarshish are Bible names for Aden, Muscat, and India. These will be brought under one sovereignty, and that manifestly a "*double government.*" If the government were single, either the *Merchants* or *Young Lions* would have been omitted. But they are coupled together by the conjunction "*and.*" "The Merchants and the Young Lions" is the style by which the Holy Spirit designates the double government that rules Aden, Muscat, and India at the time Jehovah-Elohim revisits his land. If the East India Company were abolished by the lion-power in 1858, and therefore ceased to form an element of the sovereignty of India, it would not have been predicted that "the Merchants" in concert with "the Young Lions" would fulminate their indignation against Gog at the crisis of Jehovah-Elohim's Apocalypse. We argue, therefore, that "the Merchants" will not become politically defunct by act of Parliament. The powers of the Court of Directors may be modified; but not, we believe, abolished. The scripture recognizes their existence at

the apocalypse. The British lion will still find their cooperation as an element of sovereignty in India convenient. There will be a great deal of talk and speculation in and out of Parliament on the subject. This will serve to occupy the time and to amuse the public. All sorts of theories have been and will yet be broached for the better government and christianization of Hindostan; but it will all result in a double government at last. The suggestions upon the subject are already multitudinous and various. It has been said, "Abolish the East India Company; appoint an Indian Secretary of State; erect, in London, a Legislative Council for India; render the government purely local; place a prince or princess of the royal family upon a Calcutta throne; allow the natives to return representatives to a legislative chamber: these and various other ideas float through the press, and the interior channels of political discussion."—*Leader*. But the British people mistake their mission, which is not to evangelize India, but to marshal its blood-stained populations into moveable columns, in preparation for the grand rush of nations, when Europe and Asia, as the mountain billows of a raging and roaring sea, shall dash their "many waters" upon Jehovah's land, Isa. xvii, 12, 13. The British lion and his whelps can only roar and ravin on the prey. They will, doubtless, establish the absolute ascendancy of the Anglo-Saxon over the Hindoo. The population of India have to present themselves "in the Valley of Decision;" and a master must be provided, whose policy and interest will be to lead them there. They would not go voluntarily; they must, therefore, be compelled to go; and the Unicorn is the power to coerce them. This is Britain's mission—to present herself with India and her Dependencies before the Judge of all the earth, who, in the day of his vengeance, when he shall sacrifice in Bozrah, and slaughter the enemy in the land of Idumea, will overturn the unicorns, and the oxen with the bulls, and their land shall be soaked with blood, and their dust made fat with fatness, Isa. xxxiv, 6-8; Joel iii, 9-17. This crisis is at hand to come. The merchants and the lion will consolidate, not divide. Their power in the East will become greater than ever; and the mercantile element of the double government that founded and matured the dominion, will continue sovereign until merchant and lion are both abolished by the Lord of hosts. Heaven speed the day that Hindoos, Mohammedans, and British, by Him delivered from the hypocrites and serpent generation that deceive them, may rejoice together in the jubilee of the earth!

Dec. 23, 1857.

EDITOR.

Russia in Togarmah.

A scientific expedition on an extensive scale is about to start from St. Petersburg, under the auspices of the Russian Geographical Society, which may be expected to add greatly to our knowledge of the immense tract of country lying between the Caspian and the confines of Afghanistan. It is conducted by M. Hanikoff, formerly consul-general at Tabreez, and generally known to the scientific world by his "Travels in Bokhara," and other works on the geography and ethnology of Central Asia, accompanied by Professor Bunge as naturalist, Dr. Goebet as geologist, and a numerous staff of savans and officers of the Topographical and Mining Departments. The travellers will embark at Bakoo early in the spring for Astrabad, and proceed to Khorassan, Meshed, and Herat; from thence to Lake Hamoon, and up the river Helmead—if possible, as far as Candahar—returning by Kerner and Yezd to Ispahan. Part of that region being infested by roving hordes of Turcomans, they will be attended by a military escort, provided by the Viceroy of the Caucasus permission being asked and obtained of the Shah of Persia for them to pass through his dominions. Although his enterprise is ostensibly of a purely scientific character, it cannot be doubted that there are political objects connected with it; at any rate, every step of the route between the Caspian and the British possessions in the Punjab will be explored, and a line traced for future operations, in which the *commissaire du pays* acquired in this manner will be of the highest importance. I do not know whether the British Government will be particularly delighted to see a Russian expedition approach so near their frontier, even in pacific guise; but as they have themselves pushed forward reconnaissances at various times to Khiva, and other points on the outskirts of the Russian territory, they have no right to complain.—*N. Y. Herald* Dec. 27, 1857.

The Anglo-French Alliance.

Notwithstanding the external marks of good will, it is certain that the relations of France and England are much less cordial than at the period which the new bronze medal of Victoria's visit to Paris commemorates. The Danubian Principalities, the meeting at Weimar, the evesdroppings of that interview between the Emperors of France and Russia, and last, not least, the peculiar Russian tone of Count de Morny's address to the legislative body, have all had a very sinister influence, and nothing is more probable than that England may

find to her cost that the Eastern policy, wise as it may have been for Napoleon, was anything but a good one for herself.—*Ibid.*

Sour Grapes.

The other day, on being spoken to by one of his intimates as to when he purposed celebrating his coronation, Louis Napoleon answered: "I asked for ten years trial on the 2d of December, 1851, and I shall not think myself worthy of the sanctity of a coronation till my state of probation has been complete."

Austria and the Pope have to be consulted in this matter. The Emperor of Austria is not yet crowned. Which of the two, Louis Napoleon or Francis Joseph, shall be crowned by the Pope successor of Charlemagne, the founder of the Holy Roman Empire? This is a question that will require a very sharp sword to determine! **ERROR.**

Analecta Epistolaria

Pious Ignorance Ignored.

DEAR BROTHER—It is with sincere feelings of gratitude and thankfulness to our Heavenly Father and to you, that I can now address you as a *brother in Christ*; having cast aside the sincere and pious ignorance of two former immersions—one into Baptistism; the other, into Campbellism—and recently submitted to "the Righteousness of God, attested by the Law and the Prophets"—Rom. iii. 21. in being baptized into the One Name of the Father, and of the Son, and of the Holy Spirit. I can now with "full assurance of faith," look forward with grateful joy to the "High Vocation" whereunto I have been called—even to the Kingdom and Eternal Glory of God.—1 Thess. ii. 12; 1 Pet. v. 10. Having a firm and abiding faith in "the covenants of the promise," made of God to Abraham and David. I should be too happy if I lived near an association of believers in the Gospel of the Kingdom promised and confirmed to Abraham and his seed.

It would be a joyful privilege for me to meet with them every Lord's day in remembrance of Jesus; and to worship the Father through him as High Priest over the Household of God. But deprived as I am of all privileges of that kind; and surrounded by sectarianism on every side, you may imagine with what joy I hail the appearance of the Herald. It comes to me fraught with good tidings from afar; and I prize it as the best and most valuable paper of the age.

And now may the blessing of our covenant-keeping God rest upon you and yours. And that your valuable life may be long spared; and you enabled as heretofore, to "contend earnestly for the faith once delivered to the saints," is the sincere prayer of your grateful sister in Israel's Hope.

Port Byron, N. Y.

A. M.

Jan. 5, 1858.

"A Hard Fight."

DEAR SIR—I find you are determined on another campaign against ghosts and "sky-kingdoms" and in support of an earthly, Christo-Judean, one on Mount Zion, to be achieved by fire and sword! Well, you have the *locus in quo*. There is such a thing as this earth, and Old Jerusalem somewhere on it: but as for "kingdoms beyond the skies," it is all a matter of faith (or priestcraft, you would say.) A faith for which you do not fight; though all sects say it was "once delivered to the saints." However you fight a hard fight; and your blows are severer in your last numbers than ever. You anathematize,* or unchristianize, every man in the world, but your own party, from "his Holiness of Rome" down to his Unholiness Brigham Young! Surely you are the tightest exclusionist ever known. The very antipodes of the Universalians, who say all will be saved! "A very wholesome doctrine and full of comfort"—if true.

To help you keep the field another year, I inclose you two gold dollars; and hope your next tour will be through Tennessee. My wife is of your faith, and both of us would be glad to see you at our home, and hear you hold forth in Columbia. Wishing you health and happiness, I remain yours respectfully,

Columbia, Tenn.

R. MACK.

Dec. 5, 1857.

The Apocalypse.

DEAR BROTHER—The November Herald has not yet reached us. We are afraid that you are sick; or perhaps, you are finishing your work on the Apocalypse? How is it? Is this book published? Where is it to be had? I must have it if possible.

In our meetings we are going through the Book of Revelation. A very interesting book; and of course, desire to get all the

* Not we, but Paul, who says, "Though we, or an angel, or any man preach any other gospel than we have preached, and you have received, Galatians, *anathema esto*, let him be accursed." They who believe Paul's gospel are of Christ's party and ours, if we also believe with them and act accordingly.—**EDITOR.**

help we can get hold of to enable us to get at the mind of the spirit. We have adopted as a principle of interpretation, that which governed us in our investigation of Isaiah and Ezekiel; namely, when a thing, or event, is not *fully* accomplished in the history of the past, we look for the *full* accomplishment in the future. This seems to throw new light upon many parts of that book not noticed by commentators generally.

Hoping you may be long spared in your truly useful career,

I remain, dear brother,

Yours in the best of bonds,

ROBERT HARPER.

Milwaukee, Wisc.,

Dec. 7, 1857.

REMARKS.

THE November and December Heralds published under one cover left New York about Christmas. They will no doubt, have been received long ere the writing of this. The delay was occasioned by our long absence, and the weak-handedness of the printer under the pressure of the times. We oftentimes find it difficult to be punctual in our issue, our journeys being long and frequent; and not always able to keep our friend Typo to the mark. Our aim is to get the Herald into the reader's hands by the first of the month. But we find it rarely possible; and therefore we are obliged to be content with doing the best we can.

As to our work on the Apocalypse, we cannot say much at present. It is constantly before us as something to be done. It is in progress. Just now we are busily employed on the Herald, trying to *accumulate* manuscript, that we may have a surplus capital to draw upon in the summer, during which we can write but little. Beside this, our aim is to have the manuscript of apocalyptic interpretation finished, or nearly so, by the end of spring. But we cannot speak assuredly, for time flies very fast, we experience many interruptions, and the brain is not always in working order. Weariness will invade us when we can least afford to be at ease. This, however, we can say, that as soon as we are ready to invite our friends to subscribe for its publication, they will assuredly be informed of all particulars without delay.

EDITOR.

Jan. 16, 1858.

Candid and Just.

DEAR SIR—The perusal of the last numbers of the Herald for '57 reminds me of my obligation to pay up arrearages.

I send you notes on our State Bank, the best we have; the loss you have to sustain by way of discount, I will make good, as I am not willing (if it were honorable) to enjoy your (shall I say "speculations?") no, I will say, "reasonings" upon things past, present, and to come, without paying. I have thought I would discontinue your paper (for want of the means to pay, and time to read and understand it) but the novelty of your views, if not their truth, has heretofore, and still induces me to continue.

Yours,

L. TILMAN.

Shelbyville, Ten.,

Dec. 27, 1857.

Turkey.

It is an ungrateful duty to communicate impressions conveying alarm, which the progress of events may soon prove groundless; still it is a duty, and the earlier it is announced that Turkey, cautiously, but unmistakably, is arming, the better. In spite of the low state of the public treasury and the perfect hopelessness of any attempt to procure a considerable sum of money at a reasonable price, either from Turkish subjects or from foreigners, the Sultan's Government, since Redschid Pasha has returned to power, has openly proceeded to measures of military preparation, involving no small expenditure. Among these are the raising of each battalion of the regular force from 700 or 800 to the full strength of 1000 men; and the mobilisation of the newly formed battalions of rifles which are quietly marching off, one after the other, in the direction of the Danube. It is well known that the favorable opportunity for the purchase of military horses which offered itself to the Turkish Government at the termination of the Crimean campaign was not neglected, and the present state of the Turkish cavalry and artillery bears evidence of it. But the most significant circumstance is yet to be mentioned. The "Hat" permitting the enlistment of Christians in the Turkish army will be recollected. It was foreseen that it would remain a dead letter as far as Christians in European Turkey are concerned, for they are either extremely unwarlike and unfit, as well as disinclined to become soldiers, or, if warlike, they are sure to be opposed to Mahomedan rule, and will never bind themselves to uphold it. But the position of some of the Christian mountaineers in Syria is totally different; and in that quarter of the empire Christians have actually offered themselves for military service, in lieu of the taxes which the communities, to which they

belong refuse to pay. They have, however, in every case, met with a peremptory refusal, although they would make by no means bad soldiers. It is in a war against Christians that they would be of no use, and the refusal to enlist them—while the taxes never will be collected—is hardly to be explained otherwise than by the Turkish Government being apprehensive of such a war. But it is not merely the Government which is arming; the whole Mahomedan population seems to be driven by something like instinct to do the same. This feeling, it must be confessed, is not perfectly unintelligible. It is a feeling of confusion and uneasiness which the last war, with all its strange combinations, has left behind among the great majority of the Turks. They no longer know what may happen, and feel as if they ought to be prepared for the worst. At the same time vague rumors from the interior of Asia, traversing the caravan routes, have reached them, in which the events in China and India are placed in a far different light from that in which they appear in the European press.

A Little Light Desired.

DEAR BROTHER—The new subscriber, I herewith send you, was a Campbellite some years ago; but for a long time he has had no religious teaching, but what he found in the scriptures; so that when he came to hear the truth a few weeks since, his mind was ready to embrace it. From that time he has been reading the *Herald of the Kingdom*, and seems much pleased with your expositions.

There are two subjects on which he would like a little light at your earliest convenience. One contained in Luke xxiii. 43; the other, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Not that they interfere with him at all; but some members of his household are "*Free Will Baptists*," and he would be glad to be able to remove their objections, in the hope that they might eventually be led into the belief of the truth.

I will not trouble you with anything further now, but subscribe myself.

Yours in the One Hope,

HENRY FISH.

Kossuth, Boon, Ill.

Jan. 6, 1858.

The Thief in Paradise.

GRUESBACH considers that though the reading of the English version of Luke xxiii. 43, may be defended by arguments more or

less specious, they are in his judgment insufficient.

According to certain Greek manuscripts, the thief said to Jesus, "Remember me Lord, *σταν ελθης εν τη ημερα της ελευσεως σου*, when thou shalt come *in the day of thy coming!*" To which Jesus said, "Verily I say to thee, *σημερον* this day thou shalt be with me *εν τω παραδεισω* in the paradise. But the common rendering amounts to the same thing as this varied reading. Jesus comes *in his kingdom* "in the day of his coming;" and therefore it is, that Paul associates "the kingdom" and "the appearing" together in 2 Tim. iv. 1, where he says to Timothy, "I earnestly exhort in the presence of God and of the Lord Jesus Christ, who shall judge living and dead (*ones*) at his *appearing* and *kingdom*, preach the word." There is no kingdom till he appears; for he appears, as the God of heaven, to set up the kingdom, and in so doing to break in pieces and consume all the kingdoms of the Gentiles.—Dan, ii. 44.

The day referred to in the answer of Jesus to the thief was the same as that to which the thief directed his attention—namely, the Day of his Coming; the Day of the Kingdom; or, which is the same thing, the Day of the Paradise of God.—Rev. ii. 7; xxii. 14. This is stated by Paul in 2 Thess. ii. 2.—"The Day of the Anointed One." People who do not understand the Gospel of the Kingdom, imagine that the *day* referred to by Jesus was the *night* of the crucifixion! By not knowing what the kingdom is, nor where it will exist when in being; and by not attending to the question asked: but by fixing all their little thought upon their own notion of the English words "*Tu-day*," they imagine that, Jesus referred to the time of the thief's "giving up the ghost" as they term it! But this opinion—a dogma of the divinity in which the Old Man of the Flesh, always a Free-Willer, delights—only demonstrates profound ignorance of the first principles of the oracles of God. Hear what Paul saith, "If Christ be not risen, then they having been asleep in Christ are perished."—1 Cor. xv. 17, 18. Christ did not rise till the third day. From the hour, then, of his death, to the hour of his waking from death, an interval of thirty-six hours, the thief was in the condition designed by the words "are perished;" and if Jesus had not as yet risen, and were not to rise at all, the thief and all the dead of every class, would be as the beasts. Now thirty-six hours are one Jewish day and two Jewish nights. Jesus lived to the end of "*To-day*," the day on which he spoke the words; and he slept the ensuing night; and

the to-morrow, Sabbath; and the night after the Sabbath, until dawn, in the sepulchre. Now the thief was with him on "To-day;" but not in Paradisaic happiness, nor in the delights of Paradise: though, it must be admitted, that both he and Jesus were in the territory of Paradise; for they were both of them crucified therein. They slept in Paradise together, though in separate apartments, he being in the rich man's mausoleum; but the thief, in the place appointed for the inhumation of criminals. But here the consociation ends. Jesus awoke at the early dawn, as the Spirit of Christ in David had predicted; and he arose, and left the thief sleeping in Paradise; and when he ascended to the Father, he left Paradise behind him, and sat down at the right hand of God.

Now the territory of Paradise is the Holy Land, as Isaiah and Ezekiel have shown. But at present there is no Tree of Life there, no Water of Life there; no Leaves for the healing of the nations. At present, it is a desolate province of the Ottoman empire, in which the living are as desolate as the land Abel, Abram, Isaac, Jacob, Joseph, David, and probably "all the prophets," with the exception of Enoch, Moses, Elijah, Daniel, Ezekiel, Jeremiah, are in Paradise soundly sleeping in their graves; for Paradise is now an *aceldama*, a field of blood, and a place of graves.

But it was not in Paradise as it was then, and as it is now, that the thief desired to be. He did not wish to be in a Roman Paradise, nor in a Turkish Paradise; but in the Messianic Paradise—"The Paradise of God." "Remember me, Lord, when thou comest into thy Paradise, or kingdom;" for scripturally, *the paradise of God*, and *the kingdom of God* are the same.

Having, then, left Paradise behind him when he ascended, Jesus is therefore not there; and consequently, though the thief is in Paradise, he is not with Jesus there. He sleeps in the dust of paradise awaiting "the day of his coming." "I WILL RETURN," said Jesus to his friends, "and receive you to myself, that where I am, ye also may be—*ἔσθε*." When this time arrives, he will awake the dead in Paradise, and in other parts of the earth, and bid them welcome to the kingdom he comes to establish there. Then will the thief see him for the first time since he saw him conveyed away from the cross. But, whether he will be among the number of those to whom his companion-sufferer shall say, "Come ye blessed of my Father, possess the kingdom prepared for you," or among those who shall see the righteous in the kingdom, but also be commanded of the King to "Depart" ac-

cursed from his presence into exile from the land—does not appear from the testimony in hand. It is not all that dwell in the dust of Paradise will be Leaves on the Tree of Life to be planted there by the hand of God. If the King permit the thief to take a position as "the last in the kingdom of God," and therefore in rank higher than "the greatest of all the prophets," he will do so as a purely exceptional act of sovereign grace. We confess, that we do not think it will be so. We see nothing in the text to justify the belief that he will. Many will meet the King in Paradise who will be thence ignominiously expelled. There is much testimony and proof of this. Take one example. Jesus said to Caiaphas the High Priest, who headed the conspiracy against his life, "I say unto you, Hereafter shall ye see the Son of Man sitting at the right hand of POWER, and coming in the clouds of heaven." Caiaphas and his colleagues have not yet seen this, which they called blasphemy. But, when it comes to pass, they will see it; and seeing it will weep and gnash their teeth in Paradise, from which the crucified victim of their malignity will cast them out with reprobation. See Mat. xxvi. 64; Luke xiii. 24-30.

The thief on the cross is a great theme with those sons of darkness, the clergy, in their rhapsodies about souls and death-bed repentance. If they understood the gospel they would be ashamed of their foolishness; but as they do not, they can preach the baldest nonsense, with imperturbable gravity of face. We would take the liberty of telling these professional soul-merchants, that if they have no stronger testimony for immortal-soulism, and salvation by death-bed and gallows-repentance, than is contained in this case, their wares are an imposition; and they themselves the veriest cheats in the whole encyclopædia of imposture. They ought to know that, Enoch, Moses, Elijah, and perhaps Melchizedec excepted, no man could enter into life before the resurrection of the Mediator of the Abrahamic Covenant; and that even these exceptions could not inherit Paradise Abrahamically until he was raised. They ought to know, that Paradise belongs to Earth, and not to the Sun, Moon, and Stars, or somewhere else beyond. But they know nothing aright; and have need that one teach them the first principles, which, however, it is impossible for them to receive, seeking as they do honor one of another, and the providence of a deluded world, instead of God's.

The spiritual bazaars of Vanity Fair are full of little toys for the amusement of the children of a larger growth, who traverse the Broadway of Babylon, delighting them-

elves with the gewgaws of the day. Beside their stock of crucified thieves, the spiritual merchants have inexhaustible store of *winged-heads*, which they style in the technic of the bazaar, "*little angels*," and sometimes "blessed little immortal souls;" or "guardian angels." In their advertisements, they exhibit semi-circles of winged-heads, or "little cherubs," so called. The spectator is amazed at these winged chubbies peeping out of the clouds; and as he never saw the like himself when taking celestial observations, he very naturally asks the soul merchant what they mean? "Oh," saith the trader in his blandest and softest of tones, "they are the souls of sweet little babies in heaven, precious jewels of the Saviour's crown, shining forth smiles upon their beloved and pious mothers below." Ah, indeed! They are saints in heaven? "Yea, verily; they are the kingdom of heaven itself." I am truly amazed! The kingdom of heaven made up of little babies? I thought the kingdom of heaven was taken possession of by the violent (Mat. xi 12) and was destined to break in pieces all the kingdoms of the world; but I do not think "the powers that be" need be afraid much, if their enemy is only a kingdom of baby-ghosts! "Sir, I perceive thou art a heretic, and that thou hast a devil! Dost thou not know that Jesus said

"Suffer Little Children to Come Unto Me and Forbid them Not."

What does that mean?" It means just what the words express in connexion with the times, place, and circumstances under which they were spoken, Jesus was in Judea beyond Jordan surrounded by his disciples and multitudes of the people. In the crowd were many women, in whom the organ of philoprogenitiveness was as large then as it is now. That is, to say, the flesh had great power over them; so that their children were dearer to them than their own lives. A very wholesome condition when properly regulated; and one to which we are all deeply indebted in the days of our helplessness: but a fatal instinct when abandoned to its native blindness.

Impelled by this feeling, they edged and pushed through the crowd with their children until they reached the inner circle formed by the apostles. These not being clergymen, and having no craft to strengthen by the blandishments of women, "*rebuked them*;" in other words, told them to, 'stand back, and be peaceable.' This is strange conduct in the estimation of a head crammed with clerical traditions about religion! The ladies had heard that there was great virtue in the touch of Jesus. Indeed, they knew cases in which virtue exhaled from his very garments

and healed incurables. They determined therefore, to take their children to him "*that he might put his hands on them, and pray*" for what they might require. Onward, then they passed through the yielding multitudes until they reached the apostolic circle where as we have said, they were arrested with rebuke. But at this the Great Teacher was displeased; and said to his disciples who were debarring them. "*Permit the little children and do not hinder them to come near me: for the kingdom of the heavens is of such like.*" Having said this, "*he laid hands on them and departed.*" And so the matter ended.

What a desperate fix must the soul-market be in, that its stockjobbers, both bulls and bears, should be compelled to make a rush upon this incident, to save them from bankruptcy and ruin. They have hypothecated it in the People's Bank, from whose vaults they have extracted millions. They have gone to the cashier and told him that they have cargoes of baby-souls for the port of heaven, which they have purchased on very long credits; and that they desire advances from him in cash on security of the souls each of which is of incalculable value! The rogue of a cashier being interested in the speculation to a large amount, is not very scrupulous about guarantees; but hands over to them enormous sums of the people's hard earnings. This hypothecation is still in full operation. Cargoes upon cargoes of "precious immortal souls" are shipped, and will continue to be shipped off to heaven, till the notes of the clerical hypothecators fall due, which is on the day of the Lord's appearing on the mountains of Paradise! And then, O then, what a crash, what a panic, what a run upon the People's Bank of Babylon the Great!!! The firms and houses of the Great City will come down with the noise of thunder! Infant sprinkling, baby-soul salvation, gallows-thief repentance, sky-kingdoms of winged-heads, and all such trumpery will be seized by the maddened mob of demons out of work, and smashed with bitter fury as lying vanities and deceit. And right joyous will be the honest hearted believer of the truth, when he beholds the people casting these their idols to the bats; and confessing that "they have inherited lies and vanities from their fathers" which they will trust no more—Jer. xvi. 19.

But, turning our backs upon the blind guides of the rostrum, we inquire at the word, the oracle of God, *In what sense is the kingdom of the heavens τῶν σοιουτῶν of such like?* The answer to this question is supplied in the teaching of Jesus in Mark ix, and Mat. xviii, where we learn that before

the disciples had acquired the mastery over the ambitions of the flesh, they disputed among themselves *who should be the greatest in the kingdom of the heavens?* They could not settle it, and, therefore, the question was laid before the king. Having heard the inquiry, he called a little child and sat him in the midst of them, and said, "Verily, I say to you, except ye change your mind, and become as little children, ye shall not enter into the kingdom of the heavens. Whosoever therefore *shall humble himself as this little child*, the same is greatest in the kingdom of the heavens. And whosoever shall receive one *such like* little child in my name receives me. And whosoever shall offend one of *these little ones believing into me*, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. * * * Take heed that ye despise not one of *these little ones*: for I say to you that their angels in heavens do always behold the face of my Father who is in heavens."

Now from this it is very plain, that the "such like" are not animal infants; but *men and women in Christ, of humble and faithful dispositions and minds*: these are the little ones, the little children, of whom is the kingdom of the heavens. Addressing such, John says, "I write unto you, little children, because your sins are forgiven you for Christ's name's sake;" and again, "Little children, keep yourselves from the idols"—1 Jno. ii, 12; v, 21. These are "the heirs of salvation;" and of the angels, Paul says, "Are they not all public official spirits sent forth for service on account of those hereafter to inherit salvation?" Heb. i, 14. Of the animal infants of his day, Jesus said to the mothers, "Weep not for me, but weep for yourselves, and for your children." And this he said of those who wept for his misfortunes.

EDITOR.

The Mormonites.

THE Mormonites conceive themselves to be the true representatives of the ancient patriarchs and Old Testament Saints. Abraham and David had concubines, and they have concubines. There was a temple at Jerusalem, and there is a temple at Nauvoo. The Jews had their sacred writings, and so have they. They do not, however, profess to be successors of the ancient Patriarchs so much as new and improved editions of them. The law came first, then the Gospel, and now the law has come again. The Patriarchs died and were buried, but they reappear again and enjoy a glorious metempsychosis in the persons of Brigham Young and the Elders of Utah. This is a second and more

glorious edition of the old law, and, as being a republication, it is ushered in with the evidence of miracles and with a new sacred volume. The Mormonite Bible is a coarse and stupid copy of the English version of the Old Testament, imitating its style down to the minutest turn and phrase. The whole exhibition is a curious instance how things revived out of their times are not only different from the real original which they pretend to copy, but are the very opposite of it. The first and the real old law gave way to the Gospel, but the old law travestied makes the Gospel give way, and raises itself upon the ruins of the latter dispensation, which it treats only as a preparation for the old law again. Mormonism is the old law without its promises, anticipations, signification of better things to come, confession of its own weakness, and acknowledgement of its own simply preparatory character as a dispensation. It is at the best the old dispensation turned final; that is to say, it is exactly the opposite of what the old dispensation really was. So much for the revival of obsolete things. Yet, by some law or other, or by some perversity or other in our nature, obsolete systems appear to turn up again in the world, and to undergo periodical small revivals—an observation which applies not only to systems and schools, but even to particular facts. If there was anything perfectly obsolete in the world of faith, it was belief in the Neapolitan miracle of the liquefaction of the blood of St. Januarius, yet this has been solemnly and earnestly revived by some of our recent converts to Romanism.

The Mormons are now, among their other Old Testament revivals, reviving the "sword of the Lord and of Gideon," and apparently, at least for the time, to some purpose. The occupation by the army of Utah of a strong pass in the mountains has postponed the meditated invasion, and the Mormons for the present defy, with perfect impunity, the whole military strength of the United States. Captain Van Vliet's report has induced the Federal Government to abandon the expedition for this year. This temporary triumph will suggest, we have no doubt, a vast number of comparisons to the successors of the Patriarchs and Old Testament Saints. The Federal forces will be compared to the army of the four kings whom Abraham overtook, to the army of the five kings whom Joshua overcame, to the army of Moab, to the army of the Philistines, and to the army of the Chaldees. Mr. Buchanan will stand for Chedorlaomer, King of Elam, and Tidal, King of Nations, for Adonizedec, for Balak, for Goliath, or for Nebuchadnezzar, according to the chronological fancy of the bards

of Utah, who will exult over the Amorites, the Hittites, the Hivites, the Perizzites, and the Jebusites, and all the enemies of Israel in all ages, as collected by representation in the army of the United States. Washington will be the modern successor of Hebron, Jar-muth, Lachish, and Eglon, or of heathen Nineveh, or of impious Babylon. Our Puritan forefathers—to whom, however, we should apologize for naming them in the same breath with these wretched, besotted, sensual dreamers—were very liberal in their use of such comparisons, and could always find out an Old Testament likeness for an enemy; and the Mormons have borrowed the Old Testament partialities of the Puritans, together with their dreams of prophecy; and also, we may now add, their pugnacity. They are fighters, at least they appear to be prepared to fight, and make a bold stand. We should not quarrel with them for being able to fight if it was for a good cause, but death in the cause of concubinage is a strange martyrdom. The Puritan was savage and relentless, but his severe morals redeem him. He fought cruelly, but it was for a stern creed and an ascetic standard of life. A sensualized Puritan is an abomination and a monster. Such a monster is Mormonism.

The Mahomedan is perhaps this mixture. He is a pugnacious sensualist; yet even the Mahomedan did not fight for his sensualism, but for his creed. The Mormonite fights for sensualism; he fights for what he calls the patriarchal system—that is to say, for polygamy. He combines all the vigor of Puritanism with all the dregs of Mahomedanism, and calls it the religion of the Old Testament, and fights for that religion. The courage of such men is a brute passion—it is the rage of beasts disturbed near their feed, the darting of the serpent, the despair of the rat, who, from the last corner where all escape is cut off, flies madly at his pursuer. Courage takes its moral color from the general character with which it is accompanied; it is the highest or the lowest impulse, the most generous or the most vile, a demonstration of the extreme spirit of self-sacrifice, or of the extreme of selfish tenacity and obstinacy, according to the motive which has excited it, and the cause in which it is enlisted. The American public should really begin to reflect on the position in which their cheap standard of government puts them. Cheap government is a good thing, but even a cheap government may be dear in comparison with what it does for the money. If a government which represents twenty million of people cannot put down the rebellion of a small State, the whole population of which—men, women, and children—do not amount to much more than a hundred

thousand, with tolerable dispatch, it does not fulfil the commonest object of a Government, and it is high time that it should be strengthening its military force. A State ought certainly to have such an army, at any rate, as is wanted to fulfil the ordinary duty of a police, and the advantage of public economy, which the American grasps so eagerly, is dearly purchased by the national discredit which is incurred by allowing an infamous pest of Mormonites to crow over us for a whole year.—*Times*.

Peter's Confession.

"Jesus saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Matt. xvi. 15, 16.

ALTHOUGH the evangelist represents Peter as making this confession, yet it is evident he spoke for all the disciples, as well as himself. This is implied by the query which Jesus proposed to them—"Whom say ye that I am?" A momentous truth is contained in this confession. Three evangelists—Matthew, Mark, Luke—have each recorded this conversation, thereby showing the high value they attached to both question and answer. Let us endeavor to ascertain which is the important point in the above reply.

There would be no reason to consider such a matter as this at all, were it not that some build an entirely erroneous doctrine on the above words. They attach the highest importance to the latter part of the confession, thinking that the pith of the matter is, that Jesus Christ was the Son of God. Now we as truly and as earnestly believe that Jesus was God's beloved Son, as any of those who may differ from us. We think, however, the confession must be taken as a whole, and as acknowledging one grand important truth, for which Peter was pronounced to be blessed. Jesus said to him on hearing his confession—"Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." After informing Peter, that his church should be built on this foundation-truth, and giving him special power or authority, "he charged his disciples that they should tell no man that he was Jesus the Christ." Does not this caution show what both he and the disciples understood as the important point in the confession?

Peter's reply may be divided into two parts, which for the sake of making the subject clear to the reader, we will call a *major* and a *minor* part. The *major*, of course, may include the *minor* part: but the *minor* part cannot include the *major*. Now the *major* part, or subject of the confession is, "Thou (Jesus) art the Christ;"

the minor part as stated, being that he was "the Son of the living God." That this is so, we instance, Mark and Luke have recorded the confession in the major term, and omitted the minor. In Mark viii. 29, we read that Peter answered, "Thou art the Christ," and in Luke ix. 20, "Thou art the Christ of God;" thus showing what they understood as the principal point in the confession. Had they thought as some moderns do, they would have taken the latter part of the confession, and left out what they have given us. But they knew better. For the disciples to have only confessed him as the Son of God would not necessarily have included the belief that he was God's Anointed, but to acknowledge him as *the Messiah*, promised to the fathers, and foretold by the prophets, included the important truth that he was also the Son of God. Thus many at the present day confess Jesus to be the Son of God, and some even more than this, who know him not as "the man appointed by God to rule the world in righteousness." While no one who believes Jesus to be this exalted personage, but likewise own him as God's Son. See here, then, the importance and value of the true faith!

In John vi. 69 we read, that Peter made another confession for himself and fellow-disciples, as follows: "We believe and are sure that thou art the Christ, the Son of the living God." This is the same as the one given by Matthew, only a little more emphatic. Griesbach adopts another reading of this passage, which is supported by the oldest Greek copy known; a translation of which reads, "We believe and know that thou art the Holy One of God." It does not make much difference, however, which reading is adopted, for He who has been chosen and set apart by God for his work, may very properly be called, "the Holy One of God." Jesus is styled thus in Mark i. 24; Luke iv. 34; Acts iii. 14; xiii. 35.

The apostle John fully endorses and confirms Peter's confession both in his Gospel and Epistles. At the close of his Gospel, chap. xx. 31, he says, "These are written that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." And in his 1st Epistle, chap. ii. 22, he asks, "Who is a liar, but he who denies that Jesus is the Christ?" And again, "every spirit (person) who confesses that Jesus is the Christ come in the flesh, is of God;" and every spirit who confesses not Jesus is not of God," iv. 2, 3; "Whoever believes that Jesus is the Christ is born of God," v. 1. In his 2d Epistle, verse 7, he says, "Many deceivers are entered into the world, who confess not that Jesus is the Christ come in the flesh."

Other testimony confirmatory of the above, can be produced from those who learned of the same Divine teacher. For instance, Martha, the sister of Lazarus, said to Jesus, "I believe that thou art the Christ, the Son of God, which should come into the world," John xi. 27. Paul, who before his conversion, thought that he ought to do many things contrary to the name of Jesus of Nazareth, as soon as he had seen Jesus, and heard his voice, went into the synagogues, and preached the faith he had labored to destroy, proving to the Jews of Damascus, Corinth, Ephesus, and Rome, that Jesus was the Christ. So also Apollos, after he had been taught the way of God more perfectly, "mightily convinced the Jews, publicly, showing by the Scriptures that Jesus was the Christ."

Since then we find the apostles and primitive disciples all believed and confessed that Jesus was the Messiah, we ought to be careful to have the same faith, and to attach the same ideas to the same words. What idea, then, was most prominent in the minds of Peter and his brethren, and those who believed through their word, when they confessed that Jesus was the Christ? Was it that he was the son of God? We think not. Let it never be forgotten, that these individuals were Jews, who were looking for the Shiloh foretold by Jacob—the Deliverer and Prophet like unto Moses—the Righteous Branch which should grow up to David—the Messiah, the Prince, spoken of by Daniel; and that this Glorious One was to be of the tribe of Judah, and family of David, and should sit on David's throne, reigning over the twelve tribes of Israel, Isa. ix. 6, 7; Luke. i. 30, 31. Hence, when Peter asked his Lord what reward they should have for leaving all and following him. Jesus replied, "You who have followed me, in the Regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel," Matt. xix. 28. The desponding language of the two disciples journeying to Emmaus,—“We trusted that it had been He who should have redeemed Israel,” Luke xxiv. 21; shows what they expected of the Christ. The question which the apostles proposed to Jesus just before his ascension, also proves that it was no ethereal, sublimated, spiritualized kingdom they were looking for, but one like what had once existed among them; “Lord, wilt thou at this time, *restore again kingdom to Israel.*” The kingdom of David restored, constituted “the hope of Israel,” and “the hope of the promises made of God to the fathers, to which the twelve tribes instantly serving day and night, hope to come.” For this hope Paul was bound with a chain,

and sent to Rome, but notwithstanding this, he continued for two whole years, while a prisoner there, to proclaim the same glad tidings about Messiah and his kingdom. Acts xxviii. 30, 31.

But some object and say, that nothing more is required than the confession of the Ethiopian eunuch—"I believe that Jesus Christ is the Son of God." This passage as we have it in the common version, is at variance with the doctrine of the apostles, and stands alone. For the benefit of those who have not the means of informing themselves, we may state that Acts viii. 37, is rejected as a spurious passage by Griesbach, is wanting in the Vatican Manuscript, and is placed within brackets as doubtful, by Prof. Murdock in his translation of the Syriac, with this remark appended, that it is not in any of the earlier editions, and is excluded from the text of the London editions of 1816 and 1826. We would seriously ask if it is safe to build a doctrine on such a text? Why should a confession be required in the paternity of Jesus? To believe that Jesus is the Christ, includes also a belief that he is the Son of God.

"Let every one be fully persuaded in his own mind." Examine the evidence upon which your faith rests. Take care that your faith is built on that foundation which God has laid in Zion, for Paul declares, "other foundation can no man lay than that is laid, which is Jesus Christ."

Will Christ Return? If so, for what Purpose?

STRANGE though it be, yet it is nevertheless true, that amongst the so-called Christian sects there is a wide difference of opinion regarding the solution of the above questions. While some claim a literal and visible appearance of Christ, others contend for a merely spiritual return. Some declare that his mission will be to condemn the wicked (amongst which they include all not righteous) to eternal torments, and then return to his Father's right hand, accompanied by myriads of justified ones, whilst this beautiful earth, deprived of its inhabitants, will be left behind—a desolate smoking ruin.

Another class say he will never return, and there will be no resurrection of the dead, or judgment, as every one is judged at death.

With such a Babel of beliefs presented for credence, is it to be wondered at, that thousands of honest, inquiring minds are turned entirely away from the word of life, not having the key to unlock its mysteries, and being too honest to receive doctrines which their reason cannot credit?

Without further preface, however, we will see what reply the Scriptures make to the questions proposed, for our Lord himself said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v. 39.

First, then, will Christ return? If we can credit the testimony of angelic messengers, we answer emphatically in the affirmative, for they were present when he ascended in a cloud, and testified to those who were gazing into heaven, that "this same Jesus which is taken from you into heaven, shall so come in like manner as you have seen him go into heaven." Acts i. 11.

This ought to satisfy every one, without further proof; but to place the matter beyond dispute, we will quote our Lord's own words to his disciples.

Their minds were distressed, because he had announced the fact that he was going to leave them, but he bids them to not let their hearts be troubled, for, says he, "Although I go and prepare a place for you. I will come again, and receive you to myself, that where I am, ye also may be." John xiv. 3.

After these positive statements from our Lord and the heavenly messengers, what honest mind can for a moment doubt that the same Jesus who was received in a cloud from the gaze of the attending witnesses, will personally return to our earth.

Having produced undoubted proof of this Scripture truth, we will examine the testimony concerning his mission. On this point there is such an abundance of evidence that we are compelled to make a brief selection, and urge the inquirer to examine for himself, Moses and the Prophets, in connection with the New Testament record.

The apostle Paul in writing to the Galatians (ch. iii. 16) recognizes Christ as the one seed promised to Abraham, and as such he will bless all nations, yea, all families of the earth." Gen. xii. 2; xxviii. 14.

God has promised that he will give him the heathen for his inheritance and the uttermost parts of the earth for a possession, and that he shall break his enemies in pieces, as an earthen vessel. Psalm ii.

David predicts the dominion of the Messiah to the ends of the earth, the submission of all kings to him, and that all nations should serve him. He announces that the Messiah shall break in pieces the oppressor, and shall judge with righteousness the poor and the needy. That he shall redeem their souls from deceit and violence, and that their blood (lives) should be precious in his sight. "His name shall endure for ever; his name

shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed." *Psa. lxxii.*

"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, even forever." *Isa. ix. 7.*

"He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. *Luke i. 32, 33.*

He is also constituted a priest forever, after the order of Melchizedeck. *Ps. cx.*

The prophet Jeremiah, referring to Christ, says, "a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely." *ch. xxiii. 5.*

Daniel also predicts that the God of Heaven shall establish a government in the earth (that of the Messiah) "which shall never be destroyed, but shall break in pieces, and consume all contemporary kingdoms, and it shall stand forever." *chap. ii. 44.*

The apostle Paul declares, (1 *Thess. iv. 16, 17.*) that the Lord shall descend, and the dead in Christ shall rise, "then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air."

From the small amount of testimony produced, no mind, unspoiled by vain philosophy, can fail to see the fallacy of the doctrine of Christ's return to burn up our world. So far from this being the truth, it is plainly declared that he will make it his future dwelling place, and reign personally over the whole earth, subduing the sin power, and causing righteousness and peace to prevail. Correct judgment will be administered to all, and the poor and despised of earth will exult to see their cruel tyrant vanquished by this mighty hero.

Judah and Israel shall no more be wanderers in a strange land; but under his kind protection they will dwell safely forever more.

There will be such a joyful season of peace and plenty,—and the government will be so perfect and righteous, that all will love their great king; and "all nations of the earth will call him blessed."

At his advent in the clouds of heaven, all those who have died in him, will spring from their tombs crowned with immortal youth, and his living followers will be instantly transformed, that both may share with him the matchless glories of his reign.

What a joyous reality, and happy belief that this wicked world, now filled with every manner of deceit and corruption, is to be renewed by that man Christ Jesus, and that there is to be a passing away of the state that now obtains, and a new and heavenly one to succeed.

The coming of our Lord, then, is a matter of no small importance. It is a time, for which the poor and those in distress may long; but tyrants and wicked men may dread its approach.

The prophet Malachi seemed to foresee the latter, when he asks, "Who may abide the day of his coming, and who shall stand when he appeareth, for he is like a refiner's fire and like the fuller's soap."

Let those who scoff at these Scripture truths, and turn a deaf ear to the warning voice therein given, beware lest that day find them in their sins, and they become subjects of that judgment of "wrath and fiery indignation which awaits the adversaries."—*Gospel Banner.*

(From the Gospel Advocate.)

The Philosophical Essentiality of the Word of God.

WHEN will the controversy in reference to the Spirit of the Word come to a satisfactory close? Is it impossible to settle it by rational investigation? Let us make one more effort to get to the bottom of this long vexed question. To do this we must first understand the *nature* of the word. What is the word? *Not paper and ink.* Not articulate sounds. Not Hebrew, Greek or English letters. The word existed anterior to its embodiment in *oral* and *record* history. The true spiritual and living word of God is,

The divine spiritual Christian Idea.

When we, therefore, speak and write of the word, we do not mean abstract letters, sounds or facts, but we mean the Christian idea as connected with the Father, Son and Spirit, angels, prophets and apostles; the Bible, with its Christian prophecies, types and facts, and the church with its living oracles, living ordinances and living members. The true word, then, is identical with the Christian idea, and anything below or short of this is too literal, vulgar or sensualistic. With the true idea of the true word of God before us we now proceed to demonstrate its philosophical essentiality.

1. *The word is philosophically essential to any thought, feeling or action of the divine Father in reference to Christianity. Did God foreknow, predestinate and elect all nations*

in Christ without the Christian idea? Did he so love the world as to give his Son to save the world without the Christian idea? Did he come from heaven and speak the great Christian proposition, at the Jordan, and on the mount of transfiguration without the Christian idea? And did he deliver up Christ to die as a sacrifice for the sins of the world, raise him from the dead for our justification, exalt him far above all heavens and constitute him Lord of all, without the Christian idea? Can God forgive our sins for Christ's sake, bless us with spiritual blessings in Christ, judge the world in righteousness by Christ, and finally grant us eternal life in Christ, without the Christian idea?

2. *The word is philosophically essential to the views, feelings, and actions of the Son of God in reference to Christianity.*

Did the Son of God love us, become one of us, live with and for us, teach us, descend with us into the lower parts of the earth, rise from the dead for us, and become our Prophet, Priest and King—our all in all—all this and more, without the Christian idea?

3. *The word is philosophically essential to all the physical, intellectual, moral and miraculous agency or influence of the Spirit in reference to Christianity.*

Did the Spirit of God "know the things of God" in reference to Christ, inspire the patriarchs and prophets to utter promises and prophecies in reference to Christ, produce the incarnation of Christ, descend from heaven upon Christ at his baptism and fill him without measure, produce the preaching and miracles of Jesus to prove that he was the Christ, enable Christ to offer himself without spot to God, raise the body of Christ from the dead, inspire the commission of Christ delivered to the apostles, descend from heaven as the divine missionary of Christ to the church, inspire the apostles and evangelists to preach Christ and work miracles to prove that Jesus was the Christ, and inspire the church of Christ with all spiritual gifts, to sing, pray and prophesy for the edification of the members of the body of Christ. I say, did the Spirit do all or any of this by abstract influence, destitute of the Christian idea?

Did the Spirit bring to the revelation of the apostles all the teaching of Christ, "and guide them into all the truth" of Christ without the Christian idea? Was the baptism of the Spirit at Jerusalem and Cesarea void of the Christian idea? Was "the gift of the Spirit" at Jerusalem, Samaria and Ephesus, "in the name of Christ," destitute of the Christian idea? Did the Spirit convince the world of sin, righteousness and

judgment, because they believed not on Christ, because he ascended to the Father, and because he judged the prince of this world, without the Christian idea? Were the Jews, Samaritans and Gentiles "born of the Spirit" by abstract influence separate from the Christian idea? Were all the primitive Christians the chosen of God "by sanctification of the Spirit and belief of the truth" without the Christian idea? Were they "renewed" by the Spirit and "filled" with the Spirit of Christ without the Christian idea? Was the love of God shed abroad in their hearts while they were ignorant and faithless in regard to the Christian idea? The Spirit inspire love without an idea? Does the Spirit of God bear witness with our spirits that we are Christians without the Christ idea? Finally, does the Spirit of Christ change our spirits into the moral likeness of Christ, from glory to glory, while we live, and will he change our bodies into his immortal likeness in the resurrection, and, in all this glorious Christ transformation, the Spirit and we equally destitute of the Christian idea?

5. *The word is philosophically essential to angelic agency in Christianity.*

Did the angels of God deliver the charter promise of blessing all nations in Christ, announce the incarnation and birth of Christ, strengthen Christ in his temptation and agony, preach the resurrection and coming of Christ, become the loyal subjects of Christ, when the Father said, "Let all the angels of God worship him," superintend the apostles and evangelists of Christ in preaching Christ to the world, rejoice in heaven over every sinner that turns to Christ, and become ministering spirits to all the disciples of Christ—and will they come with Christ the second time, to witness and participate in the glorious consummation of the new creation? I say, did, and will, the angels of God perform all this glorious Christ work without the Christian idea?

5. *The word was philosophically essential to the agency of the apostolic mission.*

Did the apostles teach all nations, preach the gospel to every creature, preach repentance and remission of sins in the name of Christ among all nations, baptize the believers into the name of the Father, Son and Spirit, and teach them to observe all the commandments of Christ, by abstract spiritual influence, while they and their converts were destitute of the Christian idea? Did they convert three thousand Jews on Pentecost by preaching and praying for spiritual influence without the Christian idea? Did Phillip convert the Samaritans and the Eunuch by spiritual influence without preach-

ing the things concerning the kingdom of God and the name of Jesus Christ? Did Peter convert the Gentiles by the baptism of the Spirit without preaching Christ as Lord of all? Did Paul convert Lydia and the Jailor by earthquakes and mystical influences, without preaching the word of the Lord to them?

6. *The word is philosophically essential to the conversion of sinners.*

Were the Pentecostians pricked in their hearts by the Spirit, without the Christian idea contained in Peter's discourse? Did they believe and receive the word gladly, without the Christian idea? Did they obey the command to "repent and be baptized in the name of Jesus Christ for the remission of sins," without the Christian idea?

Did the Samaritans believe, and were they baptized, both men and women, without the Christian idea?

Did the Eunuch believe and confess that Jesus Christ was the Son of God, submit to baptism, and go on his way rejoicing, with a mind and heart destitute of the Christian idea?

Did Saul believe, repent, pray and wash away his sins in Christian baptism, by the great spiritual light that shown around him, without the Christian idea?

Did the Gentiles believe, repent and submit to baptism in the name of the Lord, by the baptism of the Spirit, without the Christian idea?

Were the Corinthians "begotten in Christ" by Paul, without the gospel?

Were the Christians to whom James wrote, "begotten of the will of God," without the word of truth?

Were the saints to whom Peter wrote, "born again," without the incorruptible seed, the word of God which liveth and abideth forever?

Were the Romans saved without the gospel, which is the power of God unto salvation?

7. *The word is philosophically essential to Christians in order to the enjoyment of spiritual blessings in Christ.*

The first blessing in Christ is remission of sins. Who can enjoy remission in Christ, through his blood and in his name, without the Christian idea?

The second blessing in Christ is the Spirit of Christ, the spirit of adoption, the fruit of which is love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness. Is there any love, peace, joy, etc., in the family, State or church without an idea? Christian love

without the Christian idea? Christian joy and peace without the Christian idea?

The third blessing in Christ is the Christian hope. Can we derive and expect immortality without the idea embodied in the Christian promise?

8. *The word will be philosophically essential to the enjoyment of eternal life.*

Will the saints be raised by Christ, judged by Christ, reign with Christ, and live forever with Christ, in his own immortal likeness, and yet be destitute of the Christian idea? Will we then no longer see through a glass darkly, but see him face to face, and know him as we are known, without the Christian idea? The fulness of the divine Christian idea will then and there overflow our immortal minds and hearts, and constitute the eternal fountain from which shall flow the grateful and triumphant song of the redeemer—glory to God and the Lamb forever and ever! Amen!

Our eight propositions may now be engrossed into one, as the conclusion of the whole matter.

The word God, containing the Christian idea, is philosophically essential to divine, angelic and human agency, in the provision, enjoyment and eternal consummation of the Christian salvation.

Now, if the infinite wisdom, power and love of God, cannot enable him to think, feel and act in reference to Christianity abstract from the Christian idea, how foolish, unphilosophical and absurd for finite man to preach, write and pray about some imaginary something, (rather nothing,) which never has been, is not, and never can be! And if all the divine nature, all the angelic nature and all the human nature in the universe, united, cannot have one thought, one feeling, or perform one act in reference to Christianity, without the Christian idea, is it not time for preachers to cease talking about the word being the ordinary means of salvation? What are extraordinary means? Spiritual influence without a spiritual idea? An impossibility the means of salvation! Gentlemen, come out, and say a new revelation of the Christian idea. The people would then understand you.

Prove to us that a perpetual revelation of the Christian idea is the order of Heaven, and the controversy would be at an end. But if you are afraid to attempt this Herculean task, and are conscious of your inability to accomplish it, you should, at least, cease to present your ridiculous counterfeit to the people as genuine apostolic coin.

With these premises before us, how strange is the effort of some of our Baptist, and even

some of our *Christian** preachers and writers? They are very zealous for a corrected *version* of the Bible, and yet seem to contend for a spiritual influence equivalent to a new revelation? Why do they seek to convict us of error, and to correct us, because we teach the essential union of the Bible word and Spirit, in conversion and sanctification, if they do not believe in divine revelation?

Now I hope these dreamers of "the things of the Spirit" will condescend to explain to "our friends in Tennessee" the nature of that divine influence which is not connected with the Christian idea, old or new. I am certain it is not *Christian*, for that necessarily implies the Christ idea. Till better instructed, I must believe there is but one word in our language that defines it—*imaginary*.

Yours in the true Christian idea,

J. J. TROTT.

Salem, Tenn., September 5, 1857.

The Right Spirit.

BY THOMAS PYNE, M.D.

It is announced in prophecy, not only that the earth shall be full of the knowledge of the glory of Jehovah, but also, (הַיְרֵבָה הַדַּעַת, *we-ħirbah haddā.ith.*) that knowledge—science in general—shall be increased or multiplied. With such a prediction before him, the believer in the Scriptures cannot but expect a great augmentation in mental activity and in discoveries; being sure that a matter which has been deemed worthy of prophetic care must be in itself remarkable.

Without, then, wishing to concentrate too much the rays of prophetic light on our day, it is yet reasonable for us to observe the openings of Providence, as connected with the divine word. By this means, our faith will be confirmed, and instead of opposing science, or endeavoring to mould it to our own preconceptions, we shall receive its revelations with the meekness of wisdom, with gratitude, admiration, and a desire to use each fresh degree of information for the divine glory and the good of man. Thus, in the best enjoyment of the present, we shall learn to revere the past, but to live for the future.

Yet, by the nature of the case, if knowledge is to be increased, the discoveries must come upon us as novelties; for what is already ascertained cannot be the subject of invention.

* Not of the sect styled "*Christian*," pronounced *Christ-yan*, to distinguish it from what all sects claim to be; nor "*Chrestian*" in the sense of Acts xi, 26; but *Christian* in the sense of "*Campbellite Christian*" to which sect the writer belongs.—*Editor Herald.*

This simple thought should prepare us for unexpected stores; while some points may be only the expansion of our present ideas, others will, of necessity, be of a character wholly unlooked for.

We all can bring to mind instances of this kind of inexperienced truth. In one sense, indeed, they are necessitated from the state of infancy in which we grow; but here prescription and example teach us and lead us on so gradually, that we do not perceive how much we are called to learn. But in another, the world at large is to be a learner, and in this character it is inapt in understanding and slow of heart. It forgets that it too has its childhood, where, there being no visible parental guidance, and no teaching but from itself, it demurs at most things, is indisposed for progress, and doubts, if it oppose not, every truth, not because it is unreasonable, but because it is new.

It may be, too, that interests generally attach themselves to things as they are. Let but a fragment of cliff fall into the channel, and soon it will be incrustated with sea weed, and the tempest will find on it a home. Even thus, whatever portion of knowledge or of error has descended to our times, becomes the basis for spontaneous growths of advantages and plans.

Besides this, there is in novelty something startling to the human mind. It offends the pride by which we deem ourselves already wise. It must break up some previous theory, and put us in the place of learners. Then men seek about for reasons against intrusion. Ignorance wields such weapons as it can. Ridicule may serve where argument could not; and persecution is a readier instrument than reason. Man has forgotten his sphere of honor as the minister and interpreter of Nature, that is, God's order, and fails, through the excess of vanity, by making himself her arbiter. Great names are appealed to rather than just sentiments; and words are often used to mystify things.

It is, however, by no means intended by these observations to make light of the cautiousness due in the investigation of every novel truth. There is a spirit of scrutiny which is highly useful in all our reasonings, but which is especially proper in unexpected paths, and this in the degree in which they are unusual. To weigh, to pause, to collect facts, to go only so far as and no farther than the premises admit, this is the highest exercise of reason. We should scrutinize phenomena as we would strangers coming to our door; but then we should not rudely refuse hospitality, knowing that some have thereby entertained angels unawares. To theorize is a secondary consideration, too promptly in-

deed undertaken in the curious workings of our minds, yet after all neither essential nor ultimately definite, and offering only the formulae of phenomena, not the primary causes of things. But this kind of patient inquiry must be carefully distinguished from the prejudices of ignorance. It is not the side on which error is usually found. It is rather an instructive speculation to observe how generally mankind have sought to smother and destroy the infancy of truth. Perhaps this hatred has been designed by a kind Providence to keep humble the men of radiant minds who have discovered it, and who are naturally enamored of that which their genius has brought before them; and at all events, we may learn from it the caution due from ourselves in reference to every unexampled statement, and to pray, "Keep back thy servant from presumptuous sins." Nor is it only respecting truths actually new that we do well to exercise a cautious judgement. Things may be new to us which are well known to the world; and at least, truth which to the mass may remain entirely obscured, may have revealed itself in beauty from an early age to the few holy and humble men of heart who have adorned our nature in succession.

Happy, then, is he who is contented to be a learner; who will receive every ray which scripture, science, and history give him with thankfulness, yet feels the scantiness of his knowledge, and waits and asks for more; who bows to the great truth that for every fact, as for every faculty, there must always be a reason and an end proportionate; and who uses, therefore, his mental opportunities, in obedience to the will of God, for the chastening and improvement of his moral faculties, for the glory of the Divine Being, and the happiness of man. Such cannot fail of a reward, because their state of heart insures one; they are recovering the image of the Most High within, and they enjoy his favor; here they experience the greater blessedness of giving than of receiving; hereafter, where ignorance and error are not, they shall receive abundantly grace for grace.

Our Duty in Reference to Knowledge

Our duty in reference to knowledge in general is to observe facts, rather than to form hypotheses; to go on, as Bacon teaches, in the modest accumulation of positive data, aware that there are eternal truths, whatever may come of your opinions. Yet to the diligent inquirer into nature, some law or ultimate rule will usually make itself apparent, and then mystery, which was truth seen in fragments, is perceived to cohere and

to be as beautiful as it is simple. The comet at first not only astonished but affrighted mankind, and still remained inexplicable till the law of a body moving in an hyperbola was ascertained. How wise and needful also the long induction, until at length the truth on which the universe depends, of the attraction of bodies varying inversely as the square of their distance, poured like a flood of light upon the reflecting mind of Newton. Mariners have used the compass for ages, and yet the proper theory of mineral magnetism remains to be solved, and even the place of the central abode of the force is but just ascertained. And thus in all subjects, facts are to be considered, compared, received. We must not expect an over-near approach to the causes of things connected with our primary being, yet something may be said; and if in modesty and caution, the thoughts may offer at least a step in the right direction; and, at all events, may suffice to prevent *a priori* objections to the whole subject, whatever it may be.—*S lected.*

"Departed from the Faith."

In *The Gospel Advocate* published at Nashville, Ten., a "faithful evangelist," named James Holmes, announces to its readers, that Dr. Robert Richardson, Professor at the Bethany Institution for the indoctrination of young men into the mysteries of Natural Religion, of which President A. Campbell is Theologian-in-Chief: that said R. Richardson, who is coadjutor with the professor of that flesh-and-blood religion of the celebrated *Millennial Harbinger* "HAS," in the judgment of "all the brethren" in the section of Trenton, Ten., "CERTAINLY DEPARTED FROM THE FAITH." If this be true, it would have been better for Dr. Richardson not to have been born; or being born, straightway to have been sent to "kingdoms beyond the skies" by having a mill-stone tied about his neck, and cast into water capable of drowning him at the place of his nativity. It would have been quite a merciful and beatific infanticide!

But, we do not believe the truth of the report. We affirm with the antecedents of Dr. Robert Richardson before our eyes, that it is impossible for him to depart from the faith. *Can a man depart from a faith to which he had never attained?* Think of that Mr. Evangelist Holmes whoever you may be, for we know not! The doctor is *Episcopalianism Campbellized*—a faith never endorsed by Paul as the "One Faith" and the "One Hope of the Calling." "J. R. H." on p. 349 of the G. A. vol. iii. 11, tells us that the confession of the great truth, that *Jesus is the Christ, the Son of God*, was all

the public confession, or profession ever required by the apostles as qualification (for baptism) and we have no right to demand any other." This is a dogma characteristic of the system Dr. Richardson was immersed into; one, however, which cannot be maintained in the view of Paul's words in 1 Tim. vi. 12, 13. But we are not now discussing this point. If that confession and immersion made Dr. Richardson a Christian as Campbellism teaches, how can an evangelist of the Campbellite order affirm that Dr. R. "has departed from the faith," seeing that he still believes the same "great truth?" But we deny the dogma. The doctor is as innocent of the faith and hope of the gospel at this day as he was on the day of his birth into the professor-of-natural-religion's "kingdom of grace." He has yet to learn the truth as it is in Jesus," that he may believe and become obedient.

EDITOR.

The Sacred Banner of Islamism.

DR. SCHAUFFLER, for the last twenty-five years missionary at Constantinople, in the course of an address delivered at Mr. Hogarth's church in Brooklyn, N. Y., illustrating the general belief which prevails among the Turks that their religion has closed its mission, stated the fact that the green coat of Mohammed, which is the sacred banner of Mohammedanism, had disappeared from Constantinople. This article is believed by every true Mohammedan to have been woven in heaven and brought to Mohammed by the angel Gabriel; and it is also an article of belief that when the cause of Islamism is to terminate, the angel will again descend, and retake it to heaven. It has ever been regarded as the great sacred emblem, around which cluster all the prayers of the faithful, and without which all prayers would be unavailing. For centuries it has been guarded with the greatest care in a particular mosque in Constantinople. When it was first reported last spring, that it had suddenly disappeared, the missionaries did not give the story much credit; but all doubt has since been dispelled. The hypothesis of the missionaries is that the relic has been taken away by some of the more bigotted ecclesiastics, who are convinced that Constantinople is about to lose its character as a sacred city, and become Christianized; and that they will probably, in due time, again bring the relic to light in some Mohammedan locality less exposed to Christian influence. Yet the general belief of the Mohammedans of Turkey is that the disappearance is supernatural, and that is another proof that their religion will come to an end. Their interpretation of their sacred books,

it is well known, has long pointed to the present period as that which is to witness that extraordinary event. One thing is certain, that the sentiments of the great bulk of the Turkish Mohammedans toward European Christianity, as well as of the Turkish government itself, have undergone a most marvellous change within the last few years.—*Life Illustrated.*

Dr. Duff on the Indian Mutiny.

THIS rev. gentleman has published his eighth letter in the *Witness* on the Indian mutiny. He states that the "destruction of mission property in the north-west has been immense. At upwards of twenty stations there has been much devastation, and at some of them total ruin. The mission bungalow residences, the schools, the churches or chapels, the libraries and stores of books have been completely destroyed. The extensive printing-presses of the American mission at Allahabad, and of the Church of England Missionary Society at Agra, with the founts of types, and Bible, and tract, and school-book depositories—the accumulated results of the knowledge, experience, and toil of many a devoted spirit for many years—have all disappeared. In pecuniary value alone, the aggregate of mission property thus wantonly and wickedly demolished and swept away cannot, at the lowest estimate, be reckoned under £70,000."—*Glasgow Paper.*

Is not this sweeping destruction upon Missionaryism a moral phenomenon after the type of Sodom and Gomorrah? What was the use of Bibles in depositories at Agra with British and American "*Spirits*" there *devctedly* engaged in making its precepts and institutions of none effect by their episcopalian and presbyterian traditions?—*Editor.*

The wicked shall not inhabit the earth.
Prccv. x. 30.

Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner. *Ib. xi. 31.*

In the way of righteousness is life; and in the pathway thereof there is no death. *Ib. xii. 23.*

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.] Mott Havn, Westchester, N. Y. March 1858. [VOL. VIII. No. 3

The Destiny of the British Empire, Of its Royal Family and Aristocratic Orders, as Revealed by the Prophets.

BY THE EDITOR.

'Howl, ye ships of Tarshish, for your strength is laid waste.'

TARSHISH is a proper name, occurring first in Gen. x, 4, designating the second son of Javan, who was the fourth son of Japheth, eldest son of Noah. Alexander the Great is styled by Daniel "King of Javan," *melech yavan*; and it is worthy of note that the Hindoos call the Greeks *Yavanas*, which is the ancient Hebrew appellation. Tarshish was, then, the second son of him from whom the Greeks descended. He was doubtless an important personage in the original settlement of the coasts, which are always colonized before the interior of new countries. Coasts and islands are represented by the same word in Hebrew, *אִיִּים* *uyim*. Javan is in apposition with "the isles afar off," in the last chapter of Isaiah. His descendants are a maritime people to this day inhabiting the isles and coasts of the Archipelago, &c. The Javanese settled the coasts of the Mediterranean, the Adriatic, and the Atlantic region above the Straits of Gibraltar. It is to be expected, therefore, that the settlements would be originally named after their patriarchs, namely, "Elishah, and Tarshish, Kittim, and Dodanim." The Mediterranean was named the Sea of Tarshish, because, it is probable, his settlements were more commercial and enterprising than those of his other brethren. The southern coast of Spain, abutting both on the Atlantic and Mediterranean, is considered as peculiarly his. One of his Atlantic settlements was called *Tartessus*, *Ταρτησσοσ*, or, as it occurs in Polybius and Stephanus Byzantinus, *Ταρσημιον*, *Tarseion*. Tartessus is probably a contrac-

tion for *Ταρσου νησοσ*, *Tarsou nasos*, Tarshish's Island, for Tartessus was originally an island formed by the two mouths of the Bætis, or Guadalquivir, and the Atlantic: one of the channels is dried up, so that it is now a part of the peninsula.

Having arrived at the westernmost coasts from Ararat, the sons of Tarshish would extend settlements wherever the land line would indicate. Following this in a northerly direction, it would at last lead them in view of Britain, along whose southern coast they might spread themselves to the Land's End, a part of the island abounding in tin. These Spanish and British coasts are indicated as the settlements of Tarshish, or some of "the isles," or coasts, "afar off," by the articles they brought for sale at the Tyrian fairs. Addressing himself to Tyre, a famous city on the coast of the Holy Land, and styled by Isaiah "the mart of nations," Ezekiel says, "Tarshish was thy merchant by reason of the multitude of all riches; with silver, iron, tin, and lead, they traded in thy fairs." These are products of the mines of Spain and Britain, which were brought to Tyre in "the ships of Tarshish," which saith the prophet, "did sing of thee (Tyre) in thy market; and thou wast replenished, and made very glorious in the midst of the seas." From this it appears, that the Tarshish branch of the Javanese had become an eminently maritime and commercial people of the west and north west from Tyre. "Silver spread into plates," says Jeremiah, "is brought from Tarshish;" and he adds, "and gold from Uphaz," or Ophir. Tyre was the strength of Tarshish, for it was by the Tyrian trade that Tarshish maintained its maritime ascendancy. Tyre was the mart for the products of the coasts and isles afar off brought in the ships of Tarshish; hence as a commercial city she is styled the "daughter of Tarshish." The relations between the coasts of the Tarshish

people and the city of Tyre, were very profitable and intimate. The rejoicing between the two was reciprocal; for Tyre sang as a harlot, and the mariners from Tarshish sang the praises of the customer that enriched them.

But when the Chaldo-Assyrians brought ruin upon Tyre, which oppressed her for seventy years, lamentation came upon Tarshish as the most grievous sufferer; for Tyre being ruined, their mines would be neglected, and their shipping interests destroyed. Isaiah predicting the fate of Tyre, says, "Howl, ye ships of Tarshish; for Tyre is laid waste." Opposite Tyre was an island, whose inhabitants were not attacked by the destroyer. To them the prophet says, "Be still, ye inhabitants of the isle. Pass ye over to Tarshish; howl ye inhabitants of the isle. Is this Tyre, your joyous city, whose antiquity is of ancient days? Her own feet shall carry her afar off to sojourn." It was strong in the days of Joshua, even 950 years before, but how long before that is not known. When Nebuchadnezzar took the city after a siege of thirteen years, he found it empty. Tyre's own feet carried her away. The ships of Tarshish carried her people afar off to sojourn, and landed multitudes of them on the shores of their customers beyond the sea. "Pass through thy land as a river, O daughter of Tarshish: strength is no more." This they did after the manner stated, when they found they could no longer resist the Chaldeans with any prospect of success. Therefore, "Howl ye ships of Tarshish; for your strength" also "is laid waste," and the ruin of Tyre becomes yours for seventy years.

But Tarshish commercially seems to have been to Tyre what the United States and India are to the British emporium of trade and commerce. The navy and commerce of western Tarshish grew out of the prosperity and enterprise of its "daughter," Tyre. In the days of Solomon, Tyre was a large city and small country, rich, and trading in ships to the coasts of the east and west. Tyre and Tarshish were connected at that time by commerce and navigation; for Hiram in alliance with Solomon traded in partnership with him to Tarshish. The sons of Tarshish seem to have found their way to India and the coasts of India, as well as to Spain and Britain; so that in trading with them, the Tyrians and Israel visited their shores in their own vessels sailing from the ports of the Red Sea; while the mariners of Tarshish frequented Tyre in theirs from the west. That the Tarshish people in the days of Solomon were found in the east is evident from scripture history. In accounting for the abundance of gold and silver in Jerusalem, the historian says, "For Solomon had

at sea a navy of Tarshish with the navy of Hiram; once in three years came the navy of Tarshish, bringing gold and silver, ivory, and apes, and peacocks. So King Solomon exceeded all the kings of the earth for riches and for wisdom." Now that the navy did not belong to Tarshish, but to Solomon, appears from a parallel text, where it reads, "And Solomon made a navy of ships in Eziongeber, which is beside Elath, on the shore of the Red Sea, in the land of Edom; and they came to Ophir and fetched from thence gold." And, "the king's ships went to Tarshish with the servants of Hiram." Solomon owned the ships, and the king of Tyre found the sailors. Again, Jchoshaphat, king of Judah, joined himself with Ahaziah, king of Israel, to make ships of Tarshish; to go to Ophir for gold, and they built the ships, in Eziongeber. But the Lord broke the ships, and they were not able to go to Tarshish;" because of the wickedness of Ahaziah.

Now it is evident from this, that the settlements of Tarshish to which Israel traded were in the east. Eziongeber, where the ships to Tarshish sailed from, was at the extremity of Eilan, a gulf of the Red Sea. A fleet weighing anchor from this port for a voyage out of one year and a half, could only have sailed in one direction, and that was to the straits of Babelmandeb, about 1500 miles in a south easterly course. Having passed the straits, they would sail east by north to Ophir, the Tyre of the east, on the coasts of Tarshish. Wherever this mart of nations was, it would not be on the Arabian coast; for it was intended to send the ships "to Tarshish for to go to Ophir;" if it had been there, it would have read "to Sheba," or "to Dedan for to go to Ophir." Josephus is no doubt correct in saying that Ophir was in India; which is equivalent to saying that Tarshish and India are the same; because Ophir is in Tarshish. To go "to Tarshish for to go to Ophir," is like saying they went "to England for to go to London." The identity of Ophir and Tarshish with India is also manifested by the merchandise brought home in Solomon's ships—gold and silver, ivory, apes, and peacocks, almsg trees and precious stones; all Indian products, collected at the great trading emporium of the east.

The allocation of Tarshish with Sheba and Dedan by the prophet Ezekiel, indicates their geographical relationship. Sheba was south east of Jerusalem, and a spice and camel producing country. Its queen, who visited Solomon with camels bearing spices, is styled Queen of the South; that is, of Arabia the camel-country, as that of Tarshish was the elephant, or ivory region. Sheba joins Dedan, and lies between it, the Red Sea, and the Indian Ocean. Sheba

Dedan, and Tarshish occupy the coasts of the Erythraean Sea, from the Straits of Babel-mandeb to Cape Comorin. How far Tarshish extends beyond is not important to the subject in hand. Dedan and Tarshish stand face to face on either side the Mozambique, which is a broad water exterior to the Persian Gulf.

Now the relation of things in the days of Solomon was this—a Son of David, the wisest, richest, most powerful and glorious king the world has ever known, reigning on Mount Zion, over the twelve tribes of Israel then in united occupation of the land. A Gentile power of commercial and maritime pre-eminence in alliance with him, and co-operating in naval affairs, and the building of a magnificent temple. These powers, Israelitish and Gentile, headed by Solomon and Hiram, in possession of the commerce of India and the west, and in consequent amity with Tarshish, and the Queen of Sheba, their contemporary. Jerusalem peaceful, prosperous, rich, and happy in the favor of God; and her king the admiration of all the earth. Such was the state of things in the reign of “the great king”—a state resulting from the successful wars of David, and consequent spoliation of all the enemies of Israel and their God.

This was an exhibition in miniature of what shall hereafter obtain on a grand scale when the “greater than Solomon” is there. Moses, Joshua, David, and Solomon, Cyrus, Zerubabel and Joshua son of Josedek, are representatives of Christ in his several official relations to Israel and the nations. He is like to Moses as their deliverer from the bondage of modern Egypt, and their lawgiver, &c., and the destroyer of him that will not give them up. He is like to Joshua in giving them rest in the glorious land. He is like to David in being a man after God’s own heart, who will do all his will upon Israel’s foes, and the blasphemers of his name; and in establishing the kingdom of Israel under the sceptre of David’s son. He is like Solomon in being the wisest, richest, most powerful and glorious of all kings; in inheriting the throne of David; and in reigning thereon in peace without end. He is like Cyrus in being the conqueror of Babylon, the restorer of Israel, and the builder of the future temple. He is like Zerubabel in being the governor, and like Joshua the son of Josedek in being the High Priest, of the restoration from the captivity of the Roman Babylon. These are not accidental resemblances, but admirably displayed illustrations of the substance which is of Christ.

In contemplating Solomon, and the things related to him, as representative of the substance at the epoch of Christ’s manifestation, we are naturally led to inquire, where are

Sheba and Tarshish, and the Gentile power in friendly connection with Israel? We must wait till the actual appearance of the greater than Solomon to see things in contemporary manifestation; but as Sheba, Tarshish, and Tyre existed before Solomon’s reign, we may even now cast about, and see if any thing obtains in relation to them at all likely to correspond with their representative relations of the olden time.

In the thirty eighth chapter of his prophecy, Ezekiel foretells what is to occur in relation to Israel and their land “in the latter days.” This phrase leaves us without doubt as to the time when his prediction shall come to pass. The year may not be exactly known, but that the events foretold are yet in the invisible future, or in *Hades*, is a sure and certain thing. That chapter teaches, that in the latter days Israelites to some extent are dwelling in the Holy Land prosperously and securely; and that this prosperity tempts the ambition and covetousness of a great potentate, who desires to make a spoil of them, and to possess their land. On making his purpose known, which the prophet terms “an evil thought,” a power is represented as interfering in behalf of the inhabitants of the land. It puts a question to the power about to invade, which may be termed a question of defiance, as much as to say, “Thou shalt not invade Palestine, and spoil the inhabitants, if we can prevent.” This intimation is styled, “tidings out of the east and out of the north” by Daniel; which “trouble him.” They do not, however, prevent the invasion of the land, but tend to make him more desperate; for the prophet adds, “therefore he shall go forth with great fury to destroy, and utterly to make away many.”

When Daniel and Ezekiel wrote these things they were captives in Babylon; which is about the same parallel of north latitude with Jerusalem. “The east” from these stand points directs our attention to India or Tarshish, which Isaiah indicates as “from beyond to the rivers of Cush;” while “the north,” from whence the tidings come to trouble “the king of the north,” or Gog, must be taken as being west as well as north, or the threatening would come from himself against himself, which cannot be supposed. About 35° 15' west & north from Jerusalem, are the British coasts of Tarshish. Hence Daniel in indicating the points of the compass whence the tidings issue, leads us to conjecture that a power occupying the coasts originally peopled by the sons of Tarshish may be the friend of Israel in the latter days. But conjecture is reduced to certainty by Ezekiel, who tells us plainly the name or designation of the power in the east and north which lifts up its voice against the

invader. He styles it "*Sheba and Dedan, and the Merchants of Tarshish, with all the young lions thereof.*" This points out the countries in the east where the power is to be sought for; it also indicates the character of the power; and where in the north it is to be found. It is a merchant power like that of Tyre, "whose merchants were princes, and her traders the honorable of the earth." "The young lions of Tarshish, Dedan, and Sheba," or "thereof," is a phrase which informs us that the power established in those lands is represented by a *Lion*. This is the symbol of the Tarshish power in the latter days, as the *Frog* is of the French, or the *Eagle* of Austria. We look then to Sheba or Aden, and to Tarshish or India, and inquire "What is the symbol of the power in the ascendant there?" The answer is "a *Lion*"—the *Lion*-power of England, or the *Lion* of the north.

When the constitution of the power is considered, Ezekiel's designation of it will appear remarkably appropriate. India is governed by twenty-four merchants called Directors, six of whom go out, and six come into office every year, thirty of whom make the roll of the corporation, styled the East India Company. They get £400 a year each assalary, with a great distribution of patronage, which is their principal business. To this Government is committed the whole collection of the revenue in India. The great political questions of India are disposed of by the Board of Control, which is another body, whose President is always a cabinet minister. These two Governments, the Court of Directors and the Board of Control, carry on between them a system of administration for a hundred millions of people some thousands of miles away—a system which is said to be "one continued jangle and wrangle between these two boards from January to December." These two distinct bodies are designated by Ezekiel—the Court of Directors he indicates by the phrase "the Merchants of Tarshish," who attend to the money matters; and the Board of Control which appertains to the British Government, and therefore properly represented by the lions of Tarshish, as the political symbol.

These two bodies united into a double government for India constitute it mercantile and political. Its arms are quite appropriate to its constitution. They are a shield with quarterings, and lions in them; with a latin motto importing that the Company is under the auspices of the parliament of England. The army of British India, which is over 300,000 men, is in keeping with the orders of the government; it is composed of Company's troops and Queen's troops, the latter Europeans of the regular army; the officials are

"the young lions of Tarshish," who bear the insignia of the State.

In speaking of the destruction of Nineveh the throne of the Assyrian power, which was represented by a winged lion, that city is styled "the dwelling of the lions, and the feeding place of the young lions, where the lion, even the old lion (or king) walked, and the lion's whelp (or heir to the throne) and stone made them afraid. The lion did tear in pieces enough for his whelps, and strangled for his lionesses (by his wars) and filled his holes with prey, and his dens with ravin."

The use of the phrase "young lions" is also illustrated by the prophet Ezekiel in the nineteenth chapter. In lamenting the then coming indignation of Jehovah upon the princes of Israel, he styles Jerusalem, the metropolis of Judah's state, their "mother," and "lioness."—Jerusalem the throne of Judah's Lion, as Nineveh was of the Assyrian. "She lay down," saith he, "among lions, she nourished her whelps among young lions. And she brought up one of her whelps: it became a young lion, and it learned to catch the prey, it devoured men. The nations also heard of him; he was taken in their pit, and they brought him with chains into the land of Egypt." This was Jehoahaz, whom Pharaoh Necho de-throned, and carried a prisoner to Egypt, where he died. "Now when she (Jerusalem) saw that she had waited, and that her hope was lost, then she took another of her whelps, and made him a young lion." This was Jehoiakim and after him Jehoiachin, successors to Jehoahaz. "And he went up and down among the lions, he became a young lion, and learned to catch the prey, devouring men. And he knew their desolate palaces, and he laid waste their cities, and the land was desolate and the fulness thereof, by the noise of his roaring. Then the nations set against him on every side from the provinces (of the Chaldo-Assyrian empire) and spread their net over him; and he was taken in their pit. And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel."

From this use of the phrase "young lions" it will be seen, that the inhabitants of Jerusalem or the citizens of Judah, in general, are not regarded as lions young or old, although a lion is the symbol of the state. A lion represents the power, not the people. The generality are "whelps" without power; so that "a young lion" is a whelp made such by exaltation to power. The eagle-winged lion of Nineveh, the plucked lion of Babylon, the lion of Judah, and the lion of Sheba, Dedan, and Tarshish, all come under the

same rule. They represent *powers*, whose subjects *become* lions when promoted to the administration of affairs. In accordance, therefore, with prophetic heraldry, the politicals through whom the lion-power ruling over Sheba, Dedan, and Tarshish contemporary with Gog, in the latter days, finds expression, are termed "all the young lions thereof."

A great political and commercial power, then, connected with Tarshish, exists now, as well as in the days of Solomon and Hiram. Its merchants are also rapidly becoming as celebrated for abundance of gold as the ancient Ophir. A time is to come when gold and silver and iron, shall be as plentiful in Jerusalem as in Solomon's time, and even more so. "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." Thus saith Jehovah; and it is remarkable that Tarshish in ancient and modern times, and contemporary with Israel's glory, should be the country of supply.

The navy of Tarshish is now as celebrated as were its ships in the day when the Chaldo-Assyrian laid waste its strength in ruining Tyre. The Russo-Assyrian is becoming formidable, and threatening to its prosperity on the same waters as bore its fleets of old. The Mediterranean is the Sea of Tarshish, and as such entitled to the name now as ever before. Possessed of Aden, Malta, the Ionian Isles and Gibraltar, that sea is in effect a British Lake. Tarshish is evidently then a power of the latter days, and synonymous with the Anglo-Indian—a power which is destined to encounter the Assyrian, and with him to lose its strength, preparatory to its mariners being placed at the disposal of the Son of David, Solomon's superior, and David's Lord.

When the autocratic Gog is in possession of Jerusalem, much of Palestine, and all of Egypt, the now existent lion power of Sheba and Tarshish will hold the more southern and eastern countries of Edom, Moab, and Ammon, the latter two lying east of the Dead Sea, and the river Arnon. This will be the relative position of the Gog-power, and its antagonist the Tarshish-power, in the Holy Land in that crisis of the Latter Days indicated to Nebuchadnezzar in his dream, when he saw the Stone-power "smite the image on its Feet of Iron and Clay, and break them to pieces." Now as the image is representative of one confederated imperial dominion under an Assyrian Head though made up of many parts, it is clear that the antagonist power cannot be included therein. "Edom, and Moab, and the chief of the children of Ammon shall escape out of his hand;" that is, shall not become subject to the Autocrat, or Gog, the king of the north,

who rules autocratically. To these must be added Sheba, Dedan, and Tarshish, which are represented as hostile to Gog by Ezekiel. Hence the Lion-power ruling over Edom, Moab, Ammon, Sheba, Dedan, Tarshish, will be exempt from subjection to the Assyrian Head of the Image empire now rising into view. Having identified the British power with the lion-power of Tarshish, it follows that it will be the great antagonist to the invader of the Holy Land, and captor of Jerusalem, when "Jehovah shall gather all nations against that city to battle" under him. Britain and Ireland are then not a toe of the feet, but outlying the image domain. It is a distinct power raised up of God to subserve the purposes of "the greater *tata Sabaoth*," when the time shall arrive for Him to ascend the throne of his father David, and as *the branch*, to build the temple of Jehovah." The Lion-power of England has not yet attained the westward bounds of the dominion marked out for it in the providence of the Holy Ones. Its increment will be truly Tarshish-like, extending along coasts and their more immediate vicinities. Isaiah says it is to reach "to the rivers of *Khush*," that is to the Tigris and Euphrates, till it meets the Persian province of Gog's empire. From thence it will occupy the south western coast of the Persian Gulf, and the western coast of the Arabian sea to the Straits of Bab el Mandeb, or Dedan and Sheba. From the Straits it will extend along the Red Sea till it meets the Russo-Assyrian, or Gog, again on the confines of Egypt, which he will have recently conquered, and annexed to the Russian empire. From this boundary it will border on the Russian conquest to the southern extremity of the Dead Sea, and along its eastern shore to the Arnon and ascending that river to about the same parallel as Samaria, and thence eastward to the Euphrates. This boundary gives it Edom, Moab, and Ammon, which are countries lying between the Red Sea, Dead Sea, river Arnon, and Euphrates. The reader can procure a map of the east, and by tracing this boundary, he will see the extent of the empire in that part of the earth allotted to the British Lion as the full stretch of its dominion before the actual manifestation of the king of Israel as the Stone prepared of Jehovah to fall upon the image and grind it to powder.

The dominion of Asia, will be the real ground of the coming conflict between the powers that be, whatever apparent cause may seem to bring it about. The final possession of the Holy Land will determine that question; that is to say, the power that shall conquer and permanently annex that country to its domain, will have the dominion.

ion. If Russia obtain it, the British Lion will have received its death wound. The consciousness of this it is, that will make Britain as inveterate against Gog as she was against Napoleon I, who purposed the foundation of an eastern empire that should include Egypt and Palestine, and annex Persia and Hindostan. Napoleon having conquered Europe sought the annexation of the Russian empire, which, if effected, would have prepared him for another effort in the east. If he could have carried out his schemes, Nebuchadnezzar's image, with some modifications, might have stood upon its feet nearly forty years ago. This would have been premature; besides that a toe kingdom, which France is, was never designed to become the Clay-element cementing the pedestal. It is of the Iron, not the Clay; and therefore not intended for purposes of confederation, but rather as an element to be confederated, transiently indeed, but still combined in one dominion with other constituent parts.

The confederating power is not of the iron element of the image, but commingling itself with the iron pieces; a union, however, which must be very brief, as represented by the brittleness of iron where its constitution is invaded by clay. The Clay-element not only forms part of the feet, but of the toes also; this goes to show that the Clay-power obtrudes into the toe kingdoms, and moulds them to itself, but which cannot apply to Britain, seeing that it is found in antagonism to it in the Holy Land, where the power of the image stands arrayed in complete armor, like Goliath ready for combat, and about to be slain by a little Stone from David's sling.

This is the real crisis of "THE EASTERN QUESTION"—the *Asyrian Goliath defient of Israel and her Protector in the Holy Land*. The British Saul, though the slayer of his thousands, cannot slay the giant. It will require a Stone descending through the air to stretch him in his length along the field. What Saul could not accomplish, "the Shepherd, the Stone of Israel," will gloriously effect; for "his fury shall come up in his face," and "all the men upon the face of the land shall shake at his presence." "And he will call for a sword against him throughout all his mountains; every man's sword shall be against his brother;" "and Judah also shall fight at Jerusalem."

It can scarcely be questioned, but that the Lion-power of Moab, and the other countries named, being then already in battle array against the Autocrat, may be the sword called for by the Stone of Israel at that crisis. Not called for in words, but observing a great tumult among the enemy,

the forces of the British Moab, with Judah, may rush in, and increase the slaughter. There is extreme probability in this from the nature of things, and from the terms of the prophecy. A hostile army would scarcely remain in position when it beheld its adversary overwhelmed with disaster. When the Philistines saw Goliath fall, they fled, and were pursued and slaughtered by the host of Israel. Would the Lion's whelps be more tender of the prey? Would they not also give chase, and make the overthrow as complete and irretrievable as possible? The sword of Tarshish and Judah without, mutual slaughter within, the horses blind and ungovernable and their riders mad, the flesh-consuming pestilence, and "an overflowing rain, and great hailstones, fire, and brimstone"—all these terrors combined cannot fail speedily to reduce the invaders of Jehovah's land to "a sixth part" of the original multitude which came up against Israel as a cloud to cover the land." And such is the combination predicted by the prophets, which "in the latter days" is to bruise the head of the imperial adversary of Israel and their king upon the mountains of the pleasant and glorious land.

It may occur to the reader to inquire, "What will be the remoter cause tending to this solution of the 'Eastern Question?' The answer is, *the dismemberment of Turkey by the king of the north*. This will lead to the crisis we have glanced at and bring Russia and Britain face to face, as principals in the war, in the Holy Land. The Lion of Tarshish will not fail to move south westwardly when the northern Bear manifests his designs unmistakably upon the east. Great Britain has committed herself to the maintenance of the integrity of the Ottoman dominion; which, however, she cannot preserve. Still, it is the only policy not absolutely suicidal, that is open to her. She must antagonize Russia, if she would not destroy herself; and in doing this, it starts her upon a career, whose crises will astonish her, and all the world beside.

The British Lion is a proud and lofty beast; and its dominion, a high mountain, and lifted up. This is also the character of all the kingdoms and empires of the world. Now, the scripture saith, "Every one proud in heart is an abomination to the Lord." Proud persons, proud nations, and proud governments, are equally objects of his detestation. He has therefore delivered himself concerning them in these words, in reference to the fate that awaits them in the day when he ariseth to shake terribly the earth, and he alone shall be exalted: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord

alone shall be exalted in that day. For the day of Jehovah of armies shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the high mountains, and upon all the hills that are lifted up, and upon all the ships of Tarshish; and the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish." Isai. ii. 10—22.

This prophecy is clearly unfulfilled as yet; for "the powers that be" are not humbled, the Lord is not alone exalted, and the idols are not abolished. The reader will perceive then, that contemporarily with the sole exaltation of the Lord, "the day of Jehovah is upon all the ships of Tarshish." This is explained in the forty eighth psalm, which is prophetic of the time when Zion, the City of the Great King, shall be the joy of the whole earth. But before this comes to pass, it foretells the assembling of the kings against her; that is, the kings of Gog's confederacy: and their flight with precipitation and terror, which seizes upon them as the pains of a parturient woman. It is then added as a contemporary event, "Thou breakest the ships of Tarshish with an east wind." This implies that the ships broken and scattered are a fleet in the Mediterranean, which would be exposed to a hurricane from the east. This will doubtless be the British Mediterranean fleet co-operating with the land forces against the Russian armies in the Holy Land. The pride of Britain, and probably of America in maritime alliance with her against the common enemy of constitutional government and liberty, will be laid low by the wreck of the most powerful fleet that ever floated upon the sea of Tarshish. This will cause the maritime powers to abase themselves, and to yield obedience to the "Shepherd and Stone of Israel," whom even the winds and sea obey.

What a time of trouble is this for the nations and their governments! The Eastern Question, however, is solved—"Michael, the great prince," that is, "JESUS OF NAZARETH THE KING OF THE JEWS," descends from the right hand of power; wrests Jerusalem and the Holy Land from the contending armies; and stands up for the entire deliverance of the Twelve Tribes from the power of all their enemies. The ambition of the Gog-power is extinguished for a thousand years; and the maritime ascendancy of Britain is subjected to the King of Israel, who forthwith prepares to complete the conquests he has so felicitously begun.

(To be continued.)

Mosaic and Nazarene Teaching Concerning God.

WE quoted in our former article certain learned observations, that the reader might see how grammarians get round, but do not explain the anomaly. The rules are, that an adjective agrees with its substantive or noun in gender, number, and case; and that a verb agrees with its nominative in number and person. But in the case of *Elohim*, *Adonai*, *Shaddai*, *Eloahh*, &c., when applied in connection with *Ail* or *POWER* INCREASE, commonly styled *God*, we find the rules of grammar disregarded. Gesenius tells us that it is a royal peculiarity of speech; granted: but what in relation to Divine Power is the ground of that peculiarity? This he does not, and cannot explain, because he does not know "God and Jesus Anointed whom he has sent." The peculiarity is *doctrinal*. The peculiarity has diffused itself into other languages, and generated "a plural of majesty or excellence;" but is not originally a plural of that kind. As to *Eloahh* being poetical, and *Elohim*, its plural, prosaic, the contrary would appear the more correct opinion, seeing that the *poetical Eloahh* is only used four times in the Psalms; while in these songs of Zion the *prosaic Elohim* occurs three hundred and forty times at least!

In our previous article upon the subject before us, we were defining certain words occurrent in the Hebrew, and used by the "holy men of old," whom the Holy Spirit moved to write as he dictated concerning God, a topic so unsearchable by unassisted reason that it is declared to be "past finding out"—2 Pet. i, 20, 21; Heb. i, 1; Rom. ix, 33.

The words examined are *Ail*, *Elyon*, *Elyonin*, *Eloahh*, *Shaddai*, *Adon*, *Adonai*, and *Elohim*, all of them rendered with little, or scarcely, any discrimination, by the Anglo-Saxon terms *Lord* and *God*. We have seen that *power*, *might*, *sovereignty*, are the ideas upon which the words are based; and as the ideas are absolute and undervied in Him, "out of whom, and through whom, and for whom are all things— $\epsilon\acute{\xi}$ αυτου και δι' αυτου, και εις αυτον—Rom. xi, 36; 1 Cor. viii, 6. The Hebrew nouns expressive of power, might, sovereignty, are selected and appropriated by the Creator as representative signs or names of himself, in revealing the knowledge of Divine Power in its manifestation to men.

The source or fountain of Power in the Universe is one. It is a unit. Therefore, everything which exists is $\epsilon\acute{\xi}$ αυτου, ex autou, out of him. Hence the Creator did not "make all things out of nothing." This

is the teaching of theology, the "orthodox theology" of the Old Man of the Flesh; and which leads many of his children to affirm that "Matter is God," understanding by *matter*, that which is cognizable by the five senses. Hence the sun, the moon, and the stars, and all the things they can see, taste, feel, smell, and hear upon earth, is God. They confound that which "is of him" with the "him" out of whom all things proceed. On the other hand, other children of the Old Man affirm that "*God is immateria*;" by which they mean that he is not matter, or substance, or body; but an inconceivable something *they call* "spirit," an incorporeal, unsubstantial, immaterial spirit, which is as near to nothing as words can express. *Nothing making all things out of nothing* is the Old Man's theology concerning God and the fountain of all things, reduced to its simplest terms.

But, the Scripture declares that *πνευμα ὁ Θεός*, literally *Spirit the Theos*. I say simply *theos*, because we shall yet have to ascertain the New Testament sense of *Theos*. *SPIRIT*, then, is the *Theos* commonly called God. But more than this, this Spirit is the Father; that is, the *ἐξ αὐτοῦ*, the One, out of whom are all things. This appears from what is affirmed of "Spirit" and of "Father." Jesus says in Jno. v, 31, "The Father raises up the dead and quickeneth," or makes the dead so raised alive: and in ch. vi, 63, he says, "It is the Spirit that quickeneth," or makes alive. The Father and the Spirit are, therefore, the same; nevertheless the word "spirit" is often used in other senses. It is the FATHER-SPIRIT that Paul refers to in 1 Tim. vi, 16, whom no man hath seen in his unveiled splendor. Veiled in flesh, "*the Veil of the Covering*"—Exod. xxxv, 12: he that discerned him who spoke to Philip, "saw the Father"—Jno. xiv, 9; xii, 45. But veiled or unveiled, the Father-Spirit is substantial. Speaking of the Unveiled Father-Spirit, Paul says in Heb. i, 2, 3, that the Son is the *Character* of his *Hypostasis* *χαρακτηρ τῆς ὑποστάσεως αὐτοῦ*, rendered in the Common Version, "express image of His person." The Son is the *character*, and the Father is the *hypostasis*. In reference to the former, the Father says in Zech. iii, 9, "Upon One Stone there shall be Seven Eyes; behold, I will engrave the graving thereof (that is, of the Stone) saith I shall be of armies." The *graving* engraved on the Stone is termed in Greek, *character*, an impress wrought into a substance after some archetype or pattern. This archetype is the *hypostasis*; so that *hypostasis* is the basis or foundation of *character*; wherefore the same apostle in Col. i, 15, *εἰκὼν τοῦ Θεοῦ*

τὸν ἀόρατον, styles the *character* engraved the *IMAGE of Theos* the Invisible.

Seth was the image of Adam, and Adam the Image of Elohim—Gen. i, 26; v, 3. Like Seth Jesus was an image of Adam, but only in relation to flesh. Adam the First was image of Elohim, and this was in relation to bodily form. Body and Form were the *hypostasis* of Adam and Seth; that is, they were the basis or foundation of the images so named. Where body and form do not exist there can be no image; therefore; where image is predicated of *hypostasis*, that *hypostasis* must have both body and form. The Father-Spirit unveiled is, then, a Bodily Form; and as all things are "*out of him*," he is the focal center of the universe, from which irradiates whatever exists.

The Father-Spirit is embodied power. Paternal power implies offspring or children, children or sons of power. Son-power is also embodied power. It is power emanating from the Father corporealized in one or a multitude, but never separated or detached from the Focal Center. The Son-power is, therefore, the Father-power *multitudinously expressed*, manifested through many bodies. This is illustrated in the science of arithmetic. Arithmetic is the science of numbers. The *hypostasis* or basis of this science is the *multitudinous expression of one*, a multiplication of number one. Let there be no numerical power called *one*, and there could be no five, fifty, or any other combination of one. One is the great power of the arithmetical universe; and all the other powers resulting from the multiplication of one combined, cannot exclude one therefrom without annihilating themselves, and expunging the system. This is true of Son-power, individually or multitudinously expressed, in relation to the One Father-power. Hence Jesus was led to remark, "The Son can do nothing of himself;" and again, "I can of mine own self do nothing"—John v, 19, 30. "The flesh," said he, "profits nothing." As son of Mary he pretended to no power, wisdom or superiority. Mary's son was "the Veil of the Covering" to be rent. The Veil in which the Father-power was veiled, the Flesh-Medium of Power-Manifestation.

That which connects the Focal Power of the universe with the embodied sons of power, and indeed, with all created things, is also "spirit," styled in Scripture "free spirit"—Psalm li, 12. It is free or uncombined in space, and fills immensity as the water fills the basin of the seas. The atoms of all material things are elemental condensations of free spirit connecting the orbs of heaven and all they contain, with the Great Central Focal Power of the universe. It is the prin-

son, but a multitude of sons, and all of them partaking of his nature, or spirit-substance, *hypostasis*. The Supreme Power, or *Ail*, is "the Godhead," or source, fountain, or sole spring of Power. Moses and the prophets do not teach that "there are three persons, three essences, three somethings, or three any things, in the Godhead; and that these three distinct units, or unities, constitute only one unit or one Unity—and that *that* Tri-Unity is the God of Israel." They do not teach this. This is the foolishness of the Old Man of the Flesh. They teach the absolute oneness of the Power-Head. "Before Me," as written in Isaiah xliii, 10, "*Ail* was not created, nor after me shall be: I, I, shall be (*anoke, anoke, Jehovah*); and NONE BESIDE ME A SAVIOUR." This is perfectly true, and quite compatible with Peter's proclamation to Israel concerning Jesus, saying, "Him hath Theos exalted to his right hand a Prince and SAVIOUR to give enlightenment (*metanoian*) to Israel and remission of sins"—Acts v, 31. The Jew objects that if Jesus be a Saviour, there is then another Saviour beside *Ail*. But this objection arises from not knowing *Ail*, and Jesus anointed, whom he has sent. That born of Mary was *bain Elohah*, Son of Power. Beside that Power, there is no Saviour; and that Power saves through the Son of Power. Apart from the Power the Son could not save, for he, as son of Mary testifies, that "of himself he could do nothing." That the Supreme Power would save by a Servant-Power is manifest from Isaiah as well as Peter. In that prophet, the Only Potentate says to one he styles His Servant, "Thou shalt be my servant to raise up the tribes of Jacob, and to restore the desolations of Israel: I will also give thee for a Light to the nations, that thou mayest be my *ישועה* *Jeshua*, salvation to the end of the earth"—xlix, 6. The *I* and the *Thee* of this passage are but One Power. Power in servant-manifestation—I the First and I the Last, and independent of that I, there are no *Elohim*, or Powers—Isai. xlv, 6.

Our proposition is further illustrated in the first chapters of Genesis. The first verse commences by informing us that, "In the beginning *Elohim* fashioned the substance of the heavens and the substance of the earth." Here Power is plurally presented in connection with a singular verb. *ברא אלהים bara Elohim* "Powers he created." This looks and sounds very uncouth to the Anglo-Saxon mind; and as the grammar is bad, in order to save the grammatical reputation of Moses, and to get over what they cannot explain, the grammarians have invented the plural of majesty or excellence, and tell us that the plural word

Elohim must be regarded as singular. Their grammar teaches us that there was only *One Person* as well as *One Power* concerned in developing what exists on earth out of nothing; but that, as this *One Person* is very great, he is to be spoken of as if he were more than one; as if to resolve him into two or three would add to his excellency. This notion is, however, sheer foolishness: for in those passages where the Creator asserts his supremacy, majesty or excellency, he speaks of himself emphatically as *anoke, anoke, Jehovah*, that is, "I, I Jehovah;" not "We, We, Jehovah."

The grammarians having invented their rule, the theologians of the Old Man's school, rush in to show why it must be so. They say, that in the Godhead there are Three Persons, God the Father, God the Son, and God the Holy Ghost; three Gods in One Godhead: and that therefore because of this the Godhead which created all things is styled *Gods* in the Hebrew, that is, *Elohim*. But we have shown that the Godhead, or Fountain of Power, is only one; and speaks of himself as *One* only: we have seen also that there existed many Sons of Power before the earth was fashioned. These are *Elohim*, of whom it is testified in Psal. ciii, 20, "Bless ye Jehovah, ye his Angels, Mighty ones of Power, doers of his word, hearkening to the voice of his command: bless ye Jehovah, all his armies, his ministers who do his pleasure." And in another place, commanding their worshipful recognition of Messiah, he says, "Bow down to him all ye *Elohim*" (Psal. cxvii, 7) which is quoted by Paul and applied to the glorified Jesus in the words, "Let all the *angels of God* worship him." Heb. i, 6. By these testimonies we are taught that the *Elohim* and the *Angels* are the same order of Divine Intelligences; and that they belong to, or are the property of Jehovah. Hence, "they are styled "*his angels*," *his Mighty Ones of Power*," "*his hosts*," and "*his servants*," or ministers, "who do his pleasure." He is their Creator, Lord, or Imperial Chief; and they are more ancient than the human race. Without Him, they can do nothing. It may be said of them, as Jesus said of himself, "Of myself I can do nothing." Energized and authorized, however, by Him nothing is too great or difficult for them to do. The Supreme Power, or *Ail*, has His pleasures; and whatever he is pleased to do, he commands its execution, and they perform it by his Spirit, whose *material embodiments* they are. They are, therefore, "*Spirits*"—public official spirits, as Paul styles them; "*begotten of the Spirit*" and consequently *spirit*. They are therefore in *Ail* and of *Ail*, and he through them all. To see them, is to see

power in form and body ; in common terms, to "see God ;" and yet *not to see Ail*, "whom no man hath seen, or can see."

This intimate relationship, so intimate as to constitute a Unity in plurality, but not a plurality in the absolute and primary Power the source of all—is expressed in Isaiah xlv, 18—"Thus saith *Jehovah* that created the heavens הוּ הוּ אֱלֹהִים *hu hu-Elohim*, HE THE ELOHIM that formed the earth and made it ; he hath established it, he created it not in vain, he formed it to be inhabited : I יְהוָה, and none beside." In this text *Jehovah* is twice repeated. This expresses one, being in the singular number ; but *Elohim* is plural, expressing two or a multitude ; and this noun of multitude is prefaced, not by *they as they the Elohim* ; but by "he," *as he the Elohim*. This peculiarity is doctrinal ; not accidental, nor an arbitrary custom of language ; but designed. It teaches that the creation was produced from one power עֶשׂוּ out of which, are all things ; and that this one power operated through a plurality of agents, or *Elohim*, who are the spirit-embodiments of its rays.

Now, when we turn to Gen. i, 1, we do not find Moses saying בָּרָא יְהוָה *bara Jehovah*, JEHOVAH created, but בָּרָא אֱלֹהִים *bara elhimo*, ELOHIM created, nevertheless Moses and Isaiah are accordant in their accounts. Moses introduces *Jehovah* in the second verse, but without giving him that name. His words are רָחַץ אֱלֹהִים *ruach Elohim, ruach Jehovah*, "the Spirit of Elohim moved upon the face of the waters." What spirit was this ? The New Testament says, "there is One Spirit"—Eph. iv, 4 ; and if we ask what is that one ? Jesus replies "Spirit is Theos," or "God"—Jno. iv, 24. Then it was *Theos* who moved on the face of the waters. But concerning *Theos* or *Ail*, Solomon says, "Who hath ascended the heavens, or descended ? Who hath gathered the wind in his fist ? Who hath bound the waters in a garment ? Who hath established all the ends of the earth ? WHAT IS HIS NAME and *what is the name of his Son* if thou canst tell ?"—Prov. xxx, 4. What is the name of that "one spirit" that moved upon the face of the waters ? The answer is *Jehovah*. This was the "HE" of the Elohim "that formed the earth and made it." Hence, the nominative to בָּרָא created, is not a plural of majesty, but a singular noun understood—thus, "In the beginning (*the spirit of Elohim created the heavens and the earth ;* and that spirit named himself אֱדָרָה *Ethy'h*, I SHALL BE, at the bush—Exod. iii, 14 ; vi. 3. If then, the question be asked, by what power did they, the Elohim, create and make all mundane things ? The answer is, by the spirit, self-named *Jehovah*, whose

sons, messengers, and servants they are. Spirit radiant from the eternal center of light and power embodied itself in them ; and from them as secondary focal organizations, radiated into the substance of the earth and waters ; by which radiation a collateral connection was established with "the free spirit" directly emanating from the Focal Center of the Universe, permeating and pervading all atoms. Holding such a relation to all things, and energized by such a power, they could move heaven, earth, and sea, and elaborated the six days work of power with all imaginable ease.

The name *Jehovah* does not occur in all the first chapter of Genesis. All the works it there narrates are affirmed of *Elohim*. The Spirit is presented there as the power ; but in the second chapter the style is changed, and Moses, to whom the Spirit had communicated his name at the Bush, instead of saying "the Spirit of Elohim," says "Jehovah Elohim made the earth and the heavens ;" "Jehovah Elohim formed man." A saying in Job xxxiii, 4 shows that "Jehovah" is synonymous with "Spirit." There Elihu says, "The Spirit of *Ail* hath made me, and the breath of *Shaddai* hath given me life." The *nishmath Ail Shaddai* is the atmosphere or firmament, which was elaborated on the second day ; and not to be confounded with the Spirit. The Spirit formed the air, called "Heavens," for the support of the vegetable and animal worlds he was about to form. That the *nishmath Ail* is the air is clear from Job xxxvii, 10, which says, "By the breath of *Ail* frost is given ; and the breadth of the waters is straitened," or congealed.

Now from the consideration adduced, it is evident, that the phrases "And God said," and "God made," and "God created, occur in the first chapter, are equivalent to "Lord God ;" or more properly, *Elohim* said, created, and made, are equivalent to *Jehovah Elohim* doing thus, as brought out in the second chapter—ONE SPIRIT IN A PLURALITY OF AGENTS : not a single one in three ; but *One in hosts* ; and hence the title so frequent in scripture "Jehovah of Hosts"—*the Jehovah-Spirit in multitudinous manifestation*.

The plurality of *Elohim* in the work of creation is manifest from Gen. i, 26.—"Let Us make man in OUR image, after OUR likeness. If the *Jehovah-spirit* had been solitary in the work, he would rather have said, if he said anything, "I will make man in *my* image, after *my* likeness." What was said is recorded to reveal to the reader the true relation of things. The mandate issued from *Jehovah* that man be made in the Spirit-type, and so constituted that divine intelligence and power should be displayed through his organism. That spirit-type was the

angel *elohim* after whom Adam and Eve were made. In form and likeness the same, only in nature of inferior quality. This was Jehovah's pleasure, and it was done by the fingers of his power. In reference to this we read in Psal. viii, 3, "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him." For thou hast made him a little lower than the *Elohim*," &c. Quoted in the New Testament by Paul the word מַלְאָכִים *mai-Elohim* is rendered by "angels"—Heb. ii. 9; because *Elohim* are the agents or executive fingers of the spirit. "The spirit of God" and "the fingers of God" are synonymous, as appears from Mat. xii, 28; Luke xi. 20: and *Elohim* are spirit being εξ αὐτου out of Jehovah. What the fingers of the hand are to the brain, such are the hosts of *Elohim* to Jehovah; they are UNITY OF SPIRIT, which is GOD."

(To be continued.)

Theiopolitical.

A Slumbering Giant.

THE *St. Petersburg Gazette* has lately been publishing a series of articles upon "*The Mission of Russia*," in reply to some of the English journals, which had accused that power of a design to assume an aggressive attitude in Asia. It sums up its arguments as follows: "Just as the mission of civilizing Southern Asia belongs to England, so that of civilizing Northern Asia belongs to Russia. Siberia (TOBL) is a slumbering giant, whose strength will not be manifest till he awakes. Throughout the southern frontier of Siberia, the Ural Mountains, and as far as the Pacific Ocean, we require roads to enable us to trade with Southern Asia. The exchange of the products of the North with the riches of the South, and that animation which flows from trade and manufactures, will give life, movement, and a greater population, to the north. This is no castle in the air, no plan conceived with any selfish object; it is but a demand for the moral development of civilization itself. To attempt to stay that development would, indeed, be to form an aggressive power in Asia; and any such aggression would end in the destruction of the Power attempting it, and not in that of Russia. Russia will no more be vanquished by England on this ground than she was in the last European war."

This is true. When the last struggle

comes the power of England in Asia will to a certain point recede before that of Russia. But though Russia's power will not be destroyed by England, neither will England's be by Russia. When the Giant TOBL now slumbering shall awake a stone from David's sling will smite him. The lust of riches and power will wake him up; England will defy him; but the Lord of hosts alone will lay him in the dust.

EDITOR.

Russia Faithless.

IF Louis Philippe was "the Napoleon of Peace," Alexander the Second of Russia seems inclined to pass for "the Nicholas of Peace." He has just inaugurated a new era in Russia, and his beloved subjects have celebrated the event with much ceremony. In 1811 the fortress of Riga was given up to the military administration of the empire; in November, 1857, it was restored to the municipality. The municipality decided that it should be demolished, and the ground appropriated to the enlargement and improvement of the city. We have public ceremonies when a new building is commenced; in Riga, a few days back, the burgomaster and the civil authorities marched with a band of music to the ramparts, and after the singing of hymns, wielding a shovel that bore the effigy of Alexander the Second, he gave the first blows of demolition to the walls of the fortress. The town was illuminated in the evening, and next day the demolition proceeded with vigor.

The event marks the conclusion of the contest between Riga and St. Petersburg which has been long noticed. Some time since, a line of railway was projected between Riga and Dunaburg, which the commercial inhabitants of Russia regard as being of the first importance for connecting that marine *entrepôt* with the interior of the country. Then the Turkish war broke out; the government of Russia was under a paroxysm of military ardor; and a great system of railways was devised, less in the interest of commerce than of war. The Riga and Dunaburg line fell under a cloud, and the state made immense sacrifices to develop its military railroads into and through the vast deserts of the empire. The people of Riga were in despair; the commercial policy was at an end; the policy of aggression seemed to be avowed, even by the new emperor, whose predilections had been supposed to be the other way.

The ceremony which has just been performed at Riga would appear to celebrate a restoration of Alexander's own ideas, as opposed to those which have been attributed to Constantine and the old Court party. Is

it so? Has Alexander the Second recovered the desperate lee way of his family in political economy, and come up to the age? It might be supposed that he had done all this, but for the unlucky fact that Russia is at the present moment breaking her faith, and incurring new risks, by violating the treaty of Paris, in order to keep her Black Sea ports closed against commerce. It would scarcely be an uncharitable conclusion if we were to suppose that the concession at Riga was only intended to call forth a dramatic scene in celebration of a new peace-era, for the purpose of blinding foreign countries as to the true policy of the Imperial Government. It is possible, however, that the Imperial Government may be intending to pursue both courses of policy: ships, railways, and commerce on the shores of the Baltic; ships, hostilities, and exclusion on the shores of the Euxine. It is difficult to play both games at once; but the worst of Russia, whether as an enemy or a friend, is that she seems incapable of falling under the restraint involved in the saying, "Honor compels me."—*Spectator*.

Analecta Epistolaria.

The Power of Truth.

BY W. PASSMORE, M.D.

DEAR BROTHER THOMAS—As a convenient opportunity now offers, of writing a few lines, I hasten to improve it. Since being with you, and hearing you lecture, in New York city, and all through Virginia, I have had many pleasing reflections on the subjects you discussed, publicly and privately. Your discourses have impressed on my mind, images and thoughts, which cannot die, and will not be destroyed. I believe that nothing will more effectually curb the licentiousness of orthodox nonsense or silence the mutterings of misty oracles, than the truth, so much insisted on in your public teaching, that the Architect of nature and Author of revelation, has imposed upon every man the responsibility of knowing, believing, and obeying the truth. That Scriptural truth exerts a life-giving power on the minds of men, teaching them to think earnestly, and act intelligently, holding them accountable for their conclusions. That the Bible acknowledges no privileged classes, no clerical communities, who claim to be the divinely appointed repositories and dispensers of the truth. O, that intelligent men would indignantly burst the seals of religious and mental despotism, which have so long enslaved them, cramping their energies, fettering their minds, casting dark shadows over their hopes! O, that the

communities of men would recognise their rights, breathe the spirit of freedom, enjoy the consolations of heaven-born liberty! But alas! instead of clinging to the Bible, as the great fountain of liberty, they too frequently denounce and spurn it. They will not be the freemen of the Lord, but cherish the double despotism of the priest and the prince; a yoke which neither we nor our fathers are able to bear. A despotism which bites like a serpent, and stings like an adder. The history of your life, dear brother, is a record of struggles against priestcraft—struggles to shake off the tyranny of the sacerdotal yoke. For developing the elevating and hallowing influences of truth, garlands of imperishable verdure and beauty, affirming the rights of men and liberty of conscience, you have been hated, denounced, and spurned, your views caricatured, character traduced, and brutal voices have clamored against your person. But go on, dear brother, plead in defence of truth, it is a concealed treasure; the weapons of the adversary are not to be dreaded, they are formed of rotten wood, but the Sword of the Spirit is quick, sharp, and powerful, piercing, dividing asunder soul and spirit, this is a dreaded weapon when brandished in the face of tyrants. The embers of death have, not infrequently, hidden the golden seeds of truth. Jesus, Paul, Peter, Stephen, were doomed to death by the verdict of priestcraft and a factious and ignorant people. John was persecuted and imprisoned, "for the word of God, and for the testimony of Jesus Christ." Many less noble names have, like them, been persecuted for truth's sake, like them have suffered and perished. The voice of truth has been almost drowned in the brutal clamor of diabolical voices. But when He shall appear, who shall dash despotisms in pieces like a potter's vessel, and whose authoritative voice shall introduce the logic of God, the vengeance of Jehovah, among tyrants and bigots, fanatic priesthoods and opposing hosts, then "we shall be like him," beholding his glory, we "shall be glad with exceeding joy." Therefore, I say, do not be disheartened under the accumulating obloquy, the violence and scandal of opposition, the imperishable names of Scriptural history, were men of whom their generations were not worthy. Thousands, both in Europe and America, have you to thank for the unfettered liberty they now enjoy. Your untiring diligence of Scriptural study traced the pure and healthful stream of human freedom to its source. Your investigations diffused the knowledge, joy, salvation of the gospel in its imperishable beauty and Scriptural splendor. The regions of moral gloominess and intellectual darkness, which have been illuminated by the rays of

eternal truth, the knowledge of the purposes of God, enjoying its happy influences, owe their liberty, in a great measure, to you. The voice of truth gave energy and utterance to your lips, when you called the communities and nations of earth, shrouded in midnight darkness, and fettered in death, "alienated from the life of God" through their inherent ignorance, to the benign, marvelous, heaven-born liberty, enjoyed by the children of the Most High.

You have labored to break down bigoted opinions, strong prejudices, narrow views, diabolical energies, which oppose the greatest difficulties to the advancement of the truth. For the defence of the word of God and the testimony of Jesus Christ, the bulwark of liberty, you have not yet learnt, like Socrates, the flavor of hemlock. Though you can say truly, woe to the man whose mission it is, to lead the van in this mortal strife! the earnest contention for free principles, has exposed you to the bitter opposition and diabolical ridicule of heated partizans, narrow-minded bigots, and prejudiced pretenders to a higher source of intelligence than the Bible. But once more, dear brother, I say, go on, keep alive this noble contest, battle your way through opposing armies, dwell in the tents of holy strife. "earnestly contend for the faith which was once delivered to the saints," until you shall have succeeded in planting the beautiful banner of truth upon the heights of Zion. May those who are associated with you, not be cowering, cringing slaves in this heavenly controversy, but invincible warriors, skilled in the good fight of faith, hurling the shafts of truth, leveling tyranny, despotism, and priestcraft, with the dust. Defenders of the truth, conquering liberty, achieving character, bequeathing freedom to their successors, maintaining the banner of truth upon the heights of conscience, until the day star of eternal liberty shall, in all of its illuminating splendors, arise on the darkness of the world. Let them not falsify their principles, by their acts belie the energy of gospel power, or mar the "banner of love." Let them not delude themselves; Christianity is not a solitary truth, but a complete, perfect, practical system of faith and obedience, teaching its adherents to "abhor that which is evil, and cleave to that which is good." It commands its followers to have no fellowship with wickedness, baseness, cruelty or licentiousness; criminating all who are not "kindly affectioned one to another with brotherly love; in honor preferring one another." Christianity is a system whose benefits are seen in a pure and blameless life, a system teaching its adherents to deny themselves of "all ungodliness and worldly lusts; to live soberly, righteously

and godly in the present world." A system which prepares us for a better and higher sphere of existence, where there is "fullness of joy," and where are "pleasures for ever more." I am sure that, wherever this divine truth is comprehended in its love, the most debased affections are purified; the intensest darkness is illuminated, the most benign and beneficial influences are realized. Its adherents are not guided merely by the wisdom which man teacheth, but are instructed, elevated, hallowed by the doctrine of the oracles of imperishable truth. Truth is the actual state or condition of things, it is in itself immutable and independent, governed by principles as eternal as the things of nature; is of invincible transcendence. The Scriptures assert the doctrine of accountability for our understandings, as well as our actions. The truth should, therefore, be presented as the best corrective of error. Especially as a "false philosophy extensively prevails, which substitutes sincerity for truth, and makes it a matter almost of indifference what a man believes, provided he is only sincere in his belief." This convenient absurdity is "Error's den," an absurdity causing all the staggering and misty obscurity, manifested in the conflicting and contradictory systems of the spiritual world. Sincerity is a thing of glorious uncertainty, being simply human sentiment and confidence, too frequently mistaken for Scriptural truth and apostolic faith. Hence we have the innumerable and inconsistent sincerities of Protestantism, Papalism, Paganism, in its various forms. These diversified errors, delusions, doctrines, sincerities, can only be successfully combated by the Sword of the Spirit, the Word of God. The Scriptures give ascendancy to a principle, which if used, would soon destroy all these baseless and diabolical systems. "Prove all things, and hold fast that which is good." The goodness of God's Word is exhibited in the proper exercise of the mind, the divine regulation of the whole man, the annihilation of "heresies" with all other works of the flesh, as "hatred, envyings, drunkenness." Truth energizes for the existence, development, perfection of our being; unfolding its marvelous power, in the healthy exercise and unimpeded activity, of every element of our nature.

I have written a long communication, and must apologize for troubling you with things you already comprehend much better than myself; but I intended to say some things relative to our religious indifference here, which I must decline now, for want of space. My health is no better. Hope this will find you and yours enjoying the blessings of health. I should be glad to hear from you. Affectionately yours in Christ.

Letter from Washington.

DEAR BROTHER—We were all disagreeably disappointed, on account of your not paying us a visit on your way home; but we excused you, knowing that your time was precious. We are living in hope, however, that you will spend a week with us this winter, Lord willing.

We have left the Anacosta Hall, and have taken the same the Campbellites meet in; they occupying it in the forenoon, and we in the afternoon.

Brother Magruder having removed from Charlottesville, Virginia, has been with us in Washington since October last. He is highly promotive of the prosperity of the truth among us here. Sister H. arrived safely, and is much pleased with her new associates in the faith.

In looking over your travels in Virginia, I was sorry to find that the devil was still rampant in the coppersmith, who used to emulate Diotrefes, when I knew him in New York—2 Tim. iv, 14; 2 Jno. 9, 10. He seems heartily to desire your overthrow. It seems to me, he has been breathing that prayer ever since the night you resisted his serpent-like intrigues. But there is one consolation, namely: that the prayers of the wicked are an abomination to Jehovah. If he do not repent speedily, he may yet find himself as high as Haman, who erected a lofty gallows for Mordecai, but dangled from its beam himself! God is truly a God of mercy and of love; but he will not allow the wicked to go unpunished. I am glad, however, that Brother — has turned over a new leaf, and acted a more Christian part in making a confession of his great sin, which he committed so unprovoked against you. He ought to have done this four years ago; but, as the saying is, "better late than never."

But, dear brother, in spite of all the enemies of the truth within or without, the Lord will have a people taken out from amongst the Gentiles for his name. When our Head was laying the foundation of this great work he had to suffer the contumely and reproach of a perverse generation. Advocating the same truth, you need expect no better treatment; and when we do suffer for righteousness' sake, may his example be followed by us.

May the God of peace grant you an abundant entrance into his everlasting kingdom. With kind remembrance to all the brethren in the city,

I remain

Affectionately yours in Israel's hope,

ALEXANDER CAMPBELL.

Washington City, D. C.,

Dec. 22, 1857.

The Good Time.

DEAR BROTHER—I take this opportunity to let you know how much I appreciate the Herald. The more I investigate the things pertaining to the Future Age and the kingdom of God, the more I love it; and it has now become to me quite indispensable.

Your views in regard to the nature and design of the kingdom of Christ I consider in the main Scriptural and correct ones; and I look forward with deep interest to that time when his strong kingdom, which is to smite and scatter all the other kingdoms of the world, shall come, and his will shall be done as it is in heaven; when the power of the wicked shall be broken, and the meek shall inherit the earth. Wishing you health and success,

I remain

Yours in the love of the truth,

JULIA A. J.

Media, Pa., Jan. 8, 1858.

An Hour's Recreation!

DEAR SIR—Although personally unknown to you, I have, nevertheless, presumed thus far upon your patience, and forbearance, in the confident hope that I may learn more perfectly the truth as taught by the inspired prophets.

I have been a reader of your most excellent periodical for four or five years; and will say that I am much pleased with the very able manner in which you interpret the prophets. You have thrown much light, to my mind, on many passages of the Holy Scriptures, which, before reading your interpretations, were dark and unmeaning.

These considerations have induced me to beg your patience to the explanation of some passages in the Apocalypse of John, which I must confess I do not understand.

And first, what are the seven spirits of God alluded to in c. iv, 5; v, 6? Also the seven seals, c. v, 1? What is meant by the expression, "See thou hurt not the oil and the wine," c. vi, 6? What is meant by c. vi, 9 and 10? What is meant by the expression, "Silence in heaven about the space of half an hour," c. viii, 1? Who are the four angels bound in the great river Euphrates, c. ix, 14? When is the apostle John to prophecy again, c. x, 11? Who are the Two Witnesses, c. xi, 3? Who is the character spoken of in c. xii, 12? Where was he cast to, and where from? And where was it the woman flew to; and what is meant by the times specified, c. xii, 14? Who is the Beast spoken of in c. xiii, 1? Please explain c. xiv, 11. What are the seven angels, and the seven last plagues, c. xv, 1? Who is the Beast and his king-

dom spoken of in e. xvi, 10? And what is the great river Euphrates; and the waters; and the kings of the East spoken of in e. xvi, 12? What is meant by the bottomless pit? What is it? And is Satan, or the Wicked One, to have no influence upon the nations during the thousand years, e. xx, 2, 3? And which are the nations he will go out to deceive at the expiration of the thousand years? Are they persons who will live contemporary with the Saints, or during the thousand years? Who are the Beast and the False Prophet spoken of in e. xx, 10? Is this earth on which we now live to be destroyed; if not, what is meant by the language used in e. xx, 11?

You will have learned by this time that I am quite ignorant, which I honestly confess is the truth; but still hoping to become less so. The desire for a correct perception of the light of revelation has alone induced me to make the above inquiries. And I honestly and sincerely trust you will (for the sake of enlightening one who is truly needy and desirous to know the truth, the whole truth) aid me to a correct understanding of the passages referred to above, when you have an opportunity to do so.

Please address me as before. I am most respectfully your friend and well wisher,

O. T. CRAIG.

Franklin, Tenn.,

Mar. 19, 1857.

~~RE.~~ Replies to the twenty-nine or thirty questions contained in our worthy correspondent's epistle could hardly be satisfactorily condensed into a sheet of letter paper, mailed to his address in Tennessee. We have already on hand nearly a hundred such sheets, full of matter bearing upon his inquiries, and expect to have some two hundred more. We have, therefore, concluded to defer a reply to his epistle till we can furnish it in the form of a printed book, which will furnish him with a systematic interpretation of the Apocalypse, and answers to all he desires to know. EDITOR.

Slow to Hear.

DEAR BROTHER—There is but little to encourage us here to sow "the word of the kingdom." People are slow to believe, and still slower to obey the message of the King of heaven. Truly here as well as in the old world, the nations have drunk of the wine of the Harlot's fornication; and the people are drunk with the false doctrine, which the Gentiles miscall *the Gospel*; but which, as Paul truly says, is not the gospel, but a perversion of the same. Gal. i. 6, 7. How

many will be found having on "their own righteousness," and not "the righteousness of God attested by the law and the prophets," when the Son of Man shall come to make up his jewels! Mal. iii. 17. Paul's language concerning the Jews in Rom. x. 3, is not without its bearing upon the Gentiles of the present day; that is, they are ignorant of God's righteousness; and go about seeking to establish their own righteousness, not having submitted to God's.

The enclosed surplus over subscription due in advance, you will please accept as an expression of sister S's regard for "the truth as it is in Jesus," and proclaimed to the world by you.

W. O. STEARNS.

Douglas, Fayette, Iowa, March 1, 1857.

Be not Discouraged.

WE need not be discouraged because of the stolid indifference of the people to the truth. Flesh and blood is naturally swinish and unimpressible by the thoughts of God. The world, which is choked with religion, such as it is, is made of this stiff-necked material. It is in the state of an inebriate who has caroused himself into *delirium tremens*, or a snoring apoplexy. Its excitation or brain-congestion can only be relieved by copious depletion. To preach the truth to it is like telling fables to a deaf man; putting a jewel in a swine's snout; or casting things holy to dogs. This is the nature of the flesh and blood world—it is only evil, and that continually. But all the *individuals* of this perverse *race* are not so absolutely controlled by the evil thereof as to be incapable of sobriety in word and deed. The race has some "honest and good hearts" yet, which are as salt, preserving it from total and irretrievable corruption. They require, however, to be salted with wisdom, and persecution, or fire, for the truth's sake, to make them fit for the Master's use. Mark ix. 49, 50; Col. iv. 6. It is for the salting of these hearts that those who are already salted have to labor with a right good will. They must "contend earnestly for the faith once delivered to the saints," with the conviction all the time, that a Paul may plant, and an Apollon water, but God only gives the increase. All we have to do is to dig, plow, sow, work, as men do who leave it to the sun by day and moon by night, and to the air, earth, and rain, to give the increase from that begotten in the soil. We as day laborers need not be discouraged if we do our duty, be there increase or not. All that we have to do in the premises is that we be "workmen who rightly divide the word of

truth," Tim. ii. 15, and not as those who handle the word of God deceitfully; and fear to affirm his principles boldly lest some one whose corns are pinched by the gospel-shoe (feet shod with the preparation of the good news of peace, Eph. vi. 15.) should cry out "sectarianism!" and threaten you with the rebuke of Jesus and the apostle Paul! See *Ezp.* p. 425. The word, where properly put into the right kind of soil, will yield just such an increase as God has predetermined. He has sent it as the rain and snow of heaven for the fructification of the earth. that sowers, and reapers, and eaters, may all rejoice together at harvest-home. Read Isai. ch. lv. 10, 11, where Jehovah says, "As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

What hath he pleased, and what hath he sent his word to do? "To take out of the Gentiles a people for his name." Acts xv. 14. He is going to set up a kingdom which is to rule over all the earth and sea; and He requires a people sufficiently numerous to administer its affairs to his praise, honor, and glory. This being his purpose, he does not need as great a multitude as is generally supposed when men entangle themselves in speculations about the number of the saved. "Many are called," says the King, "but few are chosen;" "strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it;" "many will seek to enter in, and shall not be able." Mat. vii. 14; xx. 16; Luke xiii. 23. These are not our words; but they are his, who spake the words of God.

Jehovah then requires a chosen few for his kingdom—"a chosen generation," "from the beginning chosen of God to salvation through sanctification of the Spirit and belief of the truth," called thereunto by Paul's gospel "unto obedience and sprinkling of the blood of Jesus Christ," "to the obtaining of his glory." 1 Pet. ii. 9; 2 Thess. ii. 13, 14; 1 Pet. i. 2. John saw this company, this "little flock," as Jesus styles them in Luke xii. 32, to whom the Father will give the kingdom; John, we say, saw them in military panoply and array, surrounding their Generalissimo in his wars upon the kings of the earth; and he says they were "called, and chosen, and faithful." Rev. xvii. 14.

But though relatively few, they are absolutely "a great multitude which no man can

number." Rev. vii. 9. They are few compared with all the human race that ever fretted and stewed out their brief existence on the earth. A few taken out of each of the generations of the Old Man of the flesh: a few out of Enoch's generation, and a few out of Noah's, and a few out of Moses', and so on; until these parcels of the few, separated from the solid mass during 6000 years, being gathered into ONE GLORIOUS COMPANY OF ANCIENTS become absolutely a great multitude, and numerous enough to establish the will of God upon earth, and to cause it to be respected for a thousand years.

The Father hath given this company of the redeemed ones to the Son for his brethren and associates in all his future enterprises upon earth. "They follow the Lamb, saith John, whithersoever he goeth. They are redeemed from among men, first fruits to God and to the Lamb." Rev. xiv. 4. "All that the Father giveth me," says Jesus, "shall come to me; and him that cometh to me I will in no wise cast out. And this is the Father's will, that of all he hath given me I should lose nothing, but should raise it up again at the last day." And again, "No man can come to me, except the Father who hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they (who attain to the resurrection he was speaking of) shall be a *l*taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me." John vi. 37-45. "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." John viii. 47. And again, he saith to these greats, "Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them the life of the Aion ζωῆς αἰωνίαν and they shall not be destroyed in the Aion, εἰ; τὸν αἰῶνα neither shall any one wrest them out of my hand." John x. 26.

Men have been commanded to preach the word, to be instant in season and out of season, to contend earnestly for the faith, and so forth, as the means appointed for the separation of this people. *Testimony and reasoning*, or Scripture and reasoning out of the Scripture are the spiritual elements constituting the spiritual agency for their sanctification of the Spirit." This spiritual agency is just adequate to the numerical completion of this people, termed "the fulness of the Gentiles" in Rom. xi. 23; and no more. It is adequate to the accomplishment of this, for this result is that for which the word was given; and Jehovah saith it shall accomplish it. It is not adequate to the conversion of all the world. This is a

result never contemplated in the premises. If God had designed the conversion of all nations as such in the absence of his Son from the earth, he would have instituted a system of means adequate to such a result. The Spiritual Agency was more potent in the days of the Apostles in that it consisted not only of a *declaration of the testimony*, and a *reasoning out* of its points, but a *confirmation* also of the reasoning by signs, wonders, miracles, and gifts. Here were God and man visibly cworking in the separation of this people for his name. Yet with this more potent spiritual agency the world could not be converted; nay, a multitude even of those who were primarily turned to God turned from him again; and that too while the apostles lived, and *while the gifts of the Holy Spirit continued to be bestowed*. The gifts were discontinued for two reasons; first, because they had answered the purpose for which they were originally given; and secondly, because through the working of the Mystery of Iniquity Christians proved themselves unworthy of the glorious indwelling of the Holy Spirit in their midst. The testimony was confirmed; but the *confirmation of the reasoning* has been withdrawn, and the Spiritual Agency for the completion of the work began at the house of Cornelius, reduced to what we see.

Now the nearer we approach to the apocalypse of Jesus, the less influence will the word be found to exercise over the mind of the general public. We ought not to be discouraged at the fact. The time is fast approaching for the Gentile Branch to be broken off; and for Israel to be grafted in. The branches of Israel and Judah were broken off because of unbelief — because they did not fear the name of Jehovah their Elohim — the Jehovah-Spirit manifested through David's Son — nor believe the gospel of the kingdom preached in his name. For this cause the brotherhood of Israel and Judah was broken by the Roman power; and a day of grace granted to the Gentiles. But these have proved as faithless of the truth as Israel. There were many Jews in Jerusalem and Palestine who believed with unexceptionable fidelity the things apostolically delivered; still their faith was only enough for their own salvation; and altogether inadequate to avert the judgment of God from the nation.

And is it to be imagined for a moment, that if God spared not the natural branches of Israel's Olive, on account of their unbelief of the gospel of the kingdom, that he will spare the Gentiles who are deeply dyed in the same transgression? Our contemporaries despise "the goodness of God" ex-

hibited in the gospel preached by Paul. They respect nothing which is not sanctioned by human authority. They will crowd to the pantomime of a Spurgeon, the impudence of a Brownson, the gunpowder declamation of a Beecher, in short, they will glorify the rhapsody of any windbag that will prophecy deceit; but for the gospel of the kingdom they have no more sympathy or taste than their father the Devil, whose original falsehood they believe with pious affection, and whose works they delight to do.

Shall we be discouraged at this? Nay, verily. It is a great sign of our times indicating that the Lord is certainly at the door. Paul says to Gentiles professing Christianity, "If ye continue not in God's goodness ye shall also be cut off." Try professors by the testimony, and it will be found that they are not in God's goodness. The most pious of them are generally the most infidel. If you press home upon them the necessity of an intelligent obedience of the truth, they cry out about the space of two hours Sectarian! Dogmatist! Disturber of the churches! Divider of Christ's flock! and many other uncouth sounds evincing that the craft is mightily endangered.

But these are the frantic ravings of the Old Man of the Flesh who hates to be cut and pierced by the two-edged sword of the Spirit, which is the word of God. This old fellow has many cloaks with which he seeks to hide his nakedness before God. But they are all of them like the Holy Coat of Treves, of no account. Sometimes he puts on his papistical cloak, sometimes his methodistical, or his presbyterial; sometimes he comes out bedecked with a wig, lawn sleeves, and silk apron; at others, with a shovel hat, white neckcloth, and bands. It is not unusual to see him broad-brimmed and drabbed from head to foot; in short, his costume is as varied as the times and circles in which he moves. He is a Brahmin in India, a Mohammedan in Turkey, a Papist in Rome, an Episcopalian in Windsor Castle, an any thing or nothingarian in Washington, a Mormon in Utah; in short, all things by turns, Turk, Jew, or infidel, to please.

Now, this old fellow, who is the Devil, is no stranger in the West. He encamps in the prairie as well as in the city. Our correspondent meets him on every side. He finds him "slow to hear, slow to believe, and still slower to obey." This is characteristic of the Old Man of the Flesh wherever he is found. He may be "put off," but converted he cannot be. Col. iii. 9. He is incorrigible, and to be got quit of only by being destroyed. As our correspondent truly remarks, this Old Man of the Nations is as

drunk in the new world as he has ever been in the old. At revivals he is *in d-liviotreme*. At these Bedlamite orgies the Harlot-wine gets into his head, and sets him to playing the maniac or the fool. He shouts, cries, rants, bawls, makes faces, and plays fantasies before the multitude; and tells the gaping swine that all his sound and fury is religion and the means of grace! The striving of the spirit who is getting the sinner through! Now where this sort of thing is the custom of society, and sanctified by general acclamation, need we be astonished at the people's slowness to hear, believe, and do? The Old Man has cajoled them into the notion that they are Christians! And here are we undertaking to convert these pious Christians to Christianity! If they were only aware that they were nothing but heathen, which they really are both priests and people, they might be more "swift to hear;" but they are so completely hoodwinked by that hooded serpent the flesh, that it is almost impossible to do any thing with them. There is no help for them but bloodletting to syncope for the good of the constitution of the world. It cannot be preached into the righteousness of God witnessed by the law and the prophets. It is too irrational and thoughtless. Conquest is the only thing to bring it back to convalescence. The influence of the clergy of all sects must be destroyed. Until this is effected, the people who are destroyed by them cannot be redeemed. To abolish the clergy it will be necessary in the first place to overthrow the civil constitution of society by which their position is established. This can only be done by the judgments of God: therefore judgment must precede the blessing of all nations in Abraham and his seed. And who can doubt it in view of the testimony of God, which says, "When thy judgments, O Jehovah, are in the earth, the inhabitants of the world will learn righteousness," Isai. xxvi. 9; and in Rev. xv. 4, it is written to the same effect, "All nations shall come and worship before thee; because thy judgments are made manifest." Even so; speed it quickly O Jehovah!

Jan. 22, 1858.

EDITOR.

The Herald's Worth.

DEAR SIR—Considering the Herald to be worth much more than you charge for it, I enclose you five dollars. Please send it as usual. Also, if you have got your work out on the Apocalypse, or when you do get it out, please send me a copy, with any other

works you may have written besides *Elpis Israel* and *Anatolia*, which I already have.

Yours very respectfully,

Hartford, Conn.,

SAMUEL HALLIWELL.

Jan. 13, 1858.

Concerning the Apocalypse, see our reply to Brother Harper. We have no other works yet. We would take this opportunity of thanking our liberal correspondent in particular for his prompt and enlarged subscription to the Herald; and many others in general, whose names appear from time to time among our receipts, for a similar liberality. It is a pleasure to write for the instruction of a public (and the subscribers to the Herald are our public) that appreciates one's labors. While they are sleeping, we are often driving the pen for their illumination after one and sometimes two o'clock in the morning. Were this to be our practice, and after sacrificing time and rest, then have to extort a paltry two dollars from their unwilling souls by dun upon the top of dun until duns had accumulated mountains high, and they had become steeled in heart against dunning, we should not long continue in being the Herald of the Kingdom and Age to Come. It would be no use. We should know by our public locking up its "counters"—Shakspeare styles them "rascal counters"—in its Salamanders, that their hearts were untouched by the great and glorious truths periodically presented to their minds in our pages. Occasionally one is thrown up upon the surface whose virtue is so easy and slipshod that he will take the Herald for years, and though he can pay, does not pay, but cancels his account by either neglecting to take the paper from the office, and still allowing it to be sent, or by ordering it to be stopped. We are happy, however, to be able to say that such cases are now only the exceptions to the rule. The Herald of the Kingdom has no rivals, and it fears none, for the information supplied through its columns is not found in any other periodical extant. Our public knows this, and as it is a creation by the principles we advocate, they will see, we doubt not, that the Herald be sustained, so that we are quite at ease in regard to the ways and means. So long as these are supplied in the spirit of liberality flowing from a conviction of benefit received, we shall work with cheerfulness, patience, and energy to the end; but when this liberal spontaneity is superseded by an indurated closefistedness, that will not relax its grasp of filthy lucre till tightly squeezed under the pressure of a Black List, we shall know that the time is come to turn our public over to Satan, that he may buffet them according to desert. But we believe better things of it than this.

though we thus speak. Life and health continuing, we hope to perpetuate the Herald till the King appears in his glory. We shall do the best we can for the elaboration of the truth as he created it, and our confidence is strong that our subscribers, even at some sacrifice, will ungrudgingly, nay, cheerfully, do their part. Wishing them much happiness in contentment here and glory hereafter in the kingdom of God, we wish them a happy new year, and good speed through 1858.

Jan. 16, 1858.

EDITOR.

The Day of Rest.

"This is not the rest."

DEAR SIR—I have carefully perused the Herald for the last year, and have been much pleased with the valuable information it contains on Bible themes; and I wish to continue perusing this welcome messenger.

I agree with you upon the kingdom altogether. Also, that the Gospel is the promises made to Abraham and David through their Seed, the Christ, evangelized through the preaching of Jesus and the apostles; and I agree with you as to what constitutes Gog and his antagonist, and the manner in which the kingdom will be established (this I got from Anatolia); also that no water baptism is valid unless we have the One Faith and the One Hope of the Calling, or Gospel, and that those only have that faith and hope who believe the good things covenanted to the fathers through the Seed indicated above.

But I do not agree with you that the first day of the week is to be observed as the Lord's Day, and because I do not find it sustained by the apostles, either by precept or example. Neither do I find anything to sustain the idea that the seventh day sabbath is a Jewish institution. Certainly it was not Jewish in its origin, God having sanctified it at the creation, Gen. ii, 23. And Jesus forbids such an idea, when he says, "The sabbath was made for man," Mark ii, 27. And it also appears from Isaiah lxvi, that the sabbath is to be kept in the Messiah's age. Now, while I keep the Sabbath with the other nine precepts, which are certainly binding, I do not seek justification through them, but through faith in obedience to the word.

There are about twenty in this place who have the One Faith, and have complied with the conditions of the gospel, and are striving for the inheritance. If you should ever visit the West by way of the Lake Shore Railroad, I want you to call and visit us, and to preach to us. Get off at Erie City, Pa., and take

the stage for Saegerstown, Crawford Co. If you will write to me, I will meet you there.

Yours in love,

Hayfield, Pa., T. H. DUNN.

Jan. 12, 1858.

We shall publish an article on the Sabbath and Lord's Day in another place, in which we believe the subject will be set in its true light before the reader. Many sincere persons inflict upon themselves unnecessary restraint in regard to days, in forgetting that they are signs, or types, or patterns, or shadows, of good things to come, and that the substance, or things signified, are of Christ. The signs are observed in the doing of the thing signified, and no sign is indicative of itself. The seventh day, called *אֶת-יוֹם הַשַּׁבָּת* *eth-yom hash'-sabbath*, the Day of Cessation or Rest, is a sign, not a sign of itself terminating in itself, but a sign signifying first, an individual rest from works in the flesh, as Messiah's rest in the grave; secondly, as that of all his brethren from the works of the flesh; and thirdly, a national rest for Israel in Paradise, under the Abrahamic Constitution, and for all nations in the Millennium, when blessed in Abraham and his Seed, constituting the glorious Sabbatism of the coming world. To develop this is the work of Jesus and his Brethren, or rather of the *גֵּוְוַחַי-סְפִיר* *through them*, the Jehovah-Elohim of Israel, who, having reduced this great mountain to a plain, brings forth the Head Stone with shoutings of Grace, grace unto it! Zech. iv, 7. When this work shall be accomplished, he will rest from all his works which he will then have created and made. This Sabbath of a Thousand Years being past, the Antitypical Creation Week will have been closed, and the sabbath will have been fulfilled. *Sed hæc hæcænus.*

EDITOR.

Miscellaneous.

Utopian Christianity.

"As an undue deference for human authority led to priestcraft, and various other abuses of Popery, so has the unlimited exercise of the right of private judgement led to an undue contempt for authority in Protestantism: and as Popery as a system buried the truth of God under ceremonies and traditions, so has Protestantism as a system renounced the truth of God, in neglecting the ordinances by which that truth was to be preserved. Thus bigotry and superstition were the handmaids of Popery; while self-conceit and skepticism have accompanied Protestantism. Thus will God permit the

Protestant churches to bring to its full growth and completeness this last monster of infidel apostacy, that it may be irrefragably proved to demonstration that no form of human society, as at present constituted, can do otherwise than rush into some form of rebellion against Him. The most unbounded toleration from temporal rulers; the amplest possession of the written word of God in every one's hands; large bodies of preachers of all degrees of talent, and rank in society; extreme circulation of books, tracts, and journals; universal cultivation of the intellect; increased and increasing knowledge of all arts and sciences; in short, exactly such a state as Utopian "Christian Philosophers" and statesmen have feigned in their imaginations to be the most favorable for the advancement of religion and piety, shall be shown incapable of producing a reign of righteousness and peace; while, on the contrary, it shall bring out the most open, and unblushing denial of God's ruling amongst the children of men which any nation ever declared; nay, even all that Evangelicalism could produce out of this state, most favorable to its exercise, is as kingly government without Christ as its acknowledged head; a church in which apostacy and infidelity is to run *pari passu* with orthodoxy; a system of universal education for youth from which God is excluded, and all preparatory to the ushering in of a Millennium in which *the person* of the Lord Jesus is to have no place!!!

Pious Infidelity.

"Infidelity," says a clerical writer, "has so overrun the church, and pious men are so active in joining with, and seconding the plans of infidels, that they do more evil by scattering infidelity with the right hand, than they do good by the clouded and mitigated gospel which they encourage with their left. So much closer is the alliance of some of the Lord's (professec) children to infidels than to the essential peculiarities of the gospel, that if the time were to come wherein the infidels should have power to drag Christians to the stake, I should not be surprized to see some of their professed brethren carrying the faggots which were to destroy them. From this lamentable state, nothing but the preaching of the coming judgements can emancipate the churches.

"But we must remember, that to see and to believe in the coming kingdom of Jesus, and in the judgements which are to introduce it, is a speciality: it is faith in his coming which the Lord signifies to us is that which is to be exceeding rare. Furthermore, let

us bear in mind, that the appearance of the Lord will be in a manner perfectly unexpected. A very great inquiry is now excited. Still, however, the multitude holds out, and refuses even to inquire! The Lord give them repentance to the acknowledgement of his will. In the mean time,

No hope have they, nor fear of aught to come,
As well for them had prophecy been dumb.
They could have held the conduct they pursue,
Had Saul of Tarsus lived and died a fool.
And truth proposed to reasoners wise as they,
Is a pearl cast—completely cast away."

"Salvation is of the Jews."

"Find, if you can, any ray of hope, any door of escape for this miserable world, save in the promises made to the Jewish nation, and to the Gentiles through and after them, and in the coming of the Lord, and in his universal reign and kingdom. For which, O let your souls be stirred up to pray most fervently, while you wait most patiently, and long most anxiously, for the day of the glorious coming of this kingdom, when his will shall be done on earth as it in heaven."

Humility.

"If any one does not love the peculiarities of the gospel he does not love the gospel at all; if he only loves as much of the gospel as it has in common with deism, his affections have never been brought to submit to the righteousness of God. Mr. Erskine observes "it is a truth which ought to produce much watchfulness and distrust, that practical Atheism may enter into the profession of religion, and may even become a zealous partizan of orthodox christianity. It is the God who is revealed and contained in the doctrines that alarms and assails the independence of the Natural Man. When they are separated from him and his omnipotence, when they become mere syllogisms or emblazonnments, they can take their place under the dark shadow of the atheism of the heart, as well as the syllogisms or emblazonnments of any other science." This is exactly the state of the majority of professors of religion in the present day, and the source of their delusion. They all like the stories of Joseph, Ruth, and little Samuel: so do novel readers in boarding schools. They admire the moral lessons taught by Jesus Christ, believe that he was a teacher sent from God, and that there will be a resurrection of the just and of the unjust: so do the Turks. They believe that no man can be saved without faith in Christ; so do the

Papists: they believe also that Jesus is that Christ, and Son of God; so did the demons of impurity in the day of his humiliation. There is nothing therefore, in all this which particularizes the creed of a child of God: but if you proceed to inquire whether they believe what God has covenanted to the fathers, to Abraham and David; whether they believe in the restoration of the kingdom to the Jewish nation; in the possession of the dominion under the whole heaven by Jesus and the resurrected Saints; in the blessing of all the conquered nations of the earth in Abraham and his Seed; in adoption into Abraham's family by laying hold of the covenant of sanctification through faith and baptism into the Holy Name: if you come to put a few such questions as these, you will find as much rebellion against these revealed truths in the hearts of many high professors of religion as in the hearts of professed infidels: and thus you will find, that their boasted humility consists in their submission to the standard of the current theology of the day, and not to the will and mind of God. "Humility," says one, "is another name for the spirit of dependence. The world doth not know what humility means." This writer might have said the same of the religious world, which seems to think it consists in obsequiousness to the *dicta* of platforms, and whining about christian love and charity. The world's humility is mere diffidence, or fear, or affectation; but real humility is truth and confidence and assured hope, for the truly humble, child-like heart, recognizes itself as a mere receiver, and feels that it is not its duty only, but its high privilege also to be a receiver.

Right of Private Judgement Run Mad.

"So little," says a clerical writer, "do modern divines treat of the essential mysteries of revelation that the pious are ill-taught, and the worldly people who hear their sermons perceive but small difference between the matters they treat of and those about which others of a different opinion discourse: their congregations therefore are large, and this they call "a good sign of the increase of religion:" when in fact it is a sign of nothing but of a low standard of divinity pervading our pulpits: and hence the principal error of the present day is not hypocrisy, but *self-deception*: dogmas of a certain degree easily apprehended and learned; large societies of professors; little private communion with God and themselves, meditation conversation on plays and singers changed for criticisms on societies and preach-

hers; large companies of professors instead of large companies of people not professors; constitute a great proportion of that world which is so deceitfully supposed by many to be a sign of the increase of the number of Christ's servants. There is also, as a natural concomitant of ignorance of sound theology, a great want of humility; whenever an opinion is advanced, no matter how consonant to the standard of prophetic and apostolic truth, those persons who never heard of it before, instantly pronounce upon its validity without the smallest misgiving of their competency, and without any reference to the great authorities by whom it was originally delivered and defended. This is the doctrine of the right of private judgement run mad; crude and sudden self confident impulse set up as a substitute for patient investigation. Hence too arises that the people are ill taught, for they go to hear pastors, not to learn, but to sit in judgement on what they hear; and too true it is on the other hand, that the greater part of the pastors are incapable of instructing them—learned dunces all; or, in the language of Isaiah, "dumb dogs that cannot bark." I should not wonder if a preacher were to take the old divines of his own denomination even, and read their sermons from his pulpit, that we should see every one of the fundamental doctrines of his church denied by those of his brethren who make the loudest profession of orthodoxy."

"Religious Journals."

Sectarian journalists are thorough-paced party hacks; and write for the promotion and defence of party interests. Such people know well what suits the taste of those for whom they write; for a sectarian journal is not an instructor of the people, but an index of the sentiments of the denomination in which it circulates.

The Great Point of Duty.

As in the time of Luther the great point of duty for every man was to emancipate himself from the chains of superstition, so the great point of duty now is to free ourselves from the more subtle, and therefore more delusive dangers of infidelity. There is no safety apart from the written word—"the engrafted word is able to save the soul." An enlightened faith in this is the first step towards the approbation of God.

Expediency.

"Expediency is the covert of infidelity.

We ought always to contend that nothing is expedient but what is lawful. This expediency comes under the name of usefulness; and when usefulness is proposed to us, we ought to ask "Is it our duty?" Whenever anything has been propounded to be done, or to omit doing, it has always been on the score of increasing or diminishing my usefulness, never on the score of my duty. I cannot express what my feeling is of the infidelity of these times; the whole church is poisoned by it; and has brought an influence to bear upon it which absolutely incapacitates it from living a life of faith. Our newspapers, reviews, and all our periodicals carry this poison and infuse it into every pore. I speak this to Christians, who know and feel what I mean, and say the posture fitting such is sack cloth and ashes."—*Confessions of a Clergyman.*

The Treaty of Paris Still Unfulfilled.

Russia is still pursuing her ancient policy. When beaten in war she endeavors to obtain the object in view by persistent encroachments, or a systematic evasion of treaty stipulation in peace. A recent and sufficiently remarkable instance of the kind was afforded by her conduct subsequent to the last war which she waged against Turkey alone, and in which she was so nearly successful. By treaty the Turkish principalities on the Danube remained as fully in possession of the Porte after as before the war, and the commerce of the Danube was to be perfectly free and unrestricted, but gradually intrigue so far extended the power of Russia in the principalities that the Chiefs came to look upon the Czar as their natural sovereign, and treated the Sultan with contempt. So it was with the question of commerce. By almost imperceptible approaches Russia in a short time became as completely the master of the Danubian mouths as if the river had flowed through her own territory. A fresh attempt to occupy an important point, which would have enabled her to regain the same commanding position, can scarcely fail to be remembered by our readers as having been made immediately after the Treaty of Paris was signed. In that instance diplomacy was thwarted by the rough dealing of the sailor, and months of unprofitable negotiation were saved by the simple expedient of laying a war vessel alongside the Russian encampment. At present, however, it does not seem probable that there will be either so speedy or satisfactory a conclusion arrived at. The Czar has the game entirely in his own hands, and is determined upon playing it to suit his own purposes. By the unfor-

fortunate disputes which have recently occurred between France and England relative to the Eastern policy he is virtually placed in the same commanding position towards Turkey and the other nations bordering on the Black Sea as his father, Nicholas, occupied. His policy may be dangerous and eventually destructive to the peace of Europe, but they will not interfere because the divergence of opinion upon other questions renders joint action for the purposes of resistance impossible. Thus, by a neglect to comply with the twelfth article of the last treaty he succeeds in excluding from the Russian ports in the Caucasian territory, French and English consuls; who, in addition to their ordinary duties, would undoubtedly take notice of the extraordinary exertions now being made to bring the whole of Circassia under subjection; and they would as certainly report what they observed to their respective governments. That more importance than that usually attached to the subjugation of a few wild mountain tribes is felt in this case is evidenced by the efforts made to ensure success. We are told that since the termination of the Crimean war the whole available military strength of the Empire is directed to this one point. The information received within a few days past of the defeat of one of the most warlike and renowned of these tribes is another proof of the sincerity of purpose with which Russia acts on her own behalf.

By the exclusion of those who would be enabled to give intelligence of the movements actually effected and contemplated, she has been so far enabled to carry on her designs in secret, and without let or hindrance. Lord Palmerston stated in the House of Commons that the Government had appointed its consuls, and selected the ports to which they were to be sent; but that they could not be shipped to their different destinations because Russia had promulgated a set of regulations actually preventing the transaction of commerce in the Black Sea ports. Until she chooses to give permission of free will, England dare not stir; and in the meantime she opens a new military road to Constantinople, assumes a controlling influence over the warlike tribes of Asiatic Turkey, and reduces Persia to the condition of a province. It is now nearly two years since the treaty was signed and ratified, and members of the English Parliament have begun to get inquisitive as to whether it will ever be fully carried out, but so far the information obtained has been far from satisfactory. They are informed in substance that England cannot coerce Russia without the assistance of France, that France will not assist, and in the meantime the Czar is acting for his own peculiar

benefit. The reply has begun to excite alarm. It shows how easily Russia may carry out all her plans of aggrandizement, and how readily she may open to herself the long-sought route to Hindoostan, and people have already commenced speculating upon the probability of another India war at no distant date with other enemies than the cowardly Sepoys of the Bengal army.—*Colonist.*

“**Merchandise of Souls.**”

Rome is not the only Harlot.

A paragraph is taking the grand tour of the newspapers, stating that—

“There are several livings in the market which hold out great inducements to clergymen who have money to help them on to preferment. The rectory of Chistleton is to be sold by auction. It is described as being two miles from Chester, worth £800 a year, with a rectory house on a beautiful lawn of sixteen acres. The population is small, and purely agricultural, and the present incumbent is in his sixty-second year. The rectory of Odell, near Bedford, is to be sold by private contract. The rectory is represented to consist of a good house, offices, and garden, nearly 500 acres of land, and a rent-charge of £20, producing an income of about £400 a year. The population is 500, and the present incumbent is in his seventieth year. Lord Combermere's vicarage of Audlem, Cheshire, is offered for sale. The parsonage, it is said, is a comfortable residence, with carriage-house and stabling; the income is £670 a year, and the incumbent is sixty years of age. Next in the list is the rectory of the adjoining parishes of Great and Little Wratting, Suffolk, worth £600 a year, and the present incumbent seventy years of age.”

Foreigners meeting with this will be apt to say that we sell everything in England, rectories as well as regiments, and commissions in the church militant as well as in the army. In truth, it must be difficult to believe that anything is not venal in a country where even benefices with cure of souls are set up to be sold by auction. No doubt there are plausible modes of reconciling this strange traffic with the feelings of devotion and interests of religion; but let its advocates be ever so ingenious, it will never be an easy matter to preserve a proper respect for the church and the clergy, with a George Robins in the mind's eye puffing a vicarage as he might a villa, and knocking down the cot of a Christian shepherd, sheep and all, to the highest bidder. The flock, however, in those announcements, appears in the

schedule of incumbrances. The smaller it is, the greater the attraction of the lot. We can imagine the ecclesiastical auctioneer holding forth with unction on the various charms and advantages of the rectory of Chistleton, for instance. Eight hundred a year, gentlemen, punctually paid, and only a step into Chester; not a nicer thing in the church. What shall we say for it? A capital glebe-house, one of the cosiest in England, standing in a lovely lawn of sixteen acres; and little or nothing for an incumbent to do; a mere trifle of a congregation, all simple, ignorant rustics; any kind of preaching good enough for them; in fact, the thing is the same as a sinecure. Such an opportunity, gentlemen, may never occur again for providing for a fast young man, or one who has been plucked at college.

Chistleton will no doubt bring a handsome sum, having so many recommendations, particularly the few souls to be cured in Chistleton. On the other hand, the rectory of Odell will not fetch much, with its five hundred parishioners to counterbalance the attraction of its five hundred acres of land. The population of Audlem is not mentioned at all, which looks ill, as if there was more spiritual labour in the parish than one of the knowing ones would undertake for the income, although £670 a year is not so very bad. But then, as a set off, Audlem has got a jewel of a parsonage, with coach-house, stabling and all that—splendid materials for auctioneering genius to work with. Why, Robins might assure the clerical speculators round his pulpit that none of the four evangelists or twelve apostles ever possessed either coach house or stable, though they probably often slept in such places, as did a Diviner Being than either apostles or evangelists, when he had where to lay his head at all.—*Examiner.*

THE ARISTOCRACY OF CHARACTER.—The real aristocracy of a country—that which raises a country—that which strengthens a country—and that which dignifies a country—that which spreads her power, creates her moral influence, and makes her respected and submitted to, bends the heart of millions, and bows the pride of nations to her—the instrument of obedience, the fountain of supremacy, the true throne, crown and sceptre of a nation—this aristocracy is not an aristocracy of blood, not an aristocracy of fashion, not an aristocracy of talent only; it is an aristocracy of character. That is the true heraldry of man.—*Burke.*

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.] Mott Haven, Westchester, N. Y. April, 1858. [VOL. VIII. No. 4.

The Destiny of the British Empire.

(Continued from our last.)

At his return, the Lord Jesus finds a remnant of his countrymen in Jerusalem and Judea, "a third part" only of those in the land before the invasion, so reduced is their number by the war. This third part, however, constitutes the *subject nucleus of the kingdom*, which afterwards becomes a great mountain, or empire, "and fills the whole earth." It is a third part which will have been "brought through the fire," and referred to by Isaiah as "those that escape of them."* Of these, Jehovah says, he will send messengers to Tarshish and the nations, to Greece and the coasts afar off, that have not heard his fame nor seen his glory, "and they shall declare it among the Gentiles." The Tarshish fleet being dispersed and broken by storm, the surviving land forces of the Lion power in Palestine have no alternative but retreat or surrender. All knowledge of events must, therefore, be communicated westward by the messengers of the conqueror. When they arrive at "the isles," or coasts, and at Tarshish, the Lion power of Britain will answer them with words of peace. The then recent breaking of their Mediterranean ships by the east wind, in obedience to the will of the Stone of Israel, will certainly convince "the young lions" of the State of the impossibility of a maritime power contending successfully against one whom the wind and sea obey. The very nature of the case is sufficient to prove to the reader that however hostile Britain and other maritime States may be to the King of the Jews, not a single hostile vessel could leave their ports. The wind would be continually "dead ahead," and the raging of the sea too furious even for "ves-

sels of fleetness with whirling things," or ships with revolving wheels, propelled by steam. What, then, must be the necessary position of the maritime powers of the world on hearing of the fame of Jesus and his demands upon them, through his ambassadors? The only answer that can be given is, that *they shall obey him*. This conclusion to which the nature of the case reduces us, is confirmed by the words of Isaiah lx, 9, where it is written, כִּי-לִי אַרְיִים יִקְרָו (ki-li iyyim ya-quovu), i. e., "Surely coasts shall obey him;" and the prophet then goes on to say, "and the ships of Tarshish among the first." Thus, then, it is that the Lion power, rendered powerless for evil on the coasts of Palestine by the dispersion of its fleet, and confined to its ports by "the winds," which become "His messengers,"* it finds no alternative but to place itself at the disposal of the King of the Jews, and to become his naval arm in the Restoration of Israel, and the prosecution of the war upon "the Beast, Fa'se Prophet, and kings of the earth, and their armies." all of which will refuse obedience to his will *

Peace being granted, then, to the Lion-power of Sheba, Dedan and Tarshish, and to certain other maritime States, styled "coasts," they will blockade the hostile countries which refuse to let Israel go, and thus policing the seas against the king's enemies, proceed to convey his subjects from the friendly "coasts afar off" "to the place of the Name of Jehovah of armies, Mount Zion." Thus saith Isaiah, "The ships of Tarshish, among the first, shall obey him, to bring thy sons, O Zion, from afar, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee;" and besides this service, "Kings of Tarshish and of the coasts shall bring presents, Kings

* Isaiah lxvi, 19.

* Psalms civ, 8, 4. † Rev. xix, 19.

of Sheba and Seba shall offer gifts, and the gold of Sheba shall be given to him." Gold is the last thing governments deliver over to one another; all their financial policy is to keep the gold in their respective countries. The fact, therefore, of Tarshish and Sheba, which we have seen are subject to the same Lion-power, giving up their gold to the Son of David as a gift, is proof of his acknowledged ascendancy in the countries pertaining to that dominion. His imperial sovereignty there being admitted, it is manifest that all things pertaining to the government of the British empire will be at the absolute disposal of "Jesus of Nazareth, the King of the Jews."

Now, it is not to be supposed that this being the case, the King of Israel will permit the government of that dominion to remain in the hands of the reigning family, and of those hereditary and representative legislators and officials who at present constitute its "young lions." It will certainly be taken from them, and transferred to the personal friends of His Majesty "the Holy One of Israel." At present the British empire has but one chief, that is styled King, or Queen, who is head of both Church and State. From this person all glory, honor and power proceed, in whose name also all civil and ecclesiastical affairs are administered, and the souls of the people professedly cured! The intelligent believer of the Gospel of the Kingdom will at once perceive that there will be no place for such a king or queen in an empire whose peoples have come to the acknowledgement of the imperial suzerainty of Jehovah's King. Hence the Royal Family of England must be dethroned, and all its "lords, spiritual and temporal," be ejected from their present rank, dignity, place and power. Their fate may be more tolerable than that of "the kings of the earth," and their adherents, "who make war upon the Lamb." For these who will not have him to reign will be slain before his face, but the others, who prudently surrender at discretion, shall be conveyed to Jerusalem, and see the glory of him who shall have superseded them in the administration of British affairs. Thus, if the present Queen of England, who is comparatively a young lioness, become contemporary with these stirring events, she will have an opportunity of extending her marine excursions to the Holy Land, and of bowing the knee, as a former Queen of Sheba did to a King of Israel, to the greater than Solomon, whose fame and power shall have penetrated the inmost recesses of Windsor Castle and Buckingham Palace. When she arrives before the Divine Majesty of Israel's King, what a farthing rushlight will her "British Majesty" appear, even in her own

eyes and in that of the great company which attends her! Surely there will then remain "no more spirit in her," and she will confess that "it was a true report she had heard in her own land of his acts and of his wisdom. Howbeit that she believed not their words until she came, and her own eyes had seen it, and that the one half of the greatness of his wisdom had not been told her, for that he exceeded the fame that she had heard." She may then truly say, "Happy are thy men and happy are these thy servants which stand continually before thee, and hear thy wisdom. Blessed be Jehovah, thy God, who delighteth in thee to set thee on his throne (the words of the Queen of Sheba to Solomon), to be king for Jehovah thy God; because God loved Israel to establish them for ever, therefore made he thee king over them, to do judgement and justice." Thus may she confess that Jesus is Lord, to the glory of God the Father.

What a joyous sight it will be to the men who encompass the throne of Israel's King, to behold the proud queen, nobles and bishops of England bowing the knee and making humble confession of their own worthlessness, and the blessedness of those in whose august presence they are humbled. Such a sight as this will abundantly repay them for all they may have suffered of neglect, hardship and contempt at their ungodly hands. The ancient Queen of Sheba and her great company's visit to the king on Jehovah's throne in Zion was voluntary, that of Aden's modern ruler and her nobles will be from the necessity of the case. Solomon permitted his visitors to depart in peace, so, it is probable, will his greater and royal son; but shorn, however, of all their glory and honor. From that time there will be no more a hypocritical and Scripturally ignorant bench of lordly bishops, speaking lies and all sorts of foolishness in the name of Jesus, and with the full knowledge of the Deistical and Infidel character of both Lords and Commons, vamping about the unchristianization of the British Legislature by the admission of a Jew to a seat among these same infidels and deists, who, more honest than they, refuses to qualify himself for such a seat by repeating the oath they have basely sworn, "on the faith of a Christian!" Dr. Whately, Archbishop of Dublin, recently astounded his episcopal associates in the House of Lords, who were speaking against the admission of Jews to Parliament, with the direct and caudal statement, "Your House of Commons is not Christian now; one half of them are Deists or Atheists." Honor to the doctor for the confession of this truth, patent to all the world. The Legislature never was Christian since its origin in the Wittenagemot of our

Saxon ancestors, but has always been Romish, Protestant, or mixed. If one half be now Deists and Atheists, the other is Romish and Protestant, which are, neither the one nor the other, identical with Christianity. The idea of unchristianizing such a legislature by the admission of a Jew to a seat among its members, can only be gravely enunciated and respectfully received by assemblies profoundly ignorant of "the first principles of the Oracles of God." While we cannot but respect Messrs. Rothschild and Solomons for their refusal to perjure themselves for the advantages to be gained by seats in the British Legislature, and as heartily despise those Deistical and Atheistic commoners who forswear their vile selves, "on the true faith of a Christian," we cannot but discommend them as acting unworthy of the high character of right minded sons of Abraham, "the friend of God," in seeking political fellowship with such a set of Gentiles as compose the Legislature of the British empire. It is degradation and disgrace to be found herding with men who say "there is no God of Israel," "there is no true religion," "there is no future reign of the Messiah upon David's throne in Zion," and to swear by the faith of a Christian, while they deny there is any such faith entitled to the respect of any man, be he Gentile or Jew! When Israel's King becomes lord of this empire, will he permit such a body of men to defile his dominion with their accursed presence in the government? The supposition would be preposterous.

No, the believer of the Gospel of the Kingdom rejoices to know that the British Constitution in "Kings, Lords and Commons," will be suppressed, and that power as emanating from the House of Brunswick, or from the votes of a venal populace, will be forever abolished. Bribery and corruption, royal extravagance and pauperism, Gentile legislation and injustice, episcopal, priestly and ministerial blasphemy and hypocrisy will then have an end in Britain and its dependencies, and the reason of all this is, because "the kingdoms of this world" will then have become "the kingdoms of Jehovah and of the Christ," who will "reign in righteousness," and appoint "princes, who shall rule in judgement." The "miserable sinners," as they truly confess themselves to be, in the English Church Liturgy, will receive according to their deeds, which are only evil, and that continually. They will be made to disgorge the ill gotten gains they have acquired by corruption and oppression; and the "good time" will have come when the Augean stable must be cleansed. A real reform will become the order of the day, and the doors of St. Stephens, or of the New Houses of

Parliament will be forever closed against the existing factions of the State. A greater than Oliver Cromwell will turn them out, and purify the building of all their defilements. O how the people will rejoice in their expulsion from place and power. There will be no more Secretaries of State for the Home Department, coöperating with the iron-hearted and brutal oppressors of the people to maintain Satan on his throne. There will be no more Earl Clarendons, to avow implicit faith in the word of honor of the destroyer of Hungary and Poland, or in "the friendly assurances" of the imperial pillars and supports of the Bible proscribing and debasing superstition and despotism in Rome, Italy and France. There will be no more an Episcopal Bench, habited in grotesque wigs, silk aprons and lawn sleeves, sitting in a House of Lords, sanctifying impiety, nonsense and hypocrisy, nor nonconformist "piety," oracularizing from the pulpits of conventicles, theological metaphysics incomprehensible to all that utter and receive them. All these things will be done away, and from the throne to the Bow Street police bench, and from the archiepiscopal palace of Lambeth to the Ranter's rostrum, all will be swept and purified of all the abominations that now pervert truth and justice, equity and judgment, and cause the people to err from the right ways of the Lord.

But, it may be said, these things are very bold and presumptuous declarations for one who lays no claim to inspiration. So, indeed, they would be for one who understood not the gospel of the kingdom; but understanding this, even an uninspired man may confidently affirm that they are true and nothing but the truth. The reader, however, is under no obligation to receive my assertion of their verity unproved. The apostolic injunction is, "prove all things." This is, for me, at least, a necessity, to which I proceed forthwith to submit myself, that the conviction of the reader may rest upon the divine testimony, and not upon my word. First, then,

All things pertaining to the government of the British empire will hereafter be at the absolute disposal of Jesus of Nazareth, the King of the Jews, who will dethrone the reigning family and command allegiance to himself alone.

This is proved by the testimony of Daniel, who says, "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there were given him dominion, glory and a kingdom, that all people, nations, and languages should serve him." It is admitted by all professing Gentiles of intelligence, that Jesus of Nazareth is "the Son

of Man" so often alluded to in the Bible. This testimony of Daniel, then, is affirmed of Jesus; "All people, and nations, and languages shall serve him." The populations of the British empire must, therefore, be his subjects, being constituents of the "all." "Granted," says an objector, "but not their rulers." Yes, their rulers, also, for the same prophet says, "all rulers (שָׂרֵי מַלְכוּת—*shah/ta-nyyah*) shall serve and obey him." And David says, "All kings shall fall down before him; all nations shall serve him." When this is accomplished, how many British, Irish, Hindoos, Sikhs, &c., will remain to yield allegiance and tribute to the House of Brunswick? Not one! Its royalty will have vanished like fog before the sun. Secondly,

The aristocracy of the British empire, with all their official retainers in Church and State, will be ejected from place and power, and all their glory, and honor, and emoluments be taken from them, and bestowed upon the tried and personal friends of Jesus.

This proposition results from the testimony that "the saints of the Most High One (עֲלֵי־יְרֵמְיָהוּ—*elyonin*) shall take the kingdom and possess the kingdom, and dominion, and the greatness of the kingdom under the whole heaven for ever, even for ever and ever." But the "lords spiritual and temporal," with their associates, now possess "the greatness" of that portion of the subjacent whole comprehended in the British dominion, to the utter and entire exclusion of the saints of the Most High Ones. It is, therefore, manifest that as present facts and prophecy are not in harmony, in order that it may be fulfilled, a great and astounding revolution awaits this mighty empire, which will result in the supersedeance of those who now possess "the greatness" of the State, and the substitution of the saints in place of them. The peoples will not elect the saints to place and power, nor will they attain them by a compromise with existing incumbents. They are to "take the kingdom and dominion" by force, and to leave none of the greatness for any but themselves. "Judgment was given to the saints of the Most High." In the execution of this judgment they possess themselves of the dominion under the whole heaven. Hear what David says concerning them, "Let a two edged sword be in their hand, to execute vengeance upon the nations (*goyim*) and punishments upon the peoples, to bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgment written; this honor is for all His saints." This is the kind of judgment they are to execute in concert with their king. When they have made captives of the royal family of Britain and their nobles and dependants, they will ask no favors of them, but take all

they possess as the spoil of the victors. It will become theirs by the sanction of the God of the whole earth. "Do ye not know," says Paul to the saints in Corinth, "that the saints shall judge the world." And again he says to them, "All things are yours; the world, things present, and things to come, all are yours:" and says Solomon, "The wealth of the sinner is laid up for the just." Now Jerusalem, in her future exaltation, is the mother of all the saints, of whose worldwide dominion she is the throne. Hear, then, the words of the prophet in relation to her, "The nation and kingdom that will not serve thee, shall perish; yea, those nations shall be utterly wasted." But the British, after the disaster of their fleet, will become an obedient nation, serving the sons of Zion and their king. "They shall come to Zion's light, and kings to the brightness of her rising, and shall build up her walls and minister unto her. They shall come bending unto her, and all that despised her shall bow themselves down at the soles of her feet; and her priests shall eat the riches of the Gentiles and in their glory shall they boast themselves." This is affirmed of those Gentiles whose prudence is the better part of their valor. Finding resistance vain, they surrender to Christ and his associates, the king and nobles of Israel, all of them "*kings and priests to God*," prepared of him to "*reign on earth*." Now, concerning them, the prince of these kings of the earth has said, "I will give them power over the nations, and they shall rule them with a rod of iron; as the vessels of a potter shall they (the powers) be broken to shivers." These testimonies show plainly that all existing governments are doomed to wreck and ruin; their thrones are to be "cast down," and Britain's among the rest. "O let the nations be glad and sing for joy, for thou, O Messiah, shalt judge the people righteously and govern the nations upon earth!" Seeing, then, that this is inevitable, "Be wise now, O ye kings; be instructed ye judges of the earth; serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." Such will be the exhortation to them before the judgment falls upon their devoted heads. The kings of the great nations will despise it. Some, however, will hear, and surrender their greatness to the saints as the only escape from the sharpness of their two edged sword.

The destiny of nations and peoples is not to be confounded with that of their kings and rulers. The gospel preached to Abraham promises blessedness through him and his seed, the Christ, to all the nations of the earth, not to the rulers and nobles thereof. These con-

stitute "the Powers that be," which, great and small, in the aggregate form Satan, or the Adversary of the Woman and her Seed, whose fate is to bow down under the soles of their feet. The Gospel of the Kingdom announces no blessedness to the rich and powerful of the nations; it is glad tidings only to the poor and needy, who seek their consolation in the Aion to Come. "The poor have the Gospel preached to them," and, as an apostle saith, "God hath chosen the poor of this world, *rich in faith*, to be the heirs of that kingdom which he hath promised to them that love him," a love which is expressed in the words, "Keeping the commandments of God, and having the testimony of Jesus Christ."

There is, then, no alternative before the ROYAL FAMILY, bishops, nobles, legislators, administrators of the law, official subordinates, ecclesiastics of all the sects and soldiery of the British empire, but unconditional surrender of place, power, property and allegiance, or *imprisonment and death*. They are the existing obstacles to the blessedness of Abraham and his seed coming upon the populations of the British dominions, and must, therefore, be removed out of the way. So long as Church and State exist in their present constitution, the British peoples cannot be enlightened by "Jehovah's Servant" and his associates. Oxford, Cambridge and Maynooth, those monkish and Jesuitical nurseries of antiquated absurdity and superstition, must be superseded, and their "reverend" and "right reverend" darkeners of God's counsel deposed from their seats and punished according to their hypocrisy and sin. The foolish ignorance of the bishops and clergy, priests and ministers must be silenced, that the people may be no more perverted by it. All mouths must be stopped that "speak lies in the name of the Lord," and every thing is a lie in his name which is preached for gospel not being "the Gospel of the Kingdom," preached by Jesus and his apostles, both before and after his crucifixion. Whosoever preaches any other gospel than I have preached to the Galatians, says Paul, "let him be accursed, even though he be a messenger from heaven." No one, I presume, that "understands the word of the kingdom" will pretend to say that the bishops and their clergy, or the Nonconformist "divines" of the British dominions preach the Gospel Paul proclaimed. If they did we should see like fruits resulting from their ministrations; for, "a tree is known by its fruit," and if they were not so successful as Paul, they would, at least, have some fellowship in his sufferings and reproach, and, like him, be uncondemned for pleasing men, being in friendship with

the world and walking according to the flesh in the lusts thereof. Britain's "spiritual men," whether lords or plebeians, when weighed in the balances of God's truth, are found grievously wanting. Judgment is, therefore, recorded against them as the world's fat ones and misleaders of the people. They are, says Paul, "accursed," because they "preach another gospel," "another Jesus," and "another Spirit," than the Jesus, gospel and Spirit announced by me. It is clear, then, that if the populations of the British empire be permitted to remain in their keeping they can never be enlightened, nor the intelligence and glory of the millennium be ever diffused among them. "The leaders of the people cause them to err;" they must, therefore, be removed, that the Saints, who are the Leaves of the Wood of Life, may heal the nations.

In the New Order of Things—"The Economy of the Fullness of the Appointed Times"—about to arise out of the world wide revolution now thundering at the door, a clergyism and priesthood, with royalty, their patron and support, will be made to give place to THE ROYAL PRIESTHOOD OF THE KINGDOM OF GOD, which is to "grind to powder and bring to an end" all the kingdoms and empires of the world. "Thou hast slain and hast purchased us by thy blood for God—*ἡγορασας τῷ θεῷ ἡμᾶς ἐν τῷ αἵματι σου* out of every kindred, tongue, people and nation, and made us, for our God, kings and priests and WE SHALL REIGN UPON THE EARTH." These, with the Lord Jesus for their chief, are with him the "kings and priests" God is providing for the exigencies of his kingdom, that, when the time comes to set it up, the executors and administrators of its power, in Church and State, may already be prepared for manifestation as his sons and possessors of its glory, honor and dominion over the world. Jehovah will then intrust mankind and their affairs to them, and accept the then enlightened adoration of the nations through them alone. This testimony being admitted, I see not how any one can imagine that the parsonocracy of the Gentiles will retain even the shadow of an existence; they would be only "cumberers of the ground." They are useful at present as the spiritual element of the *police establishment* of the nations. The kings and nobles would not be able to keep the world in awe without them; that is, to prevent all things falling into anarchy, which would be worse than even autocracy and popery, which are as detestable as anything a lover of truth, righteousness and liberty would care to be cotemporary with upon earth. The unbridled licentiousness of the swinish multitude, whose only law is "the law of sin

and death" within them, would be worse than Satan's government as it now exists in its worst form, for, assuredly, a few tyrants are more tolerable than a multitude. The spiritual element greatly restrains the out-breaking of the law of sin and death in all classes by the inculcation of the terrors to be inflicted on the refractory by the devil in the bottomless pit of fire and brimstone below, and by the emulation that exists in society to be well accounted of for piety and respectability by the religious guides of the people, whose praise and commendation is infinitely more esteemed than that of God. But what these influences cannot do, the police staff and sword are able to accomplish. Order based upon the fear of man and the devil is thus maintained among the nations. This is the "order" so much talked of in Europe, and which pervades the British empire. It is the order of Sin's Kingdom, and must be maintained by Sin's officials in Church and State, until Sin's enemies and destroyers, energized of God, shall overturn him and his coworkers, and establish Heaven's Law of righteousness, equity and truth, justly administered, instead thereof. I would not, therefore, abolish "the Church" and the "names and denominations" yet. I would protest against their false doctrine and exhibit the truth in as striking contrast as possible, not, however, in the hope or expectation of leaving them without adherents; this can only be accomplished by divine manifestation and power; but for the sake of those among them, if any, who, if truth were brought to bear upon their minds, well sustained by testimony and reason, would forsake their tottering institutions, and become heirs of the Kingdom of God.

Power and authority being taken out of the hands of the existing incumbents of Church and State, I affirm, thirdly,

That Britain's rulers will be conveyed to Jerusalem, to have judgment pronounced upon them by the King of Israel in person.

We have seen from the hundred and forty-ninth Psalm that the Saints are to bind the kings and nobles of the Gentiles, or nations, with fetters; they will, therefore, be prisoners in the hands of the Saints. This being proved, it very naturally occurs to the mind. What will be done with the prisoners? There can be no doubt, considering the persons who have them in custody, they will be righteously recompensed according to the evil of their doings. There seems to be very plain testimony, bearing on this point, in the twenty-fourth of Isaiah. It is there written, "Jehovah shall punish the host of the high ones and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered into a dungeon,

and they shall be closely shut up in the prison, and after many days they shall be visited." or punished. And the moon shall be confounded and the sun ashamed, for Jehovah of Hosts shall reign upon Mount Zion, and in Jerusalem, and before his Ancients shall he be glorified." Chained and in prison for many days, what next? They shall be brought forth for punishment in the presence of the King of Israel, who has said, "Those mine enemies which would not that I should reign over them. *bring hither*, and slay them before me." This he says being in Jerusalem. The rulers of the nations, then, shall be brought to Jerusalem in captivity, "for there will he sit to judge all the nations roundabout." Besides this, the testimony of Isaiah is very plain, for he says, "Thy gates, O Zion, shall be open continually; they shall not be shut day nor night, that they (the saints) may bring unto thee the wealth of the Gentiles, and *that their kings may be brought*; for the nation and kingdom that will not serve thee shall perish." "Kings and their queens shall bow down to thee with their face towards the earth, and lick up the dust of thy feet." "Kings shall shut their mouths at him (the King of Zion), for that which had not been told them *shall they see*, and that which they had not heard shall they consider." And David adds, "All nations shall fall down before him; all nations shall serve him."

Now, in these testimonies I see no exception in favor of the rulers of the British empire. A prompt surrender at discretion may mitigate the severity of the punishment which resistance would render mortal; but that they will be brought before the King of Israel for judicial purposes, seems to admit of no doubt at all. The rulers of Britain's domain are a guilty corporation, though by no means as villainously so as the powers of continental Europe. None of them are righteous, no not one, for they all mind earthly things, and their wisdom is earthly, sensual and sinful. Their fate will depend very much on the respect they may pay to the King of Israel's ambassadors. Their sins of omission and commission as a government of the world entail upon them the loss of their high estate among the nations. This is certain. The saints must possess the power, glory and wealth of Britain. This is as inevitable as the shining of the sun. The only question is, will the rulers of Church and State who shall be taken captive to Jerusalem be put to death by the sword for their political, ecclesiastical and individual transgressions of the eternal principles of truth, justice and equity, or will their lives be spared and their punishment be restricted to confiscation of goods, chattels and effects, and degradation

from office, dignity and power, to poverty and contempt? Whatever the King orders in their case will be right, be it the "shame and contempt" of the Aion, or death itself. On the principle of "what measure ye mete it shall be measured to you again," the fate of Britain's rulers would be exceedingly undesirable. I would, therefore, advise them, in the words of Daniel to Nebuchadnezzar, saying, "Let my counsel be acceptable to thee, O King, and break off thy sins by righteousness and thine iniquities by showing mercy to the poor, if peradventure it may be a healing of thine offence." A government diligently laboring for the purification of its national institutions, a just and equal administration of the laws to rich and poor, the reward of virtue and integrity, the suppression and punishment of corruption in all departments of Church and State, the diffusion of useful knowledge, the wellbeing and happiness of the poor and needy, friendship to Israel, the lessening of the burdens of society and the general improvement of its own people and the world—such a government, though necessarily falling short of the exigencies of the dominion, could not fail of commending itself to the gracious consideration of the King of Israel and "his Mighty Ones," the Saints. We see this idea illustrated in the case of Nineveh, which repented at the preaching of Jonah. Nineveh, the capital of the Nimro-Assyrian dominion, was "an exceedingly great city," whose "wickedness had come up before Jehovah." He determined, therefore to overthrow it, which he finally carried into effect, as it is at this day. But there were within its walls 120,000 persons "that could not discern between their right hand and their left and much cattle." Jehovah commiserated the helplessness of these and deemed it not unworthy of himself to care even for the cattle he had made. The rulers were very wicked and the people very ignorant, and, as a consequence, very sinful as well. The rulers were worthy of death, but for the sake of the helpless and the cattle, God entertained thoughts of mercy towards the city, on condition of repentance. He, therefore, sent a proclamation to them by Jonah, saying, "Yet forty days, and Nineveh shall be overthrown." The message was believed, and the city consequently repented, for it is written, "The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the King of Nineveh, and he arose from his throne, and laid aside his robe, and covered himself with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor

beast, herd nor flock taste anything; let them not feed nor drink water, but let man and beast be covered with sackcloth and cry mightily unto God; yea, let them turn every one from his evil way and from the violence that is in their hands. Who can tell if God will turn and repent and turn away from his fierce anger, that we perish not?" Thus, unlike Pharaoh, they believed the ambassador of God, and submitted themselves to his mercy. Had they turned a deaf ear to his message, they would have been overthrown in forty days; but, "God saw their works, that they turned from their evil ways, and God repented of the evil that he had said he would do unto them, and he did it not."

This portion of Bible history is very suggestive to the rulers of the nations contemporary with the approaching manifestation of the King of the Jews in Zion. If Britain's rulers and peoples follow the example of the Ninevite Assyrians and humbly submit themselves to his high commands, he will doubtless in judgment remember mercy, and though, from the speciality of the crisis, the rulers and nobles, in Church and State, must give place to the saints, their country may not be wasted, but be saved from the calamities written against the subjects of "the Beast and False Prophet and the kings of the (Roman) earth and their armies," who will follow the example of Pharaoh, and defy Jehovah, Israel and their kings. This leads me to affirm, fourthly.

That, subsequently to the overthrow of the Russo-Assyrian Gog and before the destruction of the House of Brunswick, the abolition of the Established Church, the suppression of all ecclesiastical orders, State and Nonconformist, the imprisonment of the rulers and nobles, the dispersion of the two Houses of Parliament and the assumption of power and dominion over the populations of the British empire by the Saints, "JESUS OF NAZARETH, THE KING OF THE JEWS," will send ambassadors from Jerusalem to the British Government and people, announcing his purposes with respect to them, and demanding their entire and unreserved submission to his authority and will.

This will be in conformity with the divine custom at the epoch of all past great retributive crises of the world—PROCLAMATIONS OF REPENTANCE, DIVINELY ATTESTED, PRECEDE THE JUDGMENTS OF GOD. Take the overthrow of the antediluvian world, the punishment of Egypt, the destruction of Jerusalem and the fall of Pagan Rome for examples. Jehovah commissioned Noah to the first, Moses to the second, John, Jesus and his apostles to the third, and the apostles and their collaborators to the fourth, for a witness to all the nations of the habitable. And shall final destruction fall upon the myriads

of Europe, Asia, Africa, America and Australasia, "who cannot discern their right hand from their left, and the much cattle they contain," unpreceded by a proclamation warning them of the evil at hand, ready for the destruction of the refractory and contumacious? We answer, No. Proclamation will be made by the First Angel Company to the dwellers upon earth, saying, "Fear God, and give glory to him, because the hour of his judgment has come."—Rev. xiv, 6. Fair warning will be given that the time is come for Jehovah Elohim, the Holy One of Israel, to show strength with his arm, to scatter the proud in the imagination of their hearts, to put down the mighty from their thrones, to exalt them of low degree, to fill the hungry with good things, to send the rich empty away, and to help his servant Israel in remembrance of his mercy, as he spake to their fathers, to Abraham and his seed, FOR THE ΑΙΩΝ—ΕΙΣ ΤΟΝ ΑΙΩΝΑ.—Luke i, 55.

Mosaic and Nazarine Teaching concerning God.

BY THE EDITOR.

No. III.

As we have seen, Moses and the prophets teach ONE self-existent, supreme fountain of Power, AIL, who is Spirit, and self-named I SHALL BE, or *Jehovah*; that this ONE JEHOVAH-SPIRIT POWER is "God" in the highest sense, and constitutes the "Godhead," or FATHER IN HEAVEN; that He is the Springhead of many streams, or rivers of spirit which assume ORGANIC FORMS, according to the will of the Jehovah-Spirit Power, and that when formed after the model, archetype, or pattern, presented in HIS OWN HYPOSTASIS, or Substance, they become SPIRIT-ELOHIM, or Sons of God; and are Spirit, because "born of the Spirit"—Emanations of the Formative Spirit, being ΕΞ ΑΥΤΟΥ out of him. The Spirit-Elohim are also "God;" nevertheless they are created. They are formed and made cut of and by that which is uncreated. They are Spirit-Forms, the substance of which (spirit) is eternal; while the forms are from a beginning. Each one is a God, in the sense of partaking of the DIVINE NATURE, and being therefore a Son of God.

Now if we understand this, we shall be able to discern the force and beauty of the expression *Jehovah-Elohim*, which occurs so frequently in the Hebrew scriptures. *Jehovah* is the name of the Uncreated Power, *Elohim*, the organizations of that Power after its Image and Likeness, whether they belong to the Sun, Moon, and Stars of the universe,

or to Israel. Hence also the beauty and fulness of the phrase, "I am He the Mighty Ones, that formed the earth, and made it—I Jehovah and none beside"—*ani-hu ha-elohim; ani yehovah*.

If we comprehend this multiplication and manifestation of Divine Unity, many obscure passages in the English Version of Moses and the prophets are easy to be understood; and the mind is prepared to understand the otherwise abstruse teaching of Jesus and the apostles concerning "God." And I would here remark, that in making a new translation of the scriptures into English, the original words, misrepresented in the Common Version by the Anglo-Saxon words *Lord* and *God*, or in combination *Lord God*, should be left untranslated, but printed in small capitals and italics; and at the beginning of the book, a literal definition of the words be given, without regard to "theology," or "plurals of majesty or excellence." The English reader might then be able to perceive how no man has seen God at any time; and yet that Jacob had a personal encounter and wrestle with God; and that Moses talked with him face to face.

When then, we read "And God said, Let us make man in our image, after our likeness," we find Moses teaching the contemporary existence of a plurality of Gods before the creation of Man; but we do not therefore find him teaching a plurality of Eternities in One Eternity, or Three Gods in One Godhead. This is the notion, not of Moses and the prophets, who positively declared the contrary; but the crotchet of the Old Man of the Flesh, who professing to be wise, became a fool, "and changed the truth concerning God into a lie" Paul and Moses agreed in this, as we have shown before, saying, "There be that are called Gods, whether in heaven or in earth, as there be Gods many and Lords many." There is consequently no room for dispute on this point. Paul affirms the plurality of Gods, and Moses shows that they existed before the creation of man.

But then, both Paul and Moses teach that there is One who is supreme over them all. This is AIL who created them, and who is alone to be an object of adoration, not with the blank amazement of superstition; but of an adoration in an earnest belief of his promises, and willing and loving obedience to his commands. Of this Supreme God it is, that Paul says, "There is none other God but one" He is the only Head of the Universe, who will permit none to take precedence of himself in the affection and adoration of his creatures. He does not, however, manifest himself to all the intelligences who reside in the Sun, Moon, Stars, and Earth, through

the same medium. To us on Earth He presents himself, not through Gabriel, but through Jesus as the medium of manifestation—incipient manifestation, for the manifestation is not yet complete—"To us there is but one God *the Father*, out of whom are all things, and we *for* him; and One Lord Jesus Anointed, on account of whom are all things, and we *through* him."

Down to the third verse of the second chapter of Genesis, the creation of all things is affirmed of "God," that is, of *Elohim* or gods. But from the fourth verse to the end of the third chapter, where the Divine Power is mentioned, it is not simply "God," but "Lord God," that is, *Jehovah Elohim*. The Common Version would merely indicate by prefixing *Lord* to God, that the Lord God was the Supreme God. But if this were admitted, we should be unable to reconcile the saying of John and Jesus and Paul, who all declare that "no man hath seen God at any time."—Jno. i. 18; vi. 46; 2 Tim. vi. 16. Now Adam and Eve saw and conversed with the Lord God; and multitudes saw Jesus. But, we remark, that "Lord God" is not used by Moses to express POWER INCREASED UNVEILED, or *Ail*; but as a word-combination synonymous with "Spirit of God" of Gen. i. 2, or literally *Ruach Elohim*, Spirit of Gods, or Mighty Ones—the ONE SPIRIT veiled in the Mighty Ones through whom He made all that was made.

This Spirit was the Father-Spirit, but what was *His Name*? This was not known until 2463 years after the creation. Adam, Enoch, Noah, Shem, Abraham, Isaac, and Jacob, were all unacquainted with the *Name of the Spirit*. "I was apparent," said the Spirit, "to Abraham, to Isaac, and to Jacob as *Ail-Shaddai*; but my name יהוה *YHWH*, was not known to them." This name consists of the four letters printed in small capitals, and styled in Hebrew *yōd, hay, waw*. It is sometimes styled the quadriliteral name, because it consists of four letters. The pronunciation of these letters does not affect the meaning of the word. *Jehovah* is the pronunciation authorized by the Masorites, who from superstitious motives, declined to mention the name according to its true pronunciation. It is doubtful whether in Exod. vi. 3, the name was originally written יהוה for we find in chapter iii. 14, it is written אֱלֹהִים *ELIIM*, which without the points may be pronounced, *aya*, with the English sound of *a*. The probability is that the Masorites have substituted יהוה all through the Bible אֱלֹהִים. Be this as it may, the latter word is the name, three times used in Exod. iii. 14, which the Spirit conferred upon himself. In his address to the Sanhedrin, Stephen told them that "there appeared to

Moses in the wilderness of Mount Sinai an ANGEL of the Lord in a flame of fire in a bush; and that the VOICE of the Lord came to him, saying, I am the God of thy fathers."—Acts vii. 30. This was a Spirit-Manifestation. The Messenger was a spirit—a Son of Power—but not the Supreme Power, "whom no man hath seen at any time;" but an organized spirit-body through whom the Supreme Power by His Spirit, conversed with Moses; and with whom He was veiled. The words of the messenger were the Voice of the Spirit that came to Moses; so that when we read what was spoken, we do not read the words of the angel, but the declaration of the Spirit by whom he was *angel.zed*, or sent with a message.

Moses was commanded to return to Egypt, from which he had fled forty years before, and to go to his oppressed countrymen, and tell them that "the *Elohim* of their fathers" had sent him to deliver them from the power of Pharaoh. Though they served the gods of the Egyptians, they had not forgotten their own history. They would remember the three *Elohim* that visited Abraham and partook of his hospitality—Gen. xviii. 1-5, and which is termed "*Jehovah appearing to him*." They would not have forgotten about their departure to Sodom, and how Lot invited two of them to sojourn with him, saying, "My lords, turn in, I pray you;" and how they said, "*Jehovah* hath sent us to destroy Sodom." The vision of Jacob's Ladder was not forgotten; in which he saw angels of *Elohim*—messengers sent of *Elohim*—of their number, and above them all, at the top of the ladder, *Jehovah*; and He said, "I am the *Elohim* of Abraham thy father, and the *Elohim* of Isaac."—Gen. xxviii. 13. They would remember this, and consequently not be ignorant of the existence of a plurality of Mighty Ones. But these Mighty Ones were not the Mighty Ones of Abraham, Isaac, and Jacob; they were only the official spirits who performed service for them as heirs of salvation: for He that stood at the top of the ladder, above all the ascending and descending *Elohim*, said אֲנִי יְהוָה אֱלֹהֵי אַבְרָהָם *ani Yehowah Elohai Avrahaham*, "I *Jehovah Elohim* of Abraham." Moses knew that they were acquainted with the many Mighty Ones of their history; and that consequently, if he should present himself to them as a messenger of *Elohim*, they would say to him "What is his name?" As if they should say, "We have heard of many gods, what is the name of him who sends you? As Joshua says, they were worshippers of other Gods than *Jehovah* at the time Moses went to them; Moses was aware of that, and therefore felt the importance of being made acquainted with the name of

Him who sent him, that he might be able to answer their question should they ask it.

Under these circumstances the Spirit imposed upon himself a name, and embodied it in a Memorial, by which he was to be known henceforth. Some 430 years before he had said to Abraham, אֲנִי-אֵל שְׁדַי, *ami Al Shaddai*, "I the strength of the Mighty Ones."—Gen. xvii, 1; i. e., "All those Mighty Ones of whom you have heard, who were engaged in forming the heavens and the earth; and who recently confounded the speech of all the earth, and are about soon to overwhelm Sodom and Gomorrah—I AM THE POWER by whose spirit they did it all; therefore "walk before ME, and be thou perfect."

This was a great principle established in the minds of Abraham, Isaac, Jacob and Moses—that it mattered not how many Mighty Ones they might see, or have interviews with, they were not objects of worship for them; but were themselves Created Powers, whose existence, glory, and might, were all of Him—the UNCREATED AND ETERNAL SPIRIT. They, then, were not the *Elohim* of Abraham, Isaac, and Jacob. The Spirit claimed this for his individual self. Not that there were one, two, three, or a multitude of *Elohim* of Abraham then actually existent in the Spirit or Godhead; but, it was the pleasure of the Eternal Spirit, that there should at a future period be a multitude of *Abrahamic Elohim*, who should constitute a DIVINE FAMILY; and not a whit inferior to "the Sons of the Dawn, the Sons of God," who shouted for joy when they beheld the result of the wonders of the Creation-Week. Hence, the Eternal Spirit, in imposing upon himself a name, selected a word which should point towards this wonderful future Manifestation of Spirit. There had been previous manifestations of spirit; and the then already existent *Elohim* were its fruit. But now a new manifestation was predetermined—a manifestation of *Elohim*, or Sons of God, out of human flesh and spirit.

With reference to this, "Elohim said to Moses;" i. e., they who delivered the words of the spirit: the Eternal Spirit sent them to say for Him, "I SHALL BE WHO I SHALL BE: tell Israel I SHALL BE has sent me, Moses unto you. I SHALL BE the Mighty ones of your fathers, the Mighty Ones of Abraham, the Mighty Ones of Isaac, and the Mighty Ones of Jacob: this is MY NAME for an *Olahm* (Aion, or Millennium) and this MY MEMORIAL for a generation of the race.—Exod. iii. 14, 15.

The memorial in it simplest form is אֲשֶׁר אֶהְיֶה *asher ehveh*, "I shall be who I shall be." *Asher*, "who," the relative

pronoun in this memorial, is both singular and plural, masculine and feminine. It will therefore stand for "ten thousand times ten thousand," as well as for two or three. The other two words of the memorial are the first person singular, future tense of the verb הָיָה *hahyah*, "to be." In this memorial, the Eternal Spirit is the "I;" and the *Elohim* of Abraham, Isaac, and Jacob, are the "who," of whom it is memorialized they "shall be." The reader will observe that it is not "I shall be who הָיָה אֲשֶׁר אֶהְיֶה *tihyenah*, they shall be;" for, although "who" refers to a plurality, that plurality when developed, is but the manifestation of the One Eternal Spirit.

When this Spirit-Manifestation is developed it constitutes the Name for an *Olahm*. The word *olahm* signifies any thing hidden. The Name is for a period still hidden in the future; and therefore, without defining the length of the period, termed simply *olahm*, hidden. The Name is multitudinous, embracing "ten thousand times ten thousand, and thousands of thousands.—Dan. vii. 10; Rev. v. 11, at the head of whom is He who is "altogether lovely."—Cant. v. 16: nevertheless, all One Spirit, out of whom and for whom "they are manifested.

This Name was not apocalypsed or revealed in the Mosaic *Olahm*. It was verbally defined, and in that definition we find "Name" and "Glory" used synonymously. Moses said, "I beseech thee, show me thy *Glory*;" and the Spirit replied, "I will make all my goodness pass before thee, and I will proclaim the Name of *Ehyeh* before thee: but thou canst not see my face: for there shall no man see me, and live."—Exod. xxxiii, 18, 19, 20. *Glory* and Goodness in Spirit-organization constitute the Name of *Ehyeh*. It was verbally proclaimed in the words, "Ehyeh or Jehovah, Jehovah Ail, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will not clear (the disobedient) visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and fourth."—xxxiv, 6. "Thou shalt worship for *Ail* no other; for Jehovah whose Name is *Jealous* a *jealous Ail* is he."—ver. 14. In passing, we would remark, that this *Jealous* Name was presented in vision to Ezekiel, in whose writings it is styled, "the Image of *Jealous-y*"—"the *Glory* of the *Elohim* of Israel."—c. viii, 3, 4.

In Exod. xxiv, 10, Moses tells us, at least the Common Version docs, that he and seventy-three others "saw the God of Israel." We should err, however, if we supposed that he meant they saw *Ail*, the Uncreated Spirit: "no man can see him, and live." He says,

they saw "the Elohim of Israel"—depositories and embodiments of the Eternal Spirit who shone out in glory in the presence of the Elders. The appearance under the feet of the Elohim, whose feet were also the feet of the Spirit, and therefore, styled "His feet," was as it were a paved work of a sapphire stone, and as it were the body of heaven for clearness." The whole was a Spirit-Manifestation, and illustrative of what is yet to appear in the midst of Israel, when the *Elohim* of Abraham, constituting the Name of Ehyeh, shall be apocalypsed on Mount Zion.

Let our Jewish readers make a note of this, that the Memorial Name exhibited in Moses' writing, is not simply a word of four letters given to an abstraction for a name, as men give names to their children; but a Name memorial of a future manifestation of the Eternal spirit; which manifestation will not be of One through One Only; but of One in and through ten thousand times ten thousand, and thousands of thousands: that the Name covers them all; and that consequently, the thousands of thousands, are but ONE JEHOVAH.

This was precisely the relation of things before the formation of the Adams, first and second. Before Adam the First, there were thousands of Elohim, yet only one Eternal Spirit. The Name of those thousands was not *Ehyeh*, or SHALL BE; but, as implied elsewhere *הוהוה הוהוה* *Howeh, wa-Hahyah*, "HE IS AND HE WAS"—the One Eternal Spirit in plural manifestation, by which, as a whole, the earth was "created and made." And at the birth of the Second Adam, "*He is and He was*," as manifested in the "multitude of the Heavenly Host," was praised, in having glory ascribed to Him in the highest heavens.—Luke ii, 13, 14.

In regard to a Name being representative of a multitude, we may refer the reader to the fact, that the Name of Ehyeh is even now comprehensive of all the Saints living and dead; for every one who believes the promises, and the things concerning Jesus; and is immersed into the Name of the Father, and of the Son, and of the Holy Spirit, is "in God the Father and in the Lord Jesus Anointed" (1 Thess. i, 1,) and Christ is in him by faith (Eph. iii, 17.) He is thus "in the Name" which is named upon him, and of the *Elohim elect*, "waiting for the adoption, or redemption of the body," which results in "the manifestation of the Sons of God," at the Olam, for which they are prepared.

(To be continued.)

Difficulties for Solution.

DEAR BROTHER,—Again I beg to trespass a little upon your valuable time and space, but as I know that your pages are always open to the investigation of Bible truths, I wish to lay some important questions before you, a few at a time. Many of them will be rather "deep," but as we have great confidence in your ability to solve them, I do not think they will be too difficult for you. I ask them, too, more for the sake of some of the dear brethren, to whom they have been more or less perplexing, than for my own sake. I will reserve a few of the most difficult to the last.

1. Would Jesus have established his kingdom at his first advent if the Jews had received him, as Luke xiii, 34, and others like it, seem to prove? or what would this gathering have been? and how would it have affected the destinies of our race? Have they not lost a chance of being delivered from their miseries long ago?

2. Why are the people of one age more favored than those of another, in hearing the Gospel and being saved? For instance, see what numbers were converted during the apostolic age, whilst whole nations and generations of men had gone down to the dust without ever having heard a message of warning, or testimony of mercy and righteousness. And, again, in millennial times, what multitudes will be blessed and saved under divine knowledge and government, whilst millions have perished in their intervening ages. I know that in those two favored ages—apostolic and millennial—it is the *direct working* of the Spirit's power, in a more visible and potent manner, which is the cause of such eminent success, but why does God put it forth more signally in one age than another, seeing that one generation needs the blessings of salvation as much as another? And it is said that "God will have all men to be saved" (1 Tim. ii, 4); that "he is not willing that any should perish."—2 Peter iii, 9. Some would be ready to accuse him of partiality and injustice, but I would not entertain such a wicked thought of my Heavenly Father for one moment, but rather attribute the fault to men. Still, if you can give the *Scriptural philosophy* of this matter, it will help many of us to expound the things of salvation more clearly on such points, when laying them before our dying fellow men.

3. Why are we commanded to baptize into the name of the Holy Spirit if he be not a distinct personality, like the Father and the Son?—Matt. xxviii, 19. If the Spirit be nothing more than a substance, a power, or an attribute of God, or of Christ, and not

a third person, it seems strange to command men to be immersed in the name of the Father, and the Son (who are both distinct persons or beings), and then into the Holy Spirit, which you seem to make out to be only another name for the Father, or something of that sort, and not a third personality. This text alone has held my mind from embracing the idea of the *non-personality* of the Spirit, although I admit that in most places in the Bible the "Spirit of the Lord," &c., seems to denote a *power, divine strength, or energy*, both physical and spiritual, rather than a person. But there are difficulties in the way. In John xv, xvi, and many similar passages, proper person or being and action are ascribed to him.

I will not trouble you with any more at present, though there are some questions remaining yet on my list.

May the Lord give you health, joy and happiness, and spare your valuable labors long to us, and keep you blameless till the day of Christ. Amen.

Yours, in hope of the coming kingdom,
 GEO. D. WILSON.
 Geneva, Ill., Aug. 15, 1856.

The Difficulties Considered.

1. *Would Jesus have established his kingdom at his first advent if the Jews had received him?*

In the absence of all testimony in regard to such an eventuality, it is impossible to say what would have been done. This is certain, that a testament, covenant, or will, is of no force while the testator lives. The right of Jesus and his brethren to the Holy Land and to the kingdom proper to it, rests upon the covenants made with Abraham and David. These covenants were ordained in the hands of a Mediator, who was to be the Eternal Spirit manifested in their seed, who was to be, also, Son of God. If the mediator of the new covenant had appeared and been received by the Jews, he would have had no right to attempt the establishment of the kingdom. It was absolutely necessary that he should die by violence of the Serpent-power,

1. That sin might be condemned in sin's flesh;

2. That the sins of his brethren might be borne by him on the cross; and,

3. That the covenants might come into force, &c.

If the Jews had received him, they would not have put him to death, how, then, could the saying be fulfilled, "They shall look upon Me, whom they have pierced?" It should have read, in that case, "They shall look on

Me, whom they received." But if the Jews had received him the Romans would not, and had he then, in the days of his weakness (and he was crucified through weakness), aided by the Jews, attempted to establish the kingdom, the force of the Roman empire would have been brought against him, and would certainly have prevailed; for it had been before predicted in Daniel that "the Little Horn should make war upon the saints, and prevail against them." Daniel and Isaiah would have been turned into false prophets, and God would have been filled with darkness. In short, the question may be said to propound an impossible supposition, impossible in view of the testimony.

2. *Why are the people of one age more favored than those of another, in hearing the Gospel and being saved?* Because one generation of flesh and blood happens to live contemporary with the times appointed in the original plan, while other generations do not. No injustice is done to the nations and generations that never heard the Gospel. Before they were born into the world they were nothing; after they died they went to nothing, so they became as though they had never been. They had no hopes, and now they have no regrets; why, then, need we burden ourselves with sorrowings for them that know nothing and care for nothing? "The dead know not anything."

Men were not ushered into being for the purpose of being saved or lost. God-manifestation, not human salvation, was the grand purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but it was not the end proposed. The Eternal Spirit intended to enthrone himself on the earth, and, in so doing, to develop a Divine Family from among men, every one of whom shall be spirit because born of the Spirit, and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood. In elaborating this purpose, upon the principles revealed in the Bible, a far greater production of human kind occurs than is necessary. Hence vast multitudes are swept off by disease, war, and so forth, and the multitude left are of but little more use than to keep the world a going until the Divine Family shall become complete. God will take out from the human race as many for his name as his purpose requires. If he chose to make apostolic demonstrations every two hundred years, he could, doubtless, obtain a hundred fold more for the kingdom than upon the present system; but he does not so operate. It is fair, then, to conclude that his purpose does not demand so many, and that, therefore, he only employs means adequate to what he desires,

True, "one generation needs the blessings of salvation as much as another," but it is not God's pleasure to respond to all their needs, for the plain reason that he does not. The more light the more responsibility; hence, there will be, no doubt, more raised to Aion judgment who have previously lived in the apostolic age than of those who live in this generation of ours. It is, therefore, a merciful dispensation to leave "the Veil of the Covering" over the intoxicated nations until the appointed time to teach them right eousness by the only means that can effect it—by the argument of Divine force, as introductory to the force of Divine argument. "When thy judgments, O Jehovah, are in the earth the inhabitants of the world will learn righteousness."—Isaiah xxvi, 9. This is the only remedy for our rebellious race.

God has given light enough and ample means enough for the taking out all needed for his name. The light is strong enough for an honest and good heart to see by, but it is not strong enough to bring men to obedience of a contrary description. Men who do not think and dare not reason or act, lest they should jeopardise their social position or be wounded in the vested interests, can never see the kingdom of God. The light is not strong enough for them, and their constant exclamation is, "I do not see it in that light," "I cannot so understand it." It is never convenient for them to see anything by which "the idols of the den" are made to follow the lead of Dagon:

The household gods must be preserved,
Whatever else betide!

God does not "will all men to be saved and come to the knowledge of the truth," in the sense of *compelling* such a result. That he does not is clear, from the fact that very few of mankind in each generation arrive at that knowledge, and the salvation is scrupulously predicated upon the knowledge and obedience of the truth. The original words of Paul to Timothy do not sanction such a supposition. Speaking of God, he says, "who is willing that all men be saved and come to the exact knowledge of truth; for there is one God and one Mediator of God and men, Jesus, a man anointed, who gave himself a ransom for all; the testimony in its proper times."—1 Tim. ii, 4-6. The proof of God's willingness is seen in his sending an invitation to all men, offering them the kingdom, power, and glory, of which the Gospel treats, with eternal life at the resurrection; and the extent of the salvation or amplitude of the "all" is also seen in accompanying the invitation in the history of its proclamation; so that when his willingness shall have found its full development, and the fruits shall be gathered in, they will

sing, "Thou hast purchased us for God with thy blood OUT OF EVERY kindred, and tongue, and people, and nation."—Rev. v, 9. He is willing that any man, Jew, Turk, Protestant, Pagan, or Papist should be saved on the terms he has appointed, for "he is no respecter of persons," but he will not force men to be saved, nor will he permit them to be saved if they will not believe his promises and do his commands.

In 2 Peter iii, 9, the word rendered "willing" is not the same as used by Paul above. Peter said, "Not desiring or wishing that any perish." The "any" are related to the "toward," in the sentence immediately before. He is willing that the incorrigible perish, but he does not desire or wish that any of the saints should perish. There were certain before Peter's mind who had obeyed the truth, but "had forsaken the right way" (c. ii, 15), and who were about to fall into that furnace of fire that was shortly to devour Judah. It was the Lord's long-suffering towards such errorists of the circumcision that caused the seeming delay with which the apostles were taunted. He did not wish any of them to perish, but that they might all come to a change of mind.

In relation to the name of the Holy Spirit, let the reader turn to what we have already written upon it, in our article of this number, on the *Mosaic and Nazarene Teaching Concerning God*, which, for the present, will suffice.

EDITOR.

Feb. 26, 1858.

Question Concerning Adam.

DEAR BR. THOMAS,—It gives me pleasure to inform you that I can herewith send two new subscribers for your valuable paper. I only wish I could send you two hundred, for I believe it to be the only paper extant which effectively unfurls the banner of the *great salvation*, spoken by Moses and the prophets, Jesus and his apostles. It preaches "the one faith once for all delivered to the saints," without regard to sect or party, and without regard to the so called "better spirit" of pious infidelity.

Your honesty and integrity in this great and glorious work, has given you a seat in our affections which never can be forgotten by us. Your character has been assailed by enemies within and without, all for the purpose of crushing your unflinching efforts to spread the one Hope. But if the Lord be for us who can be against us? "Resist the devil and he will fly from us." "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life,

which the Lord hath promised to them that love him."

Dear brother, permit me to give you a brief sketch of how we are getting on here. The number of brethren and sisters is thirty-three. We meet every first day morning at 10 o'clock, in one of our brethren's houses, for the purpose of remembering our Lord's death and building ourselves up in our most holy faith. We also meet in the Temperance Hall at 3 p.m., for the purpose of inviting all who may feel inclined to God's kingdom and glory. We have, generally speaking, very attentive audiences. Some of our brethren subscribe for *The Expositor*, and, it seems to me, that it would have been better for us if it had never been read by any of our brethren. I am prepared to admit that it contains some truth, but that little truth assists in making the many poisonous articles palatable for those who lack sufficient Scriptural discernment to eschew the evil. Two or three of our number have been speculating on novelties in reference to the New Jerusalem spoken of in Rev. xxi. I presume their notions have come from that quarter. They are, first, that this new Jerusalem is a city of architecture; and, second, that this city of architecture, which comes down from Heaven at the end of the 1,000 years, was Abraham's Hope. It is to be the city which hath foundations, whose builder and maker is God; third, that God is going to make a new creation from the dust of all those who have died without law, and that this new creation is neither mortal nor immortal; that is, as I understand them, they are to be the antitype of Adam the first (one presumes that Adam was neither mortal nor immortal), and they are to be permitted to eat of that life giving tree spoken of in Rev. xxii. Lastly, the members of this new creation are to be the subjects over which the saints are going to reign for ever and ever. I cannot help treating such speculations irreverently, although, at the same time, I must exercise forbearance towards my brethren.

Will you be so kind, for their benefit, to answer the following question in your paper: *Was Adam mortal prior to the eating of the Tree of Knowledge of good and evil?*

The brethren are anxious to know when you are coming on. If you have time, let me have a few lines, stating when you can be in Washington.

Please remember me to your family and all the brethren.

I remain, dear brother, yours affectionately in Israel's Hope,

A. CAMPBELL.

Wash., D.C., Feb. 2, 1858.

The Holy City—Adam's Position.

THE public is living in the unmeasured court which is without the Temple, given to it for its own purposes and pleasure until the time appointed of Jehovah to arise and execute his, shall arrive. So long as the Gentiles reign in this unmeasured area, they will control the press and either compel it to utter their gospel, nullifying traditions, or, as far as in them lies, prevent its utterance at all. If, however, they cannot impose a Napoleonic silence upon it, and they find it will speak out the plain, unvarnished truth, misrepresentation of that truth and of the statement of that truth by its friends, is resorted to as the policy best suited in the premises for upholding the traditions of the Old Man. This is the practical working of things in the Court of the Gentiles. Their government, their religion, their philosophies and their literature, "sacred" and "profane," are all practically at variance, and, therefore, at enmity, with the truth. The truth belongs to "the temple of God, and the altar, and them that worship therein," and they are the pillar and support of it. The literature of the temple and the literature of the court of the Gentiles can never harmonize. The former speaks for God and expounds "the deep things of God," the latter speaks for the Old Man of the Earth, and expounds his feelings and conceits. This old fellow is loud in his praises of truth, but very rarely brings forth any as the result of his own delving in the mine. He is very fond of gilding, but among all his wealth none of the fine gold of the temple can be found.

The Holy City is trodden under foot of the nations occupying the Old Man's Court till the expiration of forty-two months of years. This is not the architectural Holy City, for it has been already trodden down much longer than this. The Holy City of John is the *municipality* of the Holy City after its redemption out of the power of Turks, British, Russians, and destroyers of that ilk. Ezekiel treats of Jerusalem, the Holy City, *architecturally*; John of Jerusalem, the Holy City, *municipally*. When the city of Washington is said to do anything it is well known that the *corporation* is meant. When it is said the city of Washington was burned to the ground, it is equally well understood that the architectural city, consisting of streets, squares and so forth, was destroyed. This is all simple and obvious enough. A like distinction obtains in the Bible, with reference to the Holy City, which the unenlightened or only partially enlightened wrest to their own confusion, or perplexity.

Concerning the Apocalyptic Holy City, we would summarily remark,

1. That John treats of the Holy City in two states; *first*, as trodden under foot of the Gentiles, in which state it is *the saints prevailed against* by Daniel's fourth beast; *second*, as no longer trodden down, in which state it is *the saints in possession of the kingdom* under the whole heaven.

2. That the Holy Municipality, trodden down, is physically corruptible, in dishonor, weak and animal; but no longer trodden down, is incorruptible, glorious, powerful and spiritual.

3. That its organization, glory, dominion, and so forth, are represented in the description of Rev. xxi.

4. That the saints are not a mere multitude, but an organization grafted into the stock of Israel, and based upon the apostles. Jesus being the chief corner, as represented in the symbol.

5. That the New Jerusalem municipality is manifested not at the end but at the beginning of the 1,000 years, during which "*the nations of the being saved*" (*των σωζομενων* *press. part. pas.*), not of nations whose salvation is perfected, but whose salvation is progressing to the consummation of the 1,000 years, shall walk in the light of its government and wisdom.

6. This Holy City, whose Builder and Architect is God, was doubtless the city for which Abraham hoped. He looked, however, not for first class dwelling houses and public buildings, with all the appurtenances thereof, with stables for the Lord's cavalry (see Rev. xix), and so forth, all of gold, decorated with stones of fire, or precious stones, enclosed in a wall of jasper, descending out of the clouds, or hovering, balloon fashion, over Mount Zion; but he looked for a city of which he himself will be a living stone built into one of the palaces thereof for a habitation of God by the Spirit.

These are things which the Old Man of the Earth cannot appreciate, and as the saying is, "get the hang of." He is a poor, fleshly creature that cannot get above the sensual, or that which exhales from his crazy old brains. Our brethren should be very cautious how they read his speculations. They are like tipsifying essences, well adapted to the natural mind; for he speaks of the flesh and to the flesh, and the flesh is always more ready to hear him than Moses and the prophets, among whom we include Jesus and the apostles. Our brethren, especially if they have made good use of their time at the Word, cannot be instructed by the Old Man, and may be perverted. We do not say, do not read his writings. This would seem invidious, bigoted, and we know not what else, but what we do say earnestly is, *take care how you read.* If the Old Man of the

Earth cannot comprehend the Gospel and see into the obedience it inculcates, he is more likely to be wrong than right in all he teaches. The literature of the New Man of the Spirit is quite beyond his range and will be found always in opposition on the great principle of *obedience.* This places the two Men far asunder as the poles. The Old Man is mortally opposed to what he calls "tests." Jehovah appointed a test in Paradise, and commanded him to obey it, but he would not. He chose to abolish tests and to believe what he pleased, and do what he pleased. All who have inherited his nature and principles have been in accord with him to this day. Shall we go to such an instructor to learn the meaning of the last chapters in the Bible, when we find him deficient in the principles noted in the beginning thereof?

It is one of this disobedient Old Man's crotchets, the idea of a new creation from the dust of those who have died without law. He is always scheming to save the lawless and disobedient. He thinks that God made men for no other purpose than to experiment in their destiny, and as he cannot endure the idea of such mountains of flesh and blood, which have become as a plain before the hour glass of Time, not partaking of what he calls salvation, he is for having them up again for a new experiment, and that when they come up they are neither mortal nor immortal! This is all moonshine. "As many as have sinned without law shall perish without law in the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel."—Rom. ii, 12, 16. This is fatal to the assumption. Without staying here to show to whom the "as many as" refers, it is clear that perdition and not resurrection to a negative state awaits them.

The saints will have quite enough of "people without law" to deal with, without mountains of them being raised for subjects. When the time comes for the saints to possess the kingdom, the thousand millions that inhabit the earth will be all "without law." These are to be reduced to subjection, and, instead of adding to their number for subjects, multitudes of these will be trampled out of existence, "as ashes under the soles of their feet."—Mal. iv, 3; Rev. xiv, 10. There will be too many of the lawless. The population of the earth is, therefore, to be greatly thinned by the sword of the Lord and of Israel, that scope may be afforded for the growth of a better generation from that which is permitted to remain.

In regard to Adam's position anterior to the fall, we would remark that there are *two natures*, the *animal* and the *spiritual*. We call the animal human, because it comes from *humus*, the ground, and returns thither.

The other nature is called "*Spirit of Holiness*," or spirit of a holy state, which is exactly opposite to the human. Spirit in a holy state is an incorruptible, glorious, powerful body—dust, organized by, and combined with spirit, so intensely as to become spirit, as it is written, "that which is born of the spirit is spirit"—*πνευμα ἁγιωσύνης*—"*Spirit of Holiness*," or HOLY SPIRIT NATURE, covered by the name of *Ehyeh*.

Now, human nature, or ground soul, is terminable, that is to say, left to itself, will wear out and return again to its original elements. This is inseparable from its constitution. Hence all the ground souls of the animal kingdom all die at earlier or later periods, although they none of them sinned. It is, then, the nature of ground soul, at some time or other, to cease to be. If, therefore, Adam, whose nature was not Holy Spirit nature (for if it had been he could not have sinned, for the Divine Nature does not sin, and cannot sin against Divine Power,) had been left to himself in paradise, as he was from the day he was created to the day he sinned; if he never had sinned, he would some day or other have wasted out of life. Under the hypothesis, therefore, of not having sinned, we may say, that if he had not been permitted to eat of the Tree of Lives, he would have died.

But it is not to be inferred from this supposition that he was mortal, in the sense of being *certain to die*. His future state was conditional. If he ate of the forbidden tree, he should *surely* die. The certainty was made consequent upon the eating. We may, therefore, say that the *certainty of his condition* was not established until he sinned, and that, in this view, Eve could not have said to Adam, "We are not mortal," or, "We are immortal." Their horizon being bounded by the Eden Law, nevertheless, abstractly from this, they could each have put the other to death, as far as the dying quality of their nature was concerned.

"But," asks an inquirer, "suppose Adam and Eve had not transgressed, what then?" Then one of two things must have resulted: If they had been left to themselves, they would still have died; if they had not been left to themselves, they would have lived. In the latter event, something must have been done to enable them to live for ever; in the former event nothing required to be done. They did transgress, and nothing more was necessary than an act of exclusion from the Tree of Lives. Their nature was left to itself, and they died like other ground souls. If they had not transgressed, the necessity in their case would have been a *change of nature*, a transformation of the human nature into Holy Spirit nature. To

have been the subject of this, it would have been necessary to eat of the Tree of Lives. If this had been permitted, they would have been changed in the twinkling of an eye and the terminable nature would have been, swallowed up of life.

If Adam had been created immortal, there would have been no occasion for a Tree of Lives in Paradise. For if he had been placed under law, the object could only have been to abase him; for had he lived obedient, life could have been no reward, seeing that he already possessed it.

It is evident, then, that mortality and immortality were set before him as matters of destiny, which he was allowed to determine for himself, according to certain specifications, as if it had been said, "Thy nature is human, and, therefore, terminable. If thou wilt obey my voice thy nature shall be changed into Holy Spirit nature, which lives for ever; but if thou wilt not obey, then thy human nature may take its course, and unto the dust thou shalt return." The Eden Law he transgressed, was given that he might live, for though the penalty of going back into the ground was attached to transgression, yet obedience to the same, would, doubtless, have resulted in commendation and permission to eat of the Tree of Life, that they might live for ever.

We can say nothing at present about leaving home. Our hands are too full just now to do more than think of it. When the time comes to make a beginning, we shall not fail to notify the brethren of the when and where. Wishing the brethren at Washington and elsewhere grace, mercy and peace from the fountain of all true wisdom, we subscribe ourselves faithfully theirs, the

EDITOR.

Feb. 27, 1858.

May It Soon Come.

DEAR BROTHER,—

WE are doing what we can for the spread of the truth here. Have enlarged *The Banner*, and it is published at a low rate, so as to enable a greater number to avail themselves of a copy. My faith grows stronger as the great day approaches, and I am more than ever convinced that the time of Israel's redemption is near at hand. May we, dear brother, attend to the very many exhortations given in the Scriptures, so that, when the judge appears, he will acknowledge us at once and pronounce us blessed for evermore. Happy time; soon may it come.

Yours, &c.,

THOMAS WILSON.

Geneva, Ill., Jan. 29, 1858.

Chieopolitical.

The Coming Tribulation.

"We have," says the *London Leader*, "a great distrust of modern prophets. Neither Joe Smith, nor Dr. Cumming, nor Moore's Almanack" (and he might add, "nor ancient prophets either"), "number us as believers and votaries. We have as much curiosity about the future as most people, and would willingly lift the veil, and trace by anticipation the windings of the history of the new year. We should be proud to be able to speak confidently with reference to the future on the great subject of Reform, on India, and on European Politics; but necessity compels us to continue in the more sober course of recording and commenting upon events as they arise—in guiding and giving expression to public opinion.

"Our years of commercial trial have come at decennial intervals: first, 1837, then 1847, then 1857, and *each has been more momentous than its predecessor*. In these days of rapid intercommunication, when electric telegraphs are too slow, and invention is busy in accelerating them—when the whole world is being girt by that magic chain which is binding together the most distant lands—when men that you shook hands with, it seems, but yesterday, have been to India and back, and a merchant takes a return ticket for Australia as coolly as we should for Greenwich—when the world is travelling at such a rapid pace, we may venture to predict, without forfeiting our non-prophetic character, that *we shall not have again to wait for ten years for the return of commercial difficulties*—that we may expect, before November, 1867, a recurrence, *in a still more fearful form*, of the disasters and anxieties of the crisis from which we have just emerged. Committees of both Lords and Commons may sit for months, ample evidence may be collected, and well digested reports be issued in orthodox blue covers, but it is only by the oft-repeated lessons of bitter experience men learn that well-directed industry is the only reliable source of wealth, and that, when gambling speculations take the place of honorable trading, the winnings of the early part of a career are pretty certain to be more than counterbalanced by the subsequent ill-luck of further ventures."

Although the writer of the above is not a prophet, nor the son of a prophet, nor even an interpreter of the prophets, which he confounds with being a prophet—yet he happens to have stumbled upon a prediction which will probably prove to be according

to truth already revealed by the spirit of truth. "We shall," says he, "not have again to wait ten years for the return of commercial difficulties—we may expect before November, 1867, a recurrence in a still more fearful form, of the disasters and anxieties of the crisis from which we have just emerged." This prediction of *The Leader* may be accepted as almost oracular. Coming events are somewhat preceded by presentiments—"men's hearts failing for fear and anticipation of the things coming upon the habitable; for the Powers of the heavens shall be shaken"—*σαλευθησονται*, shall wave, or rock to and fro, like the motions of the earth and sea. Luke xxi, 26. Men of philosophical, or reasoning and observant minds, discern, to some extent, the effects of the working of things around them. They see that, if certain causes continue in operation, evil will inevitably follow; and, as they perceive they cannot extinguish the causes, that these will work in spite of them, fears and anticipations cause their hearts to fail, or be struck with panic. The heart-fainting of these pillars of the social fabric, the knowing-ones of the trading, manufacturing, and commercial world, communicates itself to "*the Powers*," whose foundation is credit, and it shakes them to the sand upon which they rest. It is true, they wield the sword in the hands of myriads; but these myriads obey them, because they pay them, and the money to do this is raised by loans and taxes. When trade, manufactures and commerce stagnate, *revenue* is dried up; and without revenue equal to current expenses of the state, and the payment of interest on loans, governments are without credit, and they are shaken. Louis Napoleon is well aware of this. Hence a leading principle of his policy is to strengthen and defend credit, by every possible expedient; and for the same reason, the British government recently authorized the Bank of England to violate the law—Credit being above law and gospel too; being both lawless and vicious.

The Old Man of the Flesh is the Devil. He is a Devil theological, professional, political, and commercial. He is a reckless, indomitable, and swindling knave. While he professes to be very pious, very gentlemanly, and very sagacious withal, he is really an unteachable and vulgar fool. Experience cannot make him wise. What is the experience of 1837, 1847, or 1857 to him? Since Law's Mississippi bubble of the last century, he has only increased in folly and recklessness. If this have been his career for the past hundred years, what foundation exists for predicting that he will be more prudent and just in future. *The Leader* may, there-

fore, safely predict, that, though trade may revive, and manufactures and commerce again prosper, fearful difficulties will be sure to come. To be sure they will; for it is this very prosperity that sets the Old Man crazy. The world is in his heart; for he is the world; and when prosperity comes the intoxicated old swindler thinks that adversity is no more. So he goes on, not from bad to better, but from bad to worse, until he arrives at the ditch into which he is doomed to fall. He is blind and led by the blind, and the fate of such is inevitable and decreed.

As the *Leader* truly predicts, the disasters that await the world are fearful. The present is only a fitful hurricane under which the trees of the forest have bowed their lofty heads, but have not been uprooted. The coming storm will be a tornado of thunder, lightning, wind, and hail of burning coals, that will carbonize the Old Man to the very bones. "There shall be," saith *Jehovah Tzabaoth*, "A TIME OF TROUBLE such as there never was since there was a nation to that same time—Dan. xii, 1. This is a trouble second only to the Flood. By the flood the whole race was hurled into perdition except only the family of Noah. In the coming trouble, the race is not to be reduced to one family; for "many nations" after the subsidence of the storm are to "be joined to Jehovah, and to be his people"—Zech. ii, 2. It will be a national tribulation, which will fall with pain upon the head of the wicked—upon the kings, princes, nobles, ecclesiastics, wealthy, and those who are concerned in their enterprizes and schemes. Nations were inaugurated at Babel (Gen. xi, 9), and with the overthrow of Babylon, or Babel, their power is to be annihilated beyond the possibility of permanent restoration. Fearful and great indeed will this tribulation be. Trade, manufactures, and commerce will be so affected as to fill the streets with starving multitudes, and to empty the rich of capital and power. Terror will be on every side, and none of the Old Man's adherents will find escape. The disasters of this consummation of panic will overwhelm them. The banks will be closed and sealed; Wall Street, the Bourse, and the Royal Exchange will be scattered to the four winds; the Courts will be shut up; the Pulpits of all Christendom emptied of all incumbent hypocrites and cheats, hoodwinkers of the people; the Thrones will fall; and the armies that sustain them will melt the hills and mountains *politic*, with their blood. This will be the disaster of the vengeance in Jehovah's heart, in the year of his redeemed—Isai. lxiii, 4; xxxiv, 7.

In the coming tribulation then, all ranks, orders, classes and degrees of men will be involved in one common ruin. It will be far

worse for them than the breaking up of the Western Roman Empire by the northern barbarians over twelve hundred years ago. The Old Man of the Flesh recovered from the horrors of that terrible period, and has become rich and powerful again. But from the coming overthrow he will never recover. He will continue in life, but only to lead a life of poverty and contempt. The power and riches he now possesses; the position and respectability he is now so proud of; and the paraphernalia of wisdom and sagacity he so ostentatiously exhibits, will all be stripped from his leprous carcass, and his nakedness made apparent to all. To perform this work of love and charity (for it is love and charity to them that suffer to unmask hypocrisy, to make truth apparent, and to bind the oppressor in the bondage of poverty and weakness)—to perform this, is the mission of the Son of Mary. Alluding thereto, she said in the rejoicing of her spirit, "He shows strength with his own arm; he scatters the proud in the imaginations of their hearts; he puts down the mighty from their thrones, and exalts them of low degree; he fills the hungry with good things; and the rich he sends empty away; he helps his servant Israel in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his Seed for the Aion"—Luke i, 51.

The reader certainly will be at no loss to conceive the nature of the times when "*the Son of Jehovah's Handmaid*," as David styles him in Psalm lxxxvi, 16; cxv, 16—shall appear to establish his mother's prophecy. Will not financiers, potentates, merchants, and traders in the souls and bodies of men be then filled with dismay, and call upon the mountains and rocks to fall upon them, and to hide them from the presence of this destroyer of the peace and successful villainy of the world? Ye have read in the newspapers how many of Mammon's worshippers have committed suicide because of their losses by the recent panic. What then may we not expect to hear of in that coming tribulation which *The Leader* says will be so fearful; and which, as believers of the ancient prophets, we know that, with all his forebodings, he does not yet begin to suspect the reality? The royal families of Europe, insular and continental; popes, cardinals, archbishops and bishops, and all rulers, are to be hurled from their thrones; and probably all of them made to expiate the crimes of their houses, after the example of the kings whom Joshua slew, by the halter or the sword. Their "houses" have been murderers of the saints, and red with the blood of Israel. "Come near," said Joshua to the captains of Israel's hosts, "put your feet upon the necks of these kings." Fear not, nor be dismayed; be strong

and of good courage; for thus shall Jehovah do to all your enemies against whom ye fight." ch. x. 24. Would Jehovah serve the kings of Canaan thus, who were defending their country against invaders, and allow modern kings to go unpunished who are the sons of the murderers of myriads of men and women of whom the world was not worthy? Is it likely, that he would bring the blood, the righteous blood of four thousand years, the blood of Abel and all the prophets, upon the generation of Judah contemporary with the destruction of Jerusalem; and not visit upon all its houses the blood of his saints shed in the countries of Europe for the last twelve hundred years? The supposition cannot be admitted for a moment. The rulers of the world must be dethroned, and executed for their crimes. Their possessions must be wrested from them; for their houses have acquired them by robbery and blood.

But, while *The Leader* discerns fearful disaster in the future, it has no idea of the Old Man of the Earth being despoiled of all his riches, honors, profits, and powers, and a transfer being made of them to the NEW MAN OF THE SPIRIT. The probability is, that, though the Bible has circulated in England for hundreds of years, *The Leader* never heard of such a man. It is well acquainted with the Old Man, but with the New Man, and his rights of inheritance, and glorious destiny, it is totally unacquainted. Although the Scriptures speak so explicitly upon the subject, *The Leader* would smile with contemptuous incredulity were he told that the banks and all the specie they contain; the courts of law; the church-temples, palaces, and thrones of the world were all to be seized and appropriated to their own use by certain men and women who can prove to the satisfaction of Jehovah, that they have believed the glad tidings of the kingdom, been baptized, and patiently continued in well-doing since they began to do well in being immersed. Mat. xxviii, 19; Mark xvi, 15, 16; Acts viii, 12; 1 Cor. iii, 21, 22. This is a grand and controlling principle of THEOPOLITICAL ECONOMY, or the *Dissipation of Things according to the Policy of Jehovah*. It is a principle, however, not recognized in the politics of the Gentiles. Gentile politics assign heaven to the dead, and earth to the living; and to these living only on condition that they will be true and faithful to the lust of the flesh, the lust of the eye, and the pride of life. If they will not swear allegiance to these, which are the composite elements of the Old Man, they are not allowed to partake of national honors or rewards; nor to take seat in the ecclesiastical high places of the earth. You must be loyal to the Old Man of the Flesh, or you

cannot "cut a figure in the world;" for he delighteth to honor none, who do not "bow and scrape" to him.

But, it is probable, that *The Leader* would exclaim against such an appropriation of banks, specie, thrones, honors, pulpits, &c., as mere robbery and spoil. Such conduct, it would protest, ought to meet with universal execration and condign punishment; and were its weekly publication then permitted, it would doubtless be filled with very eloquent and logical articles against such wholesale violation of the eighth and tenth commandments! But the friends of the Old Man of the Earth and Sea should remember a saying of their own, which they often quote in justification of all their appropriations—"To the victors," say they, "belong the spoils." Now, if the New Man of the Heavens, as defined aforesaid, should measure swords with the Old Man of the Earth, and the latter should be so cut up that he had to cry for quarter, would not the New Man upon the Old Man's principle be entitled to the spoils? The Old Man has present possession of the earth and all its riches; and intends to keep them forever. And so he may, *if he can*, but then he must fight for them; for He that made the earth will not allow him to retain them on any other terms. He became possessed of them in the beginning only on condition of allegiance to the Lord of the Manor. The condition he has violated, and yet he claims, not only the right of tenure, but refuses ejectment, and affirms that he is himself the Lord in fee. This is the real issue between Heaven and the Old Man. He has long since been served with a notice of ejectment; but he ignores it, and defies. Tribulation and war are therefore decreed against him, which can only terminate in his reduction to the position of a serf upon the manor he has so egregiously misruled.

But the New Man of the Heavens will spoil the Old Rebel and appropriate his assets upon a higher principle than that of conquest. "Whatsoever," saith Jehovah, "is under the whole heaven is mine"—Job. xli, 2; he is therefore styled by Melchizedek, "possessor of the heavens and earth"—Gen. xiv, 10. In another place, it is written, "The earth is Jehovah's"—Exod. ix, 29; and "the earth is Jehovah's and the fullness thereof; the world, even those that dwell in it."—Ps. xxiv, 1; "the gold and the silver are mine, saith Jehovah of hosts"—Hag. ii, 8. These testimonies are sufficient to prove that Jehovah still claims the earth and the world of mankind upon it, and all they call theirs, as his. It is a claim he has never surrendered; and, although the Old Man has possessed it since the Flood, and even taken

forcible possession of that portion of it which Jehovah declared to Israel, saying, "*the land is mine*"—Lev. xxv, 23, the claim is not extinct, it is only in abeyance, for there is no statute of limitation to bar it against the Lord.

The earth being Jehovah's, its eternal possession can only be acquired by deed from him. It is clear that the Old Man of the Earth has not obtained that deed, because he is corruptible and mortal; and a mortal man cannot acquire more than a tenant-for-life possession. "Corruption cannot inherit incorruption." A New Man must therefore appear in court with ability to show, *first*, that he is incorruptible and deathless; and *secondly*, that Jehovah, the possessor of heaven and earth, hath given the earth and world to him. This Man hath appeared in the Court of Israel, and his name is Jesus. He has put in his claim; and proved by witnesses and by Jehovah, that he is his Son by resurrection from among the dead, and alive for ever more; and having proved this, he hath also proved that Jehovah's promises to his Son are of right his.

Now concerning his Son, Jehovah has said in the second Psalm, "Thou art my Son, this day have I begotten thee. Ask from me, and I will give the nations for thine inheritance; and the uttermost parts of the earth for thy possession." Nothing can be plainer than this. Jehovah hath promised the earth to his Son; and that Son he hath acknowledged to be Jesus. Then Jesus, the New Man of the Spirit, is the rightful owner of the earth and world. Has he got it? Has he ever had it? No, never! What is the hindrance? The Old Man of the Earth has possession of it, and will not surrender it until a stronger man appears to turn him out. This necessitates a conflict of the deadliest character; a time of tribulation unsurpass'd.

The earth and world, and all their fulness, being assigned to Jesus by a divine statute, it is competent for him to say who, if any, shall share with him in fee. Will he enter into treaty with the Old Man, and leave him in possession of Europe, Asia, Africa, and America, if he will acknowledge him King of the Jews in Zion; or will he demand the unconditional surrender of the whole. Nothing less than this will be accepted. The present rulers will not be tolerated. They are a blot upon the face of things; obstacles in the way of righteousness and truth. Jesus is "the Heir of all things," and he has announced his willingness to share his inheritance with all who, like himself, "fulfill the righteousness of God." This excludes the old man totally; but opens the door to all that will forsake him, and turn to God.

They are invited "to put off the Old Man with his deeds, and to put on the New Man." When they have put on the New Man they are a constitutional part of him, and consequently "*joint-heirs with Christ*" of the earth and world, and all the fulness thereof. To such Jesus says "I will give you power over the nations, and you shall rule them with a rod of iron, sitting with me on my throne, as kings and priests, reigning on the earth." Rev. ii, 26; iii, 21; v. 10. When they possess this power over the nations, all that the nations and their present rulers call theirs, will then be at the disposal of these joint inheritors. Paul addressing this class at Corinth, said to them, "THE WORLD IS YOURS," "*all things are yours,*" "all things are for your sakes." It is clear, then, that the gold and the silver, and the power and the riches, extant will all be relinquished to them—"He will fill the poor with good things, and the rich he will send empty away." Assuredly the coming panic will be tremendous—terrible and disaster on every side.

But the *London Leader* not only predicts approaching calamity of a fearful type, but prophesies that it may be expected before November, 1867. This political prophet is not a man of faith. He neither believes in the prophets, nor undertakes to interpret them; but he prophesies upon the basis of the past, and what he knows of society. The ancient prophets foresaw what society would be from 1857 to 1867, and predicted AN ERA OF PANIC—"men's hearts failing for fear and anticipation." The best evidence yet before the world points to 1865-8, as the period of a crisis more potent than any that has yet convulsed the world, foretold by Daniel, John, and other prophets. The signs of the times in relation to Turkey and the French Empire, show that it cannot vary much from the above. "Blessed is he that watches, and keeps his garments." Let the reader be assured that the events of the past ten years portend a prodigious agitation of the world at hand. Be warned, then, and trim your lamp; for the time is short, and the terror hasteneth. EDITOR.

Feb. 2, 1858.

Advance of Russia in Central Asia.

WHAT THE Czar EFFECTED DURING THE LATE WAR.

By the death of Count Basil Peroffsky, which happened lately in the Crimea, where he had gone for the benefit of his health, Russia has lost one of her most able generals and ministers—a man through whose indefatigable exertions and invincible tenacity of purpose her dominion has been extended over a great part of Central Asia. The re

gions acquired by him, it is true, though exceeding in size many European kingdoms, are mostly sterile and uncultivated, and inhabited by wild tribes who can only be curbed by military fear; but they are important, not only for the commercial facilities they offer, but from their lying on the high road between Russia and India. The acquisitions made by Perofsky have diminished the distance that separates the Russian and British empires in Asia by at least one half, and have pointed out the way by which an invasion of the latter from the former, so long derided as chimerical, may take place with comparative ease and effect. A short sketch of the career of this remarkable man will probably not be without interest, considering the bearing it has on the events now transpiring in the East.

Basil Perofsky was born at Kharkoff, of a noble family of Little Russia. Like most young men of rank in this country, he entered the guards at an early age, and was appointed aid de camp to Grand Duke Nicholas, with whom he thus became closely connected, and whose confidence he ever after enjoyed, though the stern and unbending character of Perofsky too nearly resembled that of the future autocrat for him to be so much of a personal favorite as his fellow aids de camp, Kavelin and Adlerberg. As the insurrection of the guards, which ushered in the reign of Nicholas, Perofsky distinguished himself by his coolness and intrepidity, and contributed not a little towards ensuring the wavering fidelity of some of the regiments, and crushing the resistance of the others. In 1828 he acted as chief of the staff to Prince Menschikoff at the siege and capture of Anapa, and afterwards accompanied him to Varna, where he took the command on Menschikoff's being placed *hors du combat*, and directed the operations against that place till he, too, was dangerously wounded, and obliged to quit the army.

In 1833 he received the appointment of Governor General of Orenburg, where he was destined to pass almost the whole remainder of his life in the prosecution of plans which, after surmounting unheard of difficulties, were eventually crowned with success. At that time the province of Orenburg, which is about treble the size of the State of New York, but has a population of only two millions, was bounded on the south by the river Ural. The country beyond that river was to the Kirghiz, a nation of Tartar race, who are divided into three tribes—the Great, the Middle, and the Little horde. The Great horde were nominally subject to Russia, but their allegiance was very doubtful while the other tribes maintained their independence and harassed the Russian terri-

tory by frequent incursions. Perofsky's first task was to subdue these unruly barbarians.

He organized several expeditions against them, erected a line of forts in their country, and finally succeeded in reducing them to subjection. His next aim was the kingdom of Khiva, a fertile oasis in the great steppe of Tonraï, which commands the route to the Hindookush, and the possession of which is indispensable to obtain a firm footing in Central Asia. For more than a century Russia had meditated the conquest of this region. As early as 1717 Peter the Great had sent an expedition against it, which, however, ended in complete failure. In fact, it appears as if nature had combined every obstacle to render the attempt nugatory. The road to Khiva lies for near a thousand miles through an immense desert of sand and gravel, without vegetation and without water. The climate presents all the extremes of burning heat in summer and intense cold in winter, and the changes are so sudden that a few days suffice to convert the temperature of Africa into that of Greenland. In June there is often snow succeeded by a heat of 100 or 110 degrees; and even at Khiva, which lies as near as can be in the latitude of New York, there are not unfrequently night frosts in the month of August. Besides this, the steppe immediately north of Khiva is infested by roving tribes of Turcomans, subject to the Khan of that country, or to his neighbor, the Khan of Khokond, who have always been inveterately hostile to Russia, and never lose an opportunity of plundering the Russian caravans on their way to Bukhara and Tashkend. It was these forays, in consequence of which a number of Russian prisoners had collected at Khiva, whom the Khan refused to set at liberty, that afforded a pretext for Perofsky's expedition. He chose the winter season, in which the ground is covered with a thin coating of snow, as more suitable for his troops than the summer, where the fierce rays of the sun, reflected from the ocean of sand, are rendered still more intolerable by the parching drought; and in November, 1839, he set out from Orenburg with a well appointed army of 20,000 men, partly Russians and partly Kirghiz, attended by 10,000 camels. He marched about 500 miles without meeting an enemy, but the intense cold, the tremendous snow storms that threatened to bury his army in the desert, and privations of every kind, opposed an effectual barrier to his further progress. Nearly all his camels and many of his soldiers perished, and he was finally under the necessity of abandoning the undertaking and making the best of his way back to Orenburg, where the

remnant of his army arrived in a deplorable condition.

Less determined characters than Perofsky and his master would have been discouraged by such a mishap, but it only roused them to fresh exertions. Nature herself seemed to forbid the execution of their schemes. It was resolved to overcome nature. After a long and patient survey of the country, between the Emba and the Sir-Daria, a fortress was erected on the latter river, which received the name of Aralsk, and which commands the route from Orenburg to Khiva, Bukhara and Balkh. Along the whole line that separates Aralsk from the Emba, wells were dug at distances of ten to twenty miles, and protected by a small fort, and forming as many stations for the future march of an army. A flotilla was launched on Lake Aral, and a fortress built to ensure the command of that great land-locked sea; while a third fortress—Karaboo'ak—300 miles from Orenburg, connected the advanced posts with the central position. Meanwhile, the most exact observations were made by experienced naturalists and meteorologists on the nature of the soil, the peculiarities of the climate and every other topic that would have influence on military operations in those inhospitable regions. Having thus paved the way for success, Perofsky undertook a second expedition to Tonran in 1853, accompanied by Gen. Khruleff, who had been sent from here to act as his second in command. Thanks to the precautions he had taken, he now crossed the desert with little difficulty, was joined at Aralsk by a portion of the flotilla, and proceeding up the Sir-Daria—the Joxart's of the ancients—which he found navigable for over 400 miles, attacked and stormed the fortress of Akmetchet, one of the chief strongholds of the Khan of Khokond, and now called Fort Perofsky. An attempt of the enemy to burn this important point, which forms the key to Khiva and Khokond, was repulsed with great slaughter, and in 1854, Perofsky resumed his march to Khiva at the head 17,000 men. The Khan did not resist his approach; he sent out ambassadors to meet him who concluded a treaty, by which their sovereign acknowledged himself the vassal of the "White Czar" (so the Emperor of Russia is termed throughout Asia), consented to receive a Russian resident in his capital and garrisons in his principal towns, to place his own troops at the disposal of this country, and to submit to all regulations that might be enacted for the security of trade and commerce.

During the course of these events England was engrossed with the siege of Sebastopol, and had no eyes for what was occurring in

Central Asia. She imagined the attention of the Emperor Nicholas was too much occupied with the defence of his own dominions for him to think of offensive operations in other quarters, and the rumors that were current in Asia, and even found their way into the Indian journals, about the appearance of Russian troops on the Oxus were treated as mere fables. In the meantime Perofsky was actively employed in consolidating his conquests. The Khan of Khokond hastened to sign a treaty on the same terms as his neighbor in Khiva, and had the war with England continued, it is by no means improbable that a *coup-de-main* against India would have been hazarded, which considering the temper of Sepoys as it has now displayed itself, might have led to the overthrow of British rule in the East. The peace of Paris has adjourned the collision that must ultimately ensue between Russia and England in that quarter, and the latter has escaped a danger which she scarcely expected but which, nevertheless, might have proved fatal to her supremacy. Whether the Emperor Alexander will carry out the intentions of his father with the same perseverance and indomitable energy, and whether he will find another instrument so able and indefatigable in promoting them as Perofsky, remains to be seen; but that Russia still continues steadily advancing in the East, is evident from the arrival of an ambassador of the Khan of Bukhara at this capital, who, although our government does not think proper to give the public any information respecting the object of his mission, is generally believed to be the bearer of a treaty similar to that concluded with the Kings of Khiva and Khokond. The new Governor General of Orenburg, Katin, has the reputation of a man of considerable talent and enterprise, and he has the advantage of having been initiated by his predecessors in his arrangements for the administration of that province and its dependencies, and into his schemes for the future.

As for Perofsky himself, twenty years of toil and anxiety had undermined his constitution and shattered a frame originally of Herculean strength. After his first unfortunate expedition to Khiva his hair had turned completely gray. The present Emperor created him a Count and loaded him with marks of favor and esteem; but the hopes entertained by his friends that relaxation from the cares of office would have a beneficial effect upon his health, have proved futile. He expired at his beautiful estate on the north coast of the Crimea, at the age of sixty-four.—*Cor. N. Y. Herald.*

St. Petersburg, Jan. 12, 1858.

Russia's Bent.

RUSSIA is decidedly bent on gaining elbow-room eastwards, as all her efforts to extend empire in the west of Europe are checked at present by united France and England. The river Amoor is now the object of all her care, and the Chinese wall will be found less impassible than the Danube and the Balkan. Steamers are multiplied at Petropaulowski ; the Lena and Amoor paddle-boats carry mails regularly from the confines of Siberia to the Pacific. Orders are being executed in America for more. Trade between California and the eastern end of the empire is developed. Comforts of civilized existence are now procurable in the neighborhood of Bhering's Straits, and Russian officials find the new establishment bearable. A conflict with America may be the end of all this, and Jonathan is welcome to his new neighbor. These details are in the *Moskoi Hornik*, a Moscow paper.—*Paris Correspondent of "Globe."*

 Miscellanea.

A Faithful Word.

To the Disciples or Learners of the Truth, as it is in Jesus.

DEARLY BELOVED,—I humbly trust that I shall not be judged too presuming, in addressing you, touching things which appertain to our present and eternal welfare. We should rejoice in the consideration, that we are children of God, by faith in Jesus Christ, having put him on by baptism, and that, being Christ's, we are Abraham's seed, and heirs according to the promise. We should be diligent to make this heirship sure. In the same letter, in which we find this pleasing relation stated, we also find what follows: "I would they were even cut off, which trouble you. For, brethren, ye have been called unto liberty ; only, not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, in this : Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. I say, then, walk in the Spirit, and ye shall not fulfill the lust of the flesh." This language indicates that there was something wrong amongst the Galatians ; and it should make us enquire, whether there is anything wrong among ourselves. In these and other wrong things in the first churches, we can examine and learn much for our benefit. We may not be troubled with judaizing teachers, trying to bring us under the Mosaic law, but we are

liable to be troubled with difficulties of various kinds, arising out of the *evil* workings of the flesh. The apostle gives us a *principle* of great importance, in the expression : "*Walk in the Spirit*, and ye shall not fulfil the *lusts* of the flesh." To walk in the Spirit, requires a knowledge of what the Spirit teaches ; this knowledge is to be found only in the divinely inspired writings. Now, our progress in this attainment, must be *partly* in the ratio of diligent application. It may be asked, how much of application is requisite. It certainly should be proportioned to the importance of the acquisition. The apostle illustrates the subject, in giving us a catalogue of the lusts or workings of the flesh in the same letter, and in strongly affirming, that they who practise these, any of these, or of things like these, shall not inherit the kingdom of God. It is thus of vast importance to us, to avoid, to *escape*, to *hate* all these lusts. The way to do it, is to walk in the spirit ; this is the same with walking by faith : see in 2d Cor. 5, 7, "We walk by *faith*, not by *sight*." The apostle also tells us what is the fruit of the Spirit—love, joy, peace, longsuffering, &c. The only way to bring forth this fruit abundantly is to have the words of the Spirit abounding in us by faith. When we shall have been filled with the Word, believing it with all the heart, we shall live and walk in the Spirit, and shall be freed from the works or lusts of the flesh. Let us take the apostle for an example : "I am *crucified* with Christ ; nevertheless, I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh, I *love* by the *faith* of the *Son of God*, who *loved* me, and gave himself for me." Can we say this, dearly beloved, each one for himself? If we can, happy are we. If we cannot yet say it, let us press on, until we can. It requires *day* and *night meditation*, to make the progress and attainment, which our present and eternal welfare demands. If any of us say, we have not time, let us read attentive'y the 1st Psalm, and the 1st chapter of Joshua. Jehovah constituted Joshua, commander of the *armies* of *Israel*, and superintendent of the whole nation ; yet he ordered him to meditate in the Book of the Law, *day* and *night*. Have we any more care upon us, than Joshua had upon him? And then, what motives he has given us! *Glory*, the *glory* of Jehovah is to fill the earth (see the 14th Numbers) ; he has invited us to be partakers of this abounding glory. *His* kingdom is to come to the earth ; he has called us to this kingdom, that we may inherit it. He has promised to clothe us with *immortal* and *incorruptibility*, and to associate us with the King of kings. In vision, he has set before us, in the abound-

ing testimonies of the Prophets, the latter blessedness of righteousness, peace, and joy, which shall be ours in the Kingdom, if we prove faithful. Again, we live in the eve, just preceding Messiah's advent. The promises are no longer in the *distant future*—

"Not many years their round shall run,
Not many mornings rise,
Ere all the glory stand revealed
To the admiring eyes."

Dearly Beloved, let us long to see ourselves perfected in *faith*, in *hope*, in *love*, *individually*, *socially*, *congregationally*! and thus be ready to stand before the Son of Man, with joy unspeakable. Please to accept this little address in kindness, and believe me your fellow-learner in the school of Jesus, the great teacher,

ALBERT ANDERSON.

King William, Va.,
Feb. 11, 1858.

A Clerical Farce.

The following is said to be a veritable incident in the experience of a bishop of the Protestant Episcopal Church: A couple brought their little child to me one day to be baptized, and upon my inquiring the name chosen, to my astonishment I heard sounds which resembled very much one of the titles bestowed upon the arch enemy of mankind. Supposing that my ears deceived me, I inquired again, when the same word, to my horror, was more distinctly repeated. "Lucifer!" said I to myself, "impossible. I can not baptize a child by such a name." I bent over once more, and a third time asked the question. The answer was still the same, and repeated louder and with an emphasis, as if the parent were determined to have that name or none. By this time my situation had become embarrassing, for there was I, in the presence of the whole waiting congregation, standing up with the baby in my arms, which, to add to my consternation, set up a squall as if to convince me he was entitled to the name. I could stand the scene no longer; so hastily dipping my finger in the font, and resolving he should have a good name, as opposite as possible to the diabolical one so strangely selected, I baptized the infant George Washington. I thought the parents looked queer at the time, but the rite was performed, the baby had got an excellent name, and I was relieved. But conceive if you can my confusion when, after service, the father and mother came into the vestry, and the latter bursting into tears, exclaimed, "O, thir, what have you done? Ith a girl, ith a girl, and you've called her George Wathington! My poor little Luthy,

my dear little Luthy!" Alas the mother *lisped*, and when I asked for the name, she meaning to be very polite, and to say, "Lucy, sir," in reply to my question, had said, "Luthy, thir," which I mistook for Lucifer. What was to be done! I consoled the afflicted parent as well as I was able, and promised to enter the name in the parish registry and town records as Lucy, which I did; but for all that, the girl's genuine, orthodox name is George Washington!—*Water-Cure Alm.*

Government "sanction" to Idolatry in India.

THE not merely tolerance, but the absolute favor, which the East India Company's government and some of their civil and military servants have shown to Mahomedan and Hindoo idolatry is beyond belief. At Delhi an annual festival was held, according to Mrs. Colin Mackenzie, on the body of a Mahomedan saint, over whose remains the Government had built a tomb, because the directors thought that the prosperity of the place would be increased by the *mêla*, or fair annually held at the shrine. The same lady, a few sentences afterwards, states, that in the same city of Delhi is a mosque built by Colonel Skinner, and she adds, English men in former days, under the influence of Hindoo idols, have been known to paint themselves and perform *sujah*, or worship, at the river-side like heathens. For many years, as everybody is aware, we paid tribute to the Temple of Juggernaut, and supplied and manufactured idols for the Hindoos. It was not, indeed, till 1852 that the East India Directors substituted an endowment in land for the annual heavy payments made to the superintendent of the Temple of Juggernaut. In a despatch to the legislative department, No. 7, and dated the 5th of May, 1852, they instructed the government of India to make a final payment, by way of compensation, in lieu of the annual allowance of rupees, 23,321, made to the Rajah of Koorgha, the superintendent of the Temple of Juggernaut, from the government-treasury, so as finally to sever the government from all connexion with the temple.—*Brit. Quart. Rev. (New Numb.)*

Jehovah makes use of the wicked to punish the wicked, until the set time shall arrive for the saints "to tread them as ashes under the soles of their feet." The Sepoys are as execrably ferocious as their own tigers, and are now receiving the due reward of their deeds; yet surely, the English in India have not been innocent victims of their ferocity. The patrons of idolatry are worthy recipients of its treads.—*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.] Mott Haven, Westchester, N. Y. May, 1858. [VOL. VIII. No. 5.

Mosaic and Nazarene Teaching Concerning God.

BY THE EDITOR.

No. IV.

It has been well observed by some one whose name has escaped us, that "there exists in the universe only One Generic Spiritual substance, the sole Primary Cause, efficient, formative, and substantial, of all secondary causes, and of all appearances whatever; but inducted in its highest degree with a supreme providential wisdom, and proceeding by ways incomprehensible to the spirits which emanate from it, apart from revelation." This is perfectly scriptural, and therefore in harmony with the teaching of Moses and all the prophets, among whom we include Jesus and the apostles.

In our last number we were treating of the Eternal Spirit, in relation to his Name. We continue to remark here, that this name is not a mere tetragrammaton, which superstition forbids or fears to pronounce; nor is it a mere word bestowed by the Spirit upon himself, as a father affixes a word to a son, which we call a name, by which to distinguish him from his other sons; nor is it the name *Father*, and the name *Son*, and the name *Holy Spirit*, three names, into which those "who know not God, the only true one, and Jesus Christ whom he has sent," are immersed. ALL the Eternal Spirit, has not "three names." He did not say to Moses, "I will proclaim the names of Jehovah before thee;" "I send an angel before thee. . . obey his voice, provoke him not, for he will not pardon your transgressions, for *my names are in him*;" nor did he say, "In all places where I record *my names* I will come unto thee." The Eternal Spirit did not speak after this fashion, but uniformly in the singular, having only *One Name*, and not *three*, as our friend of the *Expositor* very erroneously imagines and inculcates.

The divine Name defines what the Eternal Spirit is in manifestation. "Jehovah whose name is jealous is a jealous power." Here "name" defines what exists. "The name of the wicked shall rot," that is, the glory, honor, power, substance, that exist, constituting the wicked and their attributes, shall perish. Hence, when the Eternal Spirit is fully manifested on earth according to his revealed purpose, that manifestation is HIS NAME, or the name of Ehyeh, the *I-shall-be manifestation of the Spirit*.

This name was proclaimed to Israel by Moses in the formula so often quoted by the Jews in their controversy with the friends of Jesus, and with the Demons also, who presume to cry out that they know that he is the anointed Son of God. In Deut. vi, 4, Moses says,

שמע ישראל יהוה אלהינו יהוה אחד
ekhad. Y'hovah Elohainu Y'hovah Yisraail Ek'ma

This is incorrectly rendered, both by Dr. de Lara in his letter, and in the English version. The doctor renders it, "Hear, O Israel, the Lord is our God, the Lord is one!" In the English version it reads, "Hear, O Israel, the Lord our God is one Lord!" But neither of these is a translation. "Lord" and "God" do not express the sense of the original. As we have shown already, the word *Y'hovah*, or *Ehyeh*, has not the remotest affinity to the English word "Lord." We must, therefore, reject the above, which are mere paraphrases, or transformations, and translate the formula literally, that,

* Jesus has left on record an infallible rule by which his friends may be distinguished from the Demons. The rule is expressed in his words, saying, "Ye are my friends if ye do whatsoever I command you." "The Demons" is a phrase, in its application to men, that signifies those who believe that Jesus is the anointed Son of God, but "do not receive his words," nor do what he commands. This is not the only sense of the word, but the sense in which it is used in this place, because the possessed of old confessed, but did not obey, the truth.

knowing what Moses really did say, we may be able to understand what he said. And, doubtless, it must be an important proclamation concerning the Invisible One, or he would not have called the attention of the whole nation of Israel to his words. The literal translation, then, is,
*Hear, O Israel! I SHALL BE our MIGHTIES
 is One I shall be!*

This is the proclamation in plain English. There is no word in it which is not perfectly intelligible. It announces a person *who shall be*; and if you ask Moses who that person is, he tells you, in Exodus iii, 14-16, and vi, 3, that the person who shall be is that same one who, four hundred and thirty years before, was known to Abraham as The Strength of the Mighty Ones, who visited him from time to time, and whose messenger appeared to himself in the bush. This answer is equivalent to saying that the subject of the proclamation to Israel is "One who is, and who was, and who is to come, the *παντοκρατωρ*, or Strength of All." He is while Moses makes the proclamation; *he was* in Abraham's time, and from an antecedent eternity; and he *shall be* when he comes as the Prophet like unto Moses. Nothing short of this can be educed from the words of Moses. Had we lived in the days of Moses, speaking the Hebrew as our mother tongue, his proclamation would have created in us an expectation, that, at some future time, HE, the Possessor of the Heavens and the Earth, the Most High, who admitted Abraham to his friendship, would appear in the midst of Israel; and that then, consequently, whatever his name might be called, he would be עִמְמָנוּאֵל *Imma-nu-ail*, "God WITH US."

Now for this result to have been manifested, one of three things was necessary; either that AIL, the Eternal Spirit himself, should descend from unapproachable light, and have planted himself in the midst of the Hebrew Nation *unveiled*; or, that a portion of free spirit, emanating from his substance, should be embodied, constituting HOLY SPIRIT NATURE, or *God veiled*; or, that the Eternal Spirit should create a body from the material race of Adam, and fill it with His own power and wisdom without measure. In either of these events, it would have been *God with Israel*, dwelling in the midst of them. But the first alternative was impossible: for *God unveiled* in any nation would be its destruction; for Moses testifies, that Jehovah declared to him, "There shall no man see me, and live;" and Paul, who taught the same doctrine as Moses, says, "No man hath seen, or can see Him;" and Jesus also bears the same witness, that "No one hath seen the Father,

except he who is from Theos (Divine Power) the same hath seen the Father."

The purpose of the Eternal Spirit to become Elohim to Abraham, Isaac, and Jacob, through their seed, excludes the second supposition. Mighty Ones in Holy Spirit Nature often appeared in the midst of Israel, and were, for the time, God with them. There is a notable instance of this on record in Exod. xxiv. 10. It is there recorded that "Moses, Aaron, Nadab, Abihu, and Seventy of the elders of Israel, saw the Elohim, or Mighty Ones, of Israel: and under His feet as it were a paved work of sapphire stone, and as it were the body of the heavens for clearness. And upon the nobles of the children of Israel HE laid not His hand: also they saw the Elohim, and did eat and drink. And JEHOVAH said unto Moses come up to me in the mount, and be there: and Moses rose up, and his minister Joshua; and Moses went up upon the Mount of the Elohim. And he said unto the Elders, Tarry ye here for us, until we come again unto you." In this narration the distinction is maintained between Jehovah and the Elohim; Jehovah referring to the Eternal and Invisible Spirit; the Elohim to the individualized, or embodied, manifestations of power. The Elohim were visible; for Moses says the nobles of Israel saw them, and eat and drank in their presence. The Elohim had spread for them an entertainment of good things; and welcomed them to eat and drink without alarm: for "upon the nobles of the children of Israel HE (the Invisible Jehovah) laid not his hand." Moses does not say that they saw Jehovah. He and Joshua alone were permitted to ascend to the mountain top; but even there they did not see Jehovah; for "no man could see him and live." They heard, but saw not.

In this scene, Moses and Joshua are types of Messiah in his approach to the Father; while Aaron, Hur, and their associates in company with the Elohim, are types of the Saints, the immortal nobles of Israel, in the setting up of the Gospel-Kingdom. The Elohim were the representatives of the personages to be manifested from the seed of Abraham in the Age of glory; the same Eternal Spirit being the substratum, or hypostasis, of the representatives, and of those whom they represented; for which cause "He" and "His" are affirmed of them. The Elohim and the Devouring Fire on the top of the mount were the typical manifestation of Jehovah's glory; which finds its antitype in glorious display of the things represented also in Exek. i.; x.; xliii. 4; Rev. iv., v., xv. 2.

All these displays are Mighty Ones in Holy Spirit Nature, and therefore God; and

God with them in the midst of whom the manifestation is made. The purpose of Jehovah excludes the Elohim of Sinai from the Elohim of the proclamation. This purpose is the development of Elohim from the Human Race equal to the Elohim of Sinai; or, as it is expressed in the words of Jesus. *ισαγγελοι*, *isangeloi*, "equal to angels." The scripture reveals the principle upon which the Elohim of the Universe are developed by the Eternal Spirit. They are immortals, but were not always so. The Eternal Spirit dwelling in light is alone essentially immortal without beginning; but all the Mighty Ones, or Gods, he has created, have at some period of their history been subject to evil even as we. Moses teaches this in Gen. iii. 5, 22. The sagacious serpent, who had seen and heard the Elohim in Paradise—"the Stars of the Dawn and Sons of God"—told Adam and Eve that if they ate of "the Tree of the Knowledge of Good and Evil, they should be as the Elohim ("gods") knowing good and evil." The lie he told did not consist in saying this; for the Jehovah-Elohim admitted, that in the eating and its consequence they had become like one of them to know good and evil. "Behold," said he, "the man has become as one of us to know good and evil; and now lest he put forth his hand, and take also of the Tree of the Lives, and eat and live for the Olahm; therefore Jehovah-Elohim sent him forth from the Garden of Eden." When this was affirmed of Adam and Eve, "the eyes of them both were opened, and they knew that they were naked," and they were both ashamed and afraid. This was the form of the "evil" which they experienced at that crisis; and Jehovah-Elohim testifies, that it was an evil they themselves had been the subjects of. Those who were Elohim contemporary with Adam had once been the subjects of shame and fear; and as these are symptoms of an evil conscience, they had once been sinners; and as it is a law of the Eternal Spirit's empire that *sin works death*, so they must have been once mortal; which is a conclusion in agreement with Paul's testimony, that the Invisible One "only hath immortality." Hence, though in his universe there are multitudes of Immortal Gods, yet in all that universe there is but one whose immortality is underived, and that august personage is He who created them. Thus all immortals but himself were once mortal—sinners subject to death; and while so subject, as much in need of a remedial system as we.

But at the fitting up of earth as a new arena for the display of the power and wisdom of the Eternal Spirit, they who figure

in the work had attained to their eternal redemption; and had become "spirits"—Holy Spirit corporeal intelligences—because they had been born of the Eternal Spirit or Father. To what orb or planet of the universe they are indigenous is not revealed; but as they are not aboriginal to an earth-born race, they are not sovereign here; but only, as Paul says, "Public official Spirits sent forth for service on account of those hereafter to inherit salvation."—Heb. i. 14.

These, then, are not "our Elohim"—they are not the Elohim of Abraham, nor the Elohim of Israel, to whom the "*Sh'ma Yisraail*" refers. These Elohim, or Sons of Power, are to be developed from the earth-born seed of Abraham, upon the great moral principle of the intellectual universe, expressed in the two words, FAITH and OBEEDIENCE—an obedient faith tested by trial. This principle necessitates the existence of evil in the system where the development of God is in progress; for there can be no trial where evil does not exist. The Eternal Spirit has, therefore, wisely created evil, first as the punishment of sin; and secondly, to afford scope for the manifestation of the approved. Upon this principle, Abraham's faith was tried and perfected; and upon the same principle, though not in the same way, the faith of all scripturally recognized as "his seed" is tried and perfected to this day.

The *Sh'ma* proclaims a plurality of Elohim, but does not define the number. Moses tells us elsewhere that they should be as the stars of the heavens for multitude—"So, O Abraham, shall thy seed be." To this agrees the testimony of the Apocalypse, where it is written, "I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and with palms in their hands." "These are they who 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 which is in the midst of the throne shall feed them, and lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." These are they whom Ezekiel saw in a vision moving onward in victorious career. "In their going," says he, "I heard the noise of their wings, like the noise of great waters, as the voice of Mighty Ones

ὁ παντοκράτωρ, or in Heb. שַׁדַּי *shad-dai*, of Mighty Ones); the sound of the speech was as the sound of an army." Daniel also saw them in vision. "I beheld," says he, until the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne the fiery flame, and his wheels burning fire. A fiery stream issued and came forth from before him; and thousand thousands ministered unto him; and ten thousand times ten thousand stood before him: the Judgment was set, and the books were opened." Whence came all these thousands of the fiery stream? They are all the Sons of Power; Spirits born of the Spirit; Israel's Elohim, or Mighty Ones; who were once Jews and Gentiles in unprofitable flesh; sinners under sentence of death; but justified by an intelligent and obedient faith. These are the Elohim of the *Sh'ma Yisraail*, the *hypostasis* of whom is the "ONE JEHOVAH"—the One Eternal Spirit multitudinously manifested in the Sons of Eternal Power. When these become apparent at "THE ADOPTION, to wit, the redemption of the Body"—the "One Body"—then will be revealed the Mystical Christ—the Seed of Abraham—the "Son of Man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle; his head and hairs white like wool, as white as snow; and his eyes as a flame of fire; and his feet like unto fine brass, as if glowing in a furnace; and his voice as the sound of many waters"—the voice of the redeemed of all kindreds, and nations, and peoples, and tongues.

Such is the hidden mystery of the *Sh'ma Yisraail* revealed in the Nazarene proclamation of the Moses-like Prophet and his apostolic associates. "Hear, O Israel; the Eternal Spirit, who has surnamed himself EHYEH or *Y'houah*, because he will be for a Starry-Multitude of Sons of Power for Abraham, is nevertheless but one Eternal Father and they in Him as One! "To us," then, "there is but one Power, THE FATHER, out of whom are all, and we for Him; and one Lord Jesus Anointed, on account of whom are all, and we through him." All this development of an earth-born family of Gods, who shall take their stand in the universe as Seraphim and Cherubim of glory, is through and on account of Jesus Christ. He is the foundation, the chief and precious corner stone of this new manifestation of the Father-Spirit. Truly, as Moses says, it is a "Glorious and Terrible Name—*Eth-Y'houah Elohekha*—THE I SHALL BE THY MIGHTY ONES, O Israel."

But enough for the present; in our next we shall resume.

Analecta Epistolaria.

Concerning some of the Jewish Festivals.

MY DEAR FRIEND:—It is worthy of observation, that your rabbinical correspondent, Dr. de Lara, in his epistle dated 9th of May last, copied into the first number of the "Herald" for this year, freely admits that *devout Jews may perhaps* be brought to believe that the same God who endued the Old Testament Prophets (Moses and Elias), with miraculous power, may likewise have bestowed the same power on Jesus of Nazareth, as testified of him in the New Testament; hence, then, *devout Jews* would admit that Jesus of Nazareth was divinely inspired as the prophets; but, that, at the same time, He taught the people error, by instructing them to believe on Him as the only true Messiah, the Son of God. It is obvious that such a "stiff-necked" people would, upon this same principle, deny any portion of prophetic testimony, not congenial with the traditions of their elders, even as they have expunged Isai. liii, from their creed; verily, "had they believed Moses and the prophets, they would have also believed in Christ." John v. 46.

You will perceive by the lists for the present year, a diminution in the number of subscribers, as compared with last year, which diminution, doubtless, arises from the appalling distress in our manufacturing districts, occasioned by the want of employment generally, as would appear by numerous letters received: and I would here draw your attention to a few donations received from Messrs J. Douglas of 16s. 8d.; R. Mill of 6s. 8d.; and J. Fulton of £1 10s.; the first of Glasgow; the second of Balgowan, and the third of Paisley; which, testify at this season of pecuniary difficulty, their zealous endeavors to administer to your aid in proclaiming to a "faithless and perverse generation" the "glad tidings of the kingdom of God." At the same time I would suggest whether others might not materially relieve your onerous labors by occasionally preparing for a corner in "Analecta Epistolaria," some well digested and brief expositions of the Scriptures, more immediately relating to the doctrine of "the Kingdom and Age to Come." It is truly a doctrine of vital importance, inasmuch as it is the right portion of meat for the present season of midnight darkness, when the professed Church of Christ are asleep over the Scriptures, dreaming of "Peace and Safety" when a sudden destruction is nigh. Surely there are

some faithful watchmen in Zion who will raise the alarm, "Behold, the Bridegroom cometh," previous to his appearing, as otherwise the Bride could receive no intimation "to prepare to meet him." Some watchmen must necessarily be awake at their watch tower, for the Virgins are *all asleep*, and it is manifest, from the clearest evidence, that the Bridegroom draws near, yea, is verily at the door, while to such watchmen more especially belongs the divine promise, "Blessed is that servant whom his Lord, when He cometh, shall find watching." And here permit me further to trespass upon your indulgence, while I offer a few desultory observations on some of the Jewish Festivals, referring, doubtless, to "the Kingdom and Age to Come."

First, there was every seventh day, the Sabbath, or seventh portion of man's time commanded to be consecrated to his Creator. Then likewise every *seventh* year; and again, after the seven seventh year, making up a seven of seven weeks of years, came the feast of Jubilee, i. e. the fiftieth year, when great freedom and redemption from bondage was effected, both in the persons and estates of men, all of which prefigured the holy Sabbatism "that remaineth to the people (Israel) of God," Heb. iv, 9; or, as may be rendered, the blessed Festival of a Sabbath, wherein they shall enjoy freedom from all pain, unhappiness, and corruption. But notwithstanding these gracious types of future bliss, how marvelous is it to find that multitudes of persons calling themselves Christians (who, after the manner of the adversaries of ancient Jerusalem, Sam. i, 7), would scornfully trample over and obliterate these types in pursuit of their vain amusements, Isa. lviii, 15, 16; truly, these are the "perilous times" of the "last days," "when men become lovers of *pleasure* more than lovers of God"—2 Tim. iii, 1, 4.

Secondly, The great Feast of Passover, in commemoration of the deliverance from Egyptian bondage. The paschal Lamb was then killed (as was also the Sabbath instituted long before the law of Moses or Aaron's sacrifices were enjoined), and after the Passover was slain on the evening of the first month in the year (which prefigured the very month, and time of the day, when "Christ, our Passover, was sacrificed for us"—1 Cor. v, 7), there was the offering of the "First Fruits." So now, nearly six thousand years have the true "Israel of God," been under bondage to the "Prince of this world," but they are hereby encouraged to look forward to the time of their final deliverance, when they shall not only have been shielded from the power of the "destroyer" at Christ's second advent, but shall then assemble with

patriarchs and prophets to enjoy the highest Feast of the First Fruits, at the great nuptials of the Lamb in the "Kingdom and Age to come;" for then shall that blessed "First Fruits," "the first begotten from the dead," "make them to sit down to meat, and come forth and serve them"—Luke xii, 37.

Thirdly, The Feast of Weeks was observed after seven complete Sabbaths were past, and was so styled by the Hebrews, Exod xxxiv, 22, being kept seven weeks after the Passover. On 16th March, the wave offering of the first sheaf was made, and the divine blessing implored upon the ensuing harvest, which then commenced in that warm latitude. Fifty days being appointed for the gathering in of the corn (that is, the remaining fifteen days in March, twenty-nine days in April, and the first six days in May), then came the Feast of Pentecost, on which very feast the Holy Spirit was poured out upon the Disciples of Christ. Even so, there shall be the great Feast of the Harvest when *all* the fruits unto God are gathered into the "Kingdom and Age to Come." And surely never was there such a feast of Pentecost, nor such a feast of Weeks as shall then be, for the tongues of all admitted there "shall speak of the glory of the kingdom" Ps. cxlv, 11, and sing the "*new song*" of Moses and the Lamb. I would further make mention of the "Feast of the Trumpets," as typical of the "Seventh Trumpet" that shall ere long proclaim "The kingdoms of this world are become the kingdoms of our Lord and his Christ"—Rev. xi, 15. Also the "Feast of Atonement," or reconciliation; typical of the great reconciliation of the "Israel of God" to their offended Creator. But lest I should incur the censure of extending this epistle to the length of a pamphlet I will now conclude by briefly adverting to the Feast of Tabernacles, when the choicest of branches from the olive, the palm, and the fir trees, and whatsoever was esteemed valuable among plants, were gathered to adorn the dwellings of the people. This feast was likewise typical of the "Kingdom and Age to Come," the glorious kingdom of Christ on earth renewed, or paradise restored, when greater glory, beauty and excellency will be revealed than originally existed, for Jehovah will then, verily "make the place of his feet (footstool) glorious"—Isa. lx, 13; "instead of the thorn and brier, then shall spring up the fir and the myrtle trees," Isa. lv, 13; "then shall again be made to flourish, the box and pine trees of Lebanon's glory," Isa. lx, 13; "while the fruitful field shall even be accounted as a forest," Isa. xxix, 17; "and the fruit of the earth shall be excellent and comely," Isa. iv, 2, "yea, the previous waste, howling wilderness, and solitary desert shall

become fragrant as the rose," Isa. xxxv, 1; "and everlasting joy shall crown the redeemed of the Lord, for all mourning and sadness shall for ever flee away," Isa. li, 11. And that it may be your inestimable privilege to enter into this heavenly inheritance of jubilant glory, rest and gladness at, "the glorious appearing of the great God and our Saviour Jesus Christ," is the heartfelt prayer of

Yours, very faithfully, in the

"Blessed Hope" of Immortality,

RICHARD ROBERTSON.

89 Grange Road, London;
Feb. 3, 1858.

"Work of the Law written upon the Heart?"

BROTHER THOMAS,—It is true that "ignorance alienates from the life that is in God"—as true as when the apostle penned the declaration in his letter to the Ephesians. It is also true, that "except a man be converted, and become as a little child, he can in no wise enter the Kingdom of God;" which is equivalent to saying, "Except a man believe the Gospel of the Kingdom, and is baptised, and raised from the dead incorruptible and immortal, he cannot be saved." And it is here, that the Gentiles, doing in effect the law (and it is only truly converted Gentiles that do this—*Editor*), show the law written on their hearts, Rom. ii, 15; and that the doing the law is the effect of the writing. But how is the writing upon their hearts? When is it written? The reason why it is written, I understand to be that he may take out from among the Gentiles a people for his Name, Acts xv, 14. But the other two points are not so well understood. I can understand from the first four verses of 2 Pet. i., that it is by a KNOWLEDGE of the exceeding great and precious promises men are made partakers of the Divine Nature; but the question again recurs. How am I to convince others that this knowledge is only through the Gospel?

There is no news. We will still try to increase the circulation of the Herald, that it may proclaim as widely as possible the deep and glorious things of the Kingdom of God. We look forward with pleasure to your visit in the summer.

Please examine the original of Jacob's prophecy in Gen. xlix, 10, and see if there are not two words rendered in our Version, "UNTIL." Would it not be a better rendering to read, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet forever; because Shiloh will come, and unto Him shall the gathering of the people be;" clearly pointing to the coming in power and great glory.

Yours, in the (One) hope of the Calling,
J. M. STONE.

Henderson, Ky.,
March 1, 1858.

The Questions Considered.

1. *How is the writing inscribed upon the hearts of the Gentiles?* The answer is, by God's teaching; for it is written in the prophets concerning those who attain to salvation, "*They shall be all taught of God,*" Isa. liv, 13; John vi, 45. The question, then, arising from this testimony is, *How does God teach men?* As one man teaches another, and in no other way; and that is, *by putting ideas into the mind.* An idea is a mental image; a thought; something perceived: which image, thought, or perception, is produced by causing vibration in the substance of the brain-flesh. Brain-flesh vibrations excited by ordinary means and causes, Paul terms "*the thinking of the flesh*;" and are common to all men: but when they are excited through the same means, but transmitting ideas undiscoverable by the natural powers; that is, ideas specially revealed from God, such divinely excited vibrations become "*the thinkings of the Spirit*" in the man, the effect of which is to make impressions, which become the engraving or writing of God.

We learn from the Scriptures, that God excites brain-flesh vibrations, productive of a great variety of thoughts or ideas, in different ways. "He spake," says Paul, "in divers manners." This diversity, however, he limits. He does not say, that he spake in divers manners to men in general; but through an appointed channel, and specified people—"He spake to the fathers in the prophets;" and, in the apostolic age, to the Jews in Palestine "*in a Son*;" and after this, he spoke in the apostles, and especially in Paul to the Gentiles. "It is not ye that speak," said Jesus to the apostles; "but the Spirit of your Father speaking in you," Matt. x, 20; "what ye hear in the ear preach ye upon the housetops;" verse 27, and "he that heareth you, heareth me." God spoke in the ears of the apostles, and they spoke into the ears of men; which, from the promises before us, was God speaking to and teaching the sons of men.

Men who are ignorant of God's purposes with respect to the future of the human race, are not taught of God, however pious they may be. The piety generated in a man as the result of God's teaching, is "the work of the law written in their hearts:" and is always the consequence of an affectionate understanding of the Word of the Kingdom. It is the work of the law of faith; which

faith embraces "the righteousness of God manifested without the law, being witnessed by the law and the prophets," Rom. iii. 21. The devotion of which ignorance is the parent, is of the flesh, and not of God. His teaching first opens a man's eyes, by the enlightening ideas he puts into their minds; then, by the influence of these ideas which are his power for the purpose, turns them from their native darkness, and consequently from Satan (for ignorance is Satan's power) to God: and the *instrumentality* operative of these results is *Scripture and reason*.

2. *When is the work of the law written on the heart?* "Written" is past time. It may be known to have been written, by the subject doing what the writing enjoins. Obedience is the work of the law; what a man obeys is the thing written. Thus, if a man has it written in his mind, that immersion is simply an act to be done in order to be recognised as member of a Baptist church, when he is immersed he obeys that writing; and all the sophistry in Anti-Christendom cannot transmute that immersion into obedience to the Gospel. But half-a-dozen men may have been all immersed; it cannot, therefore, be determined that the same writing is in all their minds; because experience teaches, that wise men and fools, and more fools than wise, have been ceremoniously immersed. Therefore, the Spirits must be tried; and in trying them, we must take them to the writing in the Bible; and if we find them speak according to the Oracles of God, we may know that God has taught them—has been engraving his ideas into them; but if not—if they do not speak according to the Law and the Testimony, it is because the light is not in them. When the promises of God in the Bible are also found in a man's understanding and affections, the ideas of God shining out from the Bible into these, are in effect reflected from his mind, and are seen in his practice; which is found to be in conformity with the Divine precepts "By their fruit shall ye know them;" but then, ye must be acquainted with the tree and its fruit, or ye may mistake; and take a pious infidel for a Christian.

3. *How am I to convince others that this knowledge is only through the Gospel?* By showing them what the knowledge revealed in the testimony is; in other words, "declare the testimony of God;" and reason out its propositions. The Gospel is emphatically styled "the glad tidings of the Kingdom;" strike out "the kingdom," and all that remains is "the glad tidings of," or "gospel of." A rational man will readily see, that the glad tidings concentrate in the kingdom; and as they are yet future, they are matter of hope, and therefore of promise,

"exceeding great and precious promises." No kingdom, no promises, and no promised kingdom; no glad tidings, or gospel: hence, the knowledge can only be through "the Gospel of God, which he has promised afore by his prophets in the Holy Scriptures." It is the function of reason to demonstrate this from the testimony; and when the demonstration sounds upon the ears of honest and good hearts, they will be aroused to a collateral examination of the word, and they will not be difficult to enlighten. There are some, however, that cannot be convinced; either because they have no natural capacity, or are slaves to their lusts, or are in bondage to their worldly interests, or are not rational. Christ's sheep hear his voice; sound out the truth, and leave the rest to God.

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 "Until Shiloh Come."

The passage in Jacob's prophecy I translate thus, "Thou Judah, thy brethren shall praise thee; thy hand (shall be) upon the neck of thine enemies; before thee, the sons of thy father shall prostrate themselves." "Judah, a lion's whelp, from the prey, my son, thou hast arisen; he kneeled; he laid down like a strong lion, and like a fierce lioness; who shall arouse him?"

"The sceptre shall not depart from Judah, nor a legislator from between his feet, for that Shiloh shall come; and to Him (shall be) the obedience of peoples."

"Binding his ass to a wild vine, and his ass's colt to a choice vine, he washed his raiment in wine, and his clothing in the blood of clusters of grapes; more flashing (his) eyes than wine, and whiter (his) fangs than milk," Gen. xlix. 8-12.

The above is a prophecy concerning the Lion Tribe of Judah, which has given the commentators a world of trouble. A work before me says, "The interpretations of this most difficult verse 10 are so numerous, and the arguments by which they are supported so voluminous, that even in this supplementary note we can only give the sense in which we ourselves (Messrs. De Sola, Lindenthal, and Raphael) understand the text, and which is strictly in accordance with the oldest version of the Pentateuch, and one of the oldest commentaries on the Scriptures; *Onkelos* and the *tonic accents*."

In their translation of Genesis, De Sola & Co. render the verse thus, "The staff shall not depart from Yehudah, nor the lawgiver from between his feet, *until he cometh to Shiloh*, and his be the obedience of nations." In this they make Shiloh a place; and affirm that the staff should not depart until Judah came to it; and then of course, the

inference is that it should depart. Well, in the days of Joshua, "the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them," Josh. xviii. 1. But instead of the sceptre departing from Judah when the tribe arrived there, Judah had never hitherto possessed it; for Moses, who was "king in Jeshurun," was of the tribe of Levi; and Joshua, who succeeded him, was of the tribe of Ephraim: and while the tabernacle was still at Shiloh, though the ark was not, Samuel anointed Saul of the tribe of Benjamin, to be king over all Israel. The ark never returned to Shiloh, and the tabernacle there was destroyed. "So God forsook the tabernacle of Shiloh;" and did not choose Judah for the staff-bearing ruler over Israel until the departure from Shiloh; and David became king over all Israel, two years after the death of Saul.

But, "until he cometh to Shiloh" is not the translation of *עד כי יבא שילה*, *ad ki yahvo Shiloh*. There is no word in the text answering to the particle "to;" and furthermore, the verb *yahvo* is not the present tense, "he cometh," but is the future "shall come;" nor is *Yehudah* the nominative to the verb; it is *Shiloh*, which they put in the dative, or in the accusative governed by a preposition, which is not in the text. These are liberties which grammatical honesty will not tolerate.

But in relation to "until" as the rendering of *ad*, or *ad ki*, they are not satisfied; for in their supplementary note they say, "Much confusion has been introduced into the translation of this important verse, by considering *עד* as a particle, and rendering it combined with *כי*, *until*." Yet this they have done themselves. "It cannot," they say, "be joined to *עד* without violating the Masora and punctuation." But this is of no consequence. They are no part of the original text. Jacob and Moses knew nothing about the Masorites and their inventions; and we need not trouble ourselves with them in interpreting their prophecies. Their authority *Onkelos*, disconnects *ad* from *כי*, and renders *ad* by the Chaldee *עד-עלמא*, *ad-almah*, which they call *for-ever*; "a rendering, of which," say they, "we approve, as it appears to us much to simplify the meaning of the text. We would therefore propose to render it, after Rabbi Manasseh Ben Israel; "The staff shall not depart from Judah, forever."

This, however, is not translation, but substitution. We prefer to take the text as it is, and without regard to the Masora, translate it word for word as we have presented it; namely *ad ki* "for that," which is equi-

valent to *because*. The passage is easy enough, and teaches, that the reason why the staff or sceptre shall not depart from Judah is "because Shiloh shall come." It is a text similar to Jerem. xxxiii. 17, "David shall never want a man to sit upon the throne of the house of Israel." This is thought to be very difficult of interpretation. Jeremiah is speaking of what shall be in the latter days and forward; and so was Jacob. When Judah shall act the lion, Shiloh will be with them; and thenceforth the sceptre shall not depart; and thenceforth David never want a man to sit on Israel's throne.

On the word *Shiloh*, De Sola & Co. say, "This word is understood by no one, though there is not any expression throughout the Scriptures, respecting which so much has been written, and which has served as the foundation for theological systems, like this much disputed word. The three opinions that enjoy the most favor are: the oldest, advanced by the *Medrash*, adopted by *Onkelos*, *Jonathan*, and the *Jerusalem Targum*, and adduced by *Ras'h'i*, that Shiloh is the Anointed King, Messiah. The second, advanced by *Rashbam*, and adopted by *Mendelssohn*, and most modern Jewish authorities, considers Shiloh as the name of a city near Shechem, in the tribe of Ephraim, where the division of the monarchy took place under Rehoboam and Jeroboam. They therefore render it, *until he* (Judah) *cometh to Shiloh*. The third consider Shiloh as signifying *quietness, peace*. They therefore render it, *until peace, or the bringer of peace cometh*, and apply it to Solomon. We ourselves are strongly biassed in favor of the first opinion, supported as it is by the authority of Ezekiel xxi. 32 or 27, in probable allusion to the present text: since it is only by coupling this prediction of Jacob with those pronounced by subsequent prophets of the Lord, that we can understand the assurance the patriarch gives Judah, that though his supremacy may for a time be suspended, yet it shall not *depart for ever*, but at some future period be restored to him."

The clerical interpretation of the text is, that the sceptre of royalty and the legislative power was to continue with the Jews until Shiloh was born; and that at his birth they were to depart. They point the Jews to Jesus as a fulfilment of the prediction as the Shiloh; and affirm that the circumstances of his appearing answered the demands of the prophecy. But this cannot be admitted for the following reasons:

1. Jacob's prophecy belongs to the "utmost part of the days," termed in Daniel "the Time of the End" or "the Latter Days;" not to "the last days, or end of the Mosaic Aion."

2. The sceptre had departed from Judah in the days of Nebuchadnezzar, who wrested it out of the hand of David's house, when he dethroned Zedekiah about 590 years before the birth of Jesus; and it has not been restored to Judah since.

3. There was no lawgiver descended from Judah, son of Jacob, in power at the birth of Jesus. The givers and makers of law were not Jews, but Gentiles; Herod, Archelaus, and the Romans, being rulers of the nation.

4. The symbols of royalty were not to be restored to Judah "until he shall come whose right it is" to reign over all Israel: the right belongs to Jesus, who is the Shiloh; but, when he appeared, he did not reign, positively refusing to accept authority, because his kingdom did not belong to that world; but to another, when Judah, "the fierce lioness" shall go through the nations as through a flock of sheep, Mic. v. 8; as Jacob's prophecy intimates.

5. Jacob's prophecy contemplates Judah in power and victory over enemies; whereas, when Jesus was born, Judah was subject and powerless under the Little Horn of the Goat; and will so continue till Shiloh shall return.

For these reasons, we reject the clerical theory; and look to the glorious appearing of the First Born to verify Jacob's prediction; for if Shiloh does not come hereafter, the sceptre has finally departed, and the lawgiver is no more for Judah. The interval from Nebuchadnezzar to Gog, is not a final departure of sovereignty, but only an INTERREGNUM to be succeeded by a renewal of the authority of David's house over Judah and all the other tribes. We are in "the third day" of the interregnum (Hos. vi. 2,) or 2,453 years since the fall of David's throne; for "a day with Jehovah is as a thousand years; and a thousand years as one day."

"Shiloh is understood by no one," says De Sola! Very strange indeed! Whatever its etymology, any one, not judicially blinded by unbelief, may see from the text itself, that it relates to a *person*, a *conqueror*, and a *ruler*, not to a place. "Shiloh shall come; and to Him the obedience of peoples;" to *him* is the key to *Shiloh*. Shiloh is a man; and as people are to obey him, he must be a ruler; and as peoples only obey those who compel them, he must be a conqueror before he can rule them. All which is plain enough for the comprehension of a little child, though perfectly unintelligible to "the wise and prudent." Let us rejoice that we are what they call "fools."

March 23, 1858.

EDITOR.

The Gospel of the Kingdom in Canada West.

Dear Sir: I write to inform you what progress the truth is making in Canada West, as I feel assured that any triumph of the truth will be a source of rejoicing both to you and your readers.

Last summer I was lecturing at Toronto and Queensville, the result of which is well known to you before. At the commencement of October last I went to Owen Sound, and having obtained the use of the school house, I gave two lectures on the necessity of the restoration of the kingdom again to Israel, to fulfil God's promises to the fathers, which promises were Paul's hope, and for which hope Paul and his brethren suffered the loss of all things. I then returned to Collingwood, and having hired the Hall, I gave three lectures there. Returning again to the Sound, I again obtained the use of the school house for two lectures more. The lectures, both in the Sound and at Collingwood, created great excitement. I then returned again to Collingwood, and gave three lectures more; the result of the lectures in Collingwood was, that two embraced the faith, and acted in obedience thereto by being baptized into the Name of the Holy Ones. These had been previously immersed at Seventeenth Street, New York, into Campbellism; but they saw that Campbellism was not the "one faith" pleasing to God. They are now looking for the Anointed One to sit on David's throne, instead of believing that he is now on David's throne.

I returned again to the Sound, but no school house could be obtained. They had put me out of the synagogue, for teaching that there is no immortality until the appearing of Christ to establish his kingdom. But I succeeded in obtaining the Campbellite meeting house for four lectures; discussion was invited every night, great interest was awakened in a few honest hearts, whilst others were saying that I ought to be mobbed. The result of the lectures was, that eight, who had been previously immersed into Pentecost Kingdomism, became obedient to the one faith; six of them were then belonging to the Campbellite Church. I baptized altogether at that visit twelve, whilst many more were interested in the truth.

This brought out the venom of the serpent against me, the priests from the sacred desks denouncing me as infidel. The Rev. Mr. Macdonald, Baptist minister, placarded the walls with the announcement of two lectures, to refute the pernicious doctrines of "a Thomasite" who was then in that place. I attended the last lecture; four ministers were

there, of different denominations. At the close, I asked the privilege of discussion, which was granted. The mayor was chosen for chairman; the subject for debate was that of Natural Immortality, which all four of them failed to prove, each of the ministers in their turn asking me questions. The audience saw the weakness of their priests upon the question under debate. The chairman at length joined issue with the priests, and told them that they had better leave me alone, as I was a man of great volubility of speech. This discussion turned out for the triumph of the truth, and for the establishment of those who had already received it.

I turned again towards Toronto the latter part of December, lecturing on my way at Queensville, in the Methodist meeting house. After delivering four lectures there, I came to Toronto, where I remained until the commencement of the new year. I then returned to the Sound, having obtained a hall to lecture in. The priests, acting upon the baser sort, got up a mob against me, yelling at me through the streets like wild beasts; stones and snow balls were aimed at my poor cranium, but without effect. They brought a rail to ride me on, but they did not carry their threats into execution. The mayor sent a constable to protect me whilst lecturing.

But amidst the persecution, the truth had its effect upon some more honest hearts. I remained there a month, lecturing on Sundays and in the week upon "the things concerning the kingdom of God, and the name of Jesus the Anointed One." Eleven more were buried with him by baptism. There is now an association of twenty-three brethren looking for the appearance of the King to set up his kingdom in the covenanted land, when the bodies of their humiliation will be fashioned like the body of his glory. You see by your subscription list that I obtained eight subscribers for the Herald.

Since then, I delivered six lectures in Scarborough, which I hope will germinate in due time. During the last fortnight I have been at Fort Perry, delivering twelve lectures there. There are some there to be baptized on my return, which I expect will be in about a fortnight. I must conclude, by wishing you success in your endeavors to obtain heirs of the kingdom of God.

I remain, sir, yours in the hope of life at the appearance of Jesus the second time,

JOHN WILLIAMS.

Toronto, C. W., March 17, 1858.

A Word from Iowa.

Dear Brother Thomas: I herewith forward to you a little of the needful for your

exceedingly valuable paper. I conceive the Herald to be worth more than all the rest of the religious papers extant. Indeed, that is not a fair comparison of its value. I know of but one paper beside the Herald that is devoted to the truth as "it is in Jesus;" and that is the *Gospel Banner*. I have been a reader of the *Expositor*, published by Mr. Marsh, about eleven years; and before the eyes of my understanding were enlightened by the Gospel, I prized it more highly than rubies. But I am compelled to dismiss it as a Gospel-nullifying sheet, and decline its future weekly visits. There are a good many in this section of country who would be highly gratified to see and hear you, but we are generally poor, and particularly so in these hard times. Can you give us any encouragement to visit us next fall? If you will do so, I will see what can be raised in the way of substantial aid. And that your life may be long spared to prosecute the work of awakening many to prepare themselves for the reception of the Great King, is the prayer of

Yours, in the fellowship of the One Body,
Douglas, Fayette, Iowa, WM. O. STEARNS.
Feb. 27, 1858.

"I am not Mad, most noble Festus."

Dear Sir: Enclosed please find four dollars, which you will please place to my credit as a "conscientious subscriber" to the Herald. I heartily appreciate your labors in the cause of truth, and should feel a suspension of them to myself a great and irreparable loss. I have a thousand questions to ask, but cannot venture to trouble you with them, and will wait patiently for more light for their solution. I anxiously await the publication of your long expected Exposition of the Revelation, as I confidently expect it will throw a flood of light on that mysterious book. I am regarded as one beside myself when I speak of the truths you advocate, and find it necessary to be very careful not to cast these "pearls before swine," &c., as I find it utterly impossible for persons of swinish dispositions to appreciate them. The "Summary of Christianity" is a work I have never yet seen; if it is what I should infer from its title, I should like a few copies to put in the hands of some of my more candid friends. Please send me some four or five copies, if you have them, and I will remit the price. Hoping and praying that you may have health, strength, and ability to continue your labor of love in the cause of truth and righteousness, I remain, very sincerely yours in the blessed hope,

P. P. LEARNED.

Charleston, Mass., Mar. 17, 1858.

Campbellite Policy.

Dear Doctor: For several years past I have seen the sneers of Alexander Campbell and others in reference to you and your doctrine. I have frequently inquired of various brethren concerning your whereabouts, and what you believed; but no one would or could tell me. I have also inquired of various publishers for your works, that I might ascertain for myself what you believed, but none could tell me. Well, I thought it strange that all our leading men should be for everlasting talking about your doctrine, &c., and yet none of them tell me where I could get your writings, to see for myself what you did teach.

But, as we say, a good old Baptist brother, a minister, stayed at my house several days ago, and he told me that you were a Destructionist, and also that he thought you lived at Richmond, Virginia, and that you published a paper advocating those views. Well, if such is the case, I say "Amen" to it, for I firmly believe it to be God's truth, and so I teach every Lord's day, though as yet I am nearly alone in my belief on that subject.

During the last three months, I have had some four discussions on that subject with various preachers, which have made quite a stir here, and have convinced one of my opponents of the truth. But my brethren are trying to put me down, (I belong to what are nicknamed the Campbellites.) Well, I can put them down by arguments, but the Devil's method of refuting an opponent I can't appreciate, so I suppose they will turn me out of their synagogue, like they did you.

Please let me know what works you publish, and the price by mail.

I remain, your brother in Christ,
W. S. KNIGHT, M.D.

Fountain Co., Ind., March 8, 1858.

The above was sent to Richmond, Va., and advertised there. Brother Maddux, in that city, seeing it on the list, kindly forwarded it to us, for which he will please be assured that we are much obliged for his attention.

The letter itself is a very unsophisticated illustration, from the interior of the hostile encampment, of the policy that rules in the midst thereof. It is a policy emanating from the Bethany Heart, which is but another phrase for the Old Man of the Flesh, who occupies the Chair of Natural Religion, that is, of the Heart-religion of the Old Man, in that Asylum for the Blind. Wherever the influence of Bethany Heart-religion rules the conscience, there the proscriptive policy of majorities against argument prevails. If our correspondent contend for what he believes to be the truth, and it square not with

the traditions, they will certainly make a Jonah of him for what they may deem the benefit of the ship. They tried this with us. They tried to throw us overboard, but they could never get such a grip upon us as to make their heave effectual. W. S. K. is mistaken, in supposing that they cast us out of the sect; they tried, but for the reason stated, never could succeed. Their policy towards us has been to treat us like a mad dog, that is, give us a bad name, and leave us to the tender mercies of the cruel. These have killed us, as they imagine, times out of mind; but unluckily for them, we have a sort of indomitable vitality that will not permit us to remain dead, so that we are ever and anon coming to life again; and remarkable enough, every resurrection fills us with renewed vigor for the fight! EDITOR.

Miscellaneous.

The Thinkers, The Sayers, And The Doers.

The world of man may be divided into three classes, the Thinkers, the Sayers, and the Doers.

The first class, small in number but powerful in influence, comprises the real sovereigns of the world.

By the silent and irresistible might of ideas, of which they are the earthly source, they conquer men and render them submissive and obedient, turning them which way they will. They speak, and listening multitudes obey; for they speak with authority—the effectual authority of truth. To this class belong the philosopher, the seer, the sage, or whoever, distinguished by whatever title, extends the limited boundaries of knowledge or of truth, whether in ethics or in physics.

The Thinker imparts into the world new ideas, brings forward new matter for thought, produces more food to nourish and strengthen the soul. In its presentation there may be much dross mixed with the pure metal; but the gold will eventually be recognized, separated from the dross, and carefully preserved. A great work, requiring the untiring devotion of great and rare abilities, is that of the Thinker.

This work becomes to him his world. Men and their affairs are naught to him, for he is far above them, out of sight and hearing of their endless tumults and jargons. His attention is so fixed that nothing however pleasing, nothing even of pretended or real importance, can distract or divert it. Nothing is of importance to him but his work. All things else utterly fail to awaken

in him an interest real and permanent. With an earnestness, the depth and strength of which no one besides himself has guessed, he devotes himself to the solution of those problems which are the great realities of his life.

Because of this unwearied application the work is done; but others must now take it up. The Sayers are, from the nature of their function, more numerous; and though of a secondary, are yet of *essential* importance. Their function is to present to the world the work wrought out by the Thinkers. The great world of men do not understand the language of the Thinkers. To them there is no meaning in it.

But this work was not wrought out with so much toil to be confined to one or a few. Whatever may have been the design of the worker, it was the purpose of the great God who worked in and through him that all men should some time and in some way receive from it life and strength.

The Sayers are the mediators between the Thinkers and the people. They reconcile them, and join them together in sympathy and effort.

They dilute the concentrated ideas of the Thinkers, so that the weak stomachs of children in knowledge and understanding may receive and digest them.

They deal out to them such portions as they can dispose of, that they may gradually increase in strength.

They engage the attention of the careless and listless; make clear to the mind of the stupid, things which are obscure; kindle, temper, and direct the enthusiasm of the earnest; and aid men of all classes and dispositions to understand and obey truth.

Thinkers live to think. They express their thoughts, it is true, in words, yet not that they may *diffuse*, but that they may put them in form and preserve them.

They may hope for their perpetuation and diffusion, but are not careful to secure it; for besides that they are absorbed in their proper work, they feel sure that men will never permit truth once presented to be irremediable lost. To think aloud that others may hear, is their work.

To take up the life-giving sound, and echo and re-echo it around the world in the ears of all men, is the work of the Sayer. The Sayer *originates* nothing. He takes what he finds and tells it over and over again in a hundred different forms, that in some way by *importunity* if in no other, he may lead men to accept it.

The enthusiasm of the Thinker is excited to know all that mortal man ever knew, and more; of the Sayer, to make others know,

by every possible means, all that he has learned from the Thinker.

The Thinker is recluse, and seems to others cold, distant, and unsocial in his manners. He is often quite unconscious of the existence of the outward world, and sometimes dreams that it is all an illusion of his senses; goes about with an abstracted air, and gazes with a vacant look on the seemingly realities around him. The Sayer lives among men as one of them, and yet above them. He sympathizes with them as real men and women; and if he have a benevolent heart, he sincerely desires to promote their welfare. He points to the isolated Thinker, and explains to men that he is too much pre-occupied with his great work to become their companion.

But whither tends all this thinking and saying? whither but to doing? Thought is the first expression of man's intellectual life. But the thought seeks a form and it becomes enshrined in words, through the medium of which it is rendered capable of preservation and communication. The Doer receiving the thought from the Sayer in the form of words, embodies it in other forms more influential and unchanging.

He incorporates it into governments, churches, schools; he frames it into ships, railroads, and cities; he embodies it in commerce and all the various arts of civilized life. And all these advance not a step in their progress toward perfection beyond the idea of the thinker. Nay, the thinker keeps so far in advance that he is often contemned, if not hated, by those who understand the ideas embodied in the manners and institutions of the society of which he forms a part better than they do his abstract thoughts, which, seeking better forms, would destroy all that they hold dear.

The Doers are the *practical* men; and the end of their labors is to renovate the world, transforming it from its natural wild and crude state fit only for the abode of brutish, savage men, into a *new* world bearing everywhere the marks of intelligence and beauty. The end! no, it is but the *beginning* of the end. Earth is to be made a paradise because man is to be made an angel. It is to be made new that it may become a fit habitation for the new man who is to inhabit it.

A great work, then, has the Doer; and an earnest, faithful, and patient man should he be. For not only in the natural world, but much more in the moral world, must the many evils everywhere obstructing the growth of the good be uprooted and destroyed. But the man of faith is comforted by the assurance that the great work does not depend alone on himself or those immediately co-operating with him; but that all men, even though unconsciously to them-

selves, are in one way or another helping to effect the grand result. For "the wickedness of the wicked shall come to an end," and all efforts to preserve it but hasten its destruction.

What, then, is the end of all this thinking, saying, and doing? What but the discovery and announcement of truth, and the practical application of it to the life and conduct of men!

And all thinking, saying, and doing which does not tend to promote this end has no intrinsic worth. H. M.—*Life Illustrated*.

A Gospel Crisis in Rochester, N. Y.

BRO. CHASE from Michigan has recently been preaching at "Chapel Hall" in Rochester. His last discourse was on Baptism. He is said to have laid the subject fairly and faithfully before his audience, in the judgment of the majority of the society meeting at that place. After he had finished, bro. McMillan and bro. Bradfield, two friends of the truth there, who have not only believed the Gospel of the Kingdom, but with scriptural intelligence obeyed it, rose up, and bore a faithful testimony to the truth also. After them, a gentleman who has been under the water—who, before he was placed there, was in faith-fellowship with those Orthodox "Devils" who responded to what our friend, the Editor of the Expositor, styles "*The Bible Test*" of fitness for an immersion, which should be, he thinks, considered valid; this gentleman, we say, who believed with "the Devils" referred to in Luke iv. 41, that "Jesus was Christ the Son of God," and was immersed upon the belief of this, mixed up with divers gospel-nullifying traditions; this gentleman, under the influence of truthful convictions, arose, and said, "Brethren, I have to go into the water again. I have had my doubts for upwards of two years; but I begin to see my way."

On the Sunday following, the Editor of the Expositor preached from James i. 25—"Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." This was addressed to those who had obeyed the "*law of liberty*," which is "*the law of faith*," and as such demands "*the obedience of faith*," as the condition of emancipation from the dominion of sin. It requires to be looked into as orthodox devils are incapable of doing, so long as their master Satan holds them in bondage to his Bible-test. It was addressed to those under that law; for their blessedness is predicated on their "continuing therein," and on their "not being forgetful," which implies that they had obeyed the law,

and were in the enjoyment of liberty. Hence, this text could have no bearing upon the case of the gentleman in fellowship with the orthodox Devils. The thing to be proved in his case is this, *Was his immersion, based upon a joint confession with the Devils, obedience to the perfect law of liberty?* In other words, if the Devils had been immersed, would they have been Christians? And if not, upon Expositor or orthodox principles, why not? They had confessed our friend's "Bible test;" and had, therefore, according to his decree, all the faith necessary for a valid immersion. The text did not apply to him. Had he at some former time obeyed the law of liberty; and from forgetfulness of what he had heard, was about preparing to obey it again, there would have been relevancy in its application. But that was the point at issue. Had he, or had he not, obeyed the gospel in being immersed on the confession of the Devils?

All present understood what the Editor of the Expositor was driving at; few of them, however, saw any force in his remarks. One, however, was an exception to this. His compositor, who in the Expositor signs himself "S," took the floor after the Editor had finished, and said a great deal; and among his sayings is said to have stated, that "for a man to know the gospel he must know all the Old and New Testaments; and required to be forever learning it." He denounced all tests whatever, saying "they were all human," and so forth. Brother McMillan told them that the gospel could be stated in thirty minutes, more or less; and that he was not for ever learning it. It is true, that "some are ever learning," as Paul says of certain silly women led captive of men having a form of godliness, but practically denying its power; and besides this, though "ever learning, are never able to come to the knowledge of the truth." This truth must be something more than the Editor of the Expositor's Bible test, which the Devil's confessed so promptly. The "silly women" all believed what the devils believed; and so did those men of corrupt minds, whom Paul classes with Jannes and Jambres, but who were "of no judgement concerning the faith." They were like "His Holiness the Pope," and "His Grace the Archbishop of Canterbury," and Queen Victoria, "Head of the Church, and Defendress of the Faith," and many other queens and graces, and holinesses, among the sovereigns of our Model Republic! They all cry out as the Devils did, "O Jesus, thou art Christ, the Son of God;" but concerning "the faith"—"*the hidden wisdom of God in a mystery*"—the Gospel! the preaching of Jesus Christ, the revelation of the mystery—concerning these things, they are as ignorant as Hottentots;

and though "ever learning, never able to come to the knowledge of the truth."—1 Cor. ii. 7; Rom. xvi. 25. Bro. McMillan said that he knew the gospel, and had intelligently believed and obeyed it; and exhorted them both, that is, the Editor of the Expositor and "S," to retire home and learn the gospel the Samaritans received from Philip; and to be immersed for the name of Jesus Christ into remission of sins, as Peter also enjoined upon the Pentecostian First Fruits. This wholesome exhortation was publicly offered; and we doubt not, received as unpalatable exhortation sincerely and affectionately presented, is entitled to be. Afterwards a little more was added of the same sort. The Editor was told by his friend that he looked upon him as an unbaptized man, though now, indeed, believing the gospel. He besought him to consider what he was doing, and not to stand in the way of others, of whom some had spoken to him of his position. Bro. Bradfield exhorted him also to the same end; and parted with him not without hope that he would become obedient to the righteousness of God testified by Moses and the prophets. But hope told these brethren a flattering tale. While they were looking for obedience, "S," or another, was setting up type at the rate of three or four thousand *ems* a day, repudiating their conclusions, and giving them the cudgel over our back. A few days after the sermon on the law of liberty, the *Expositor* for Feb. 15, was published. In this there is an editorial under the caption of "*Test of Baptism*," occupying five pages. Eleven lines from the Nov. Herald is our friend's text. He is considered in Rochester to have issued this as his ultimatum; and that, though much labor has been expended upon it, it has only resulted in building up a man of straw, and then demolishing it. It has had the effect, however, of destroying all hope in the minds of his friends that he will ever obey the truth as well as believe it. We are sorry to hear this. We had hoped that as he had made so many changes from bad to better, he would yet advance one more step, and place his foot upon the rock. He doubtless, thinks he is there already; but with all the antecedents before us that exist, we cannot see that he is. He is right, however, not to act if unconvinced of the scriptural necessity, because "*whatsoever is not of faith is sin*;" and he may better remain as he is than by a faithless action add another to the catalogue of his offences.

We, however, are not yet destitute of hope. Our friend was once deep over head in Millerism, in which he could no more endure to be pressed with certain sayings of God incompatible with the crotchets of that

system of folly, than he does now to be pestered with any other test than the devils confessed: yet now he approves those sayings, and sees and admits the error of denying them. We know, however, how much more easily men pass from one form of error to another, than from error to the truth; and especially how still more difficult it is to bring the human mind to a childlike obedience to that truth. All this we know, still we would fain hope that our friend will come out right at last.

We are glad to hear that things have come to a head in Rochester, N. Y. No real good can be done in that city until what is there called "the church of God" become such in deed and truth by an intelligent obedience to the glad tidings of the kingdom of God. There are some there have done this; but how many we know not. The true Ecclesia is "a pillar and stedfast supporter of the truth"—of "the mystery of godliness which is great."—1 Tim. iii. 15, 16. This is something more than the confession of the devils. But how can "a church" hold this relation to the truth, or mystery of godliness, if its members are not agreed upon what it consists in; or if only three or four have accepted, in the appointed way, God's invitation to his kingdom and glory? The gospel is not an abstract proposition; but as the word imports "a joyful sound," "glad tidings," "good news;" but to one untaught of God, that is, ignorant of his teaching contained in the prophets, there is no glad tidings in the sound of the words "Jesus is Christ the Son of God." Saul and David, Aaron and his household, were christ; and Adam the First was "Son of God;" but there is no good news in this. Jesus did not say, "He that believes that I am Christ the Son of God, and is baptized shall be saved." He knew very well, that men might believe this as did the demons and the Centurion that superintended his crucifixion (Mark xv. 39,) and yet be ignorant, and consequently faithless, of the message his Father sent him to deliver to the Jewish nation. He therefore predicated the salvation of men upon the belief of his message as well as on the reception of himself in the character in which he appeared; and on their being baptized upon this faith. No mind, we conceive, unspoiled by the vain philosophy and deceit of the "religious world" can fail to see this in the saying of Jesus, "*He that rejecteth me AND RECEIVETH NOT MY WORDS, hath that which judgeth him: the Word which I have spoken, that shall judge him in the last day*"—John xii. 48. That word in the parable of the sower is styled by Jesus himself "THE WORD OF THE KINGDOM;" and they only

are there compared to "good ground" who "understand it." If a man confess Jesus, but do not receive this word, he is still under condemnation; and *vice versa*—a man must receive both for justification by faith.

Until then "the church in Rochester" can attain to this faith, it cannot stand out as "a pillar and support of the truth." We hope, now that they have begun to move, they will find no rest until they can all say *We understand, believe, and have obeyed the invitation of God to his kingdom and Glory.* When it has thus put itself in harmony with the truth, it will be prepared consistently to press faith and obedience upon the outside barbarians. But they must become *Celestials* themselves, after a type not to be disputed by those who understand the scriptures. They have had many doctrinal troubles in Rochester, which have had a winnowing effect. Our friend Cook and his faction have been fanned out; and others scattered off elsewhere. All this was necessary, that the approved might be made manifest. Perhaps a family equal to Noah's may be developed. But we shall see; a few standing on the rock are of more use to the truth in an efficient advocacy thereof, than five hundred upon the sand. May our friend of the Expositor yet be numbered in the Ark without debate. EDITOR. March 1, 1858.

Virginia Ecclesiasticism.

"There are many unruly, and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."—*Paul.*

To all concerned about Bible truth, the following is submitted by the subscriber.

In the "*Union Christian Intelligencer*" of Dec. 19, 1857, a sectarian sheet published in Virginia, specially pleading for the notions currently and generally known in America, by the very appropriate name of "*Campbellism*,"—is an article entitled, "*Judge, Rule, Govern*," over the signature of one, "*E. E. Orvis*;" a soul-peddler from Yankedomia, Campbellistically styled, "an evangelist." This gentleman, as I am informed upon good authority, when he first appeared as a star of *Geary*-magnitude (and thereby "hangs a tale!") among the Campbellite Reformers of all sects into one mammoth community under Alexander Campbell, President of Bethany College, and grand plagiarist of Mr. Walter Scott's very superficial conceptions of the gospel—when he first began to twinkle among these world-devoted, and highly respectable, but inveterately deluded religionists, in lower Virginia, *professed to believe in the personal reign of Messiah upon the earth.* He was told, however, that if he advocated this doctrine he would not be countenanced by his brethren, his "dear" brethren, of course, in Virginia.

For weighty pecuniary reasons, which all soul merchants instinctively appreciate, and which in his case were very special, but which need not be specified, he took the hint; and whatever he believes upon the subject, he has been particularly cautious not to offend the ears of his *apostolic* brethren with so unpalatable and *unpopular* a doctrine! I suppose, then, that even his brethren would admit, if they dared deal honestly with themselves, that their brother *Geary*—I beg pardon, I mean—that their brother *E. E. Orvis*, is a time-server, a pedler of his conscience (if he have any), shaping his course upon the harlot-principle of prostituting himself for hire; and therefore, unworthy of the esteem, or confidence, of all honest believers and advocates of the truth.

In regard to this spiritual exponent of Old-Dominion law, and Virginia-Campbellism's criticism, I would say, Let him who thinks he knows anything, become a fool that he may know something.

"A little learning is a dangerous thing,
Taste not, or drink deep of the enlightening spring;
There shallow draughts intoxicate the brain,
But drinking largely sobers us again."

He has attacked Joseph Cross, D.D., the talented, and for a clergyman, the wonderfully enlightened author of *Pisgah Views of the Promised Inheritance*; and John Thomas, M.D., author of *Elpis Israel*; two men as far superior to himself, as the orb of day to the moon walking in borrowed brightness. He probably does this in order to obtain notoriety; a very important consideration to one who has found soul-peddling, though aided by a sacrifice of conscience, and a stipulation of so much *per preaching-visit*, inadequately remunerative apart from pettifogging in the law!

In Nov. 1856, before this stupendous philologist turned from pedagogy and Campbelliting to pettifogging for his hire, I accepted an invitation to discuss with him in the Campbellite meeting-house called Jerusalem (mainly built by our brethren before their eyes were opened to the truth; and taken from them without compensation by Campbellites, whose contribution towards its erection was as nothing, but whose numbers over-counted theirs; an illustration of Campbellite morality on a par with that furnished by the iniquitous policy of their periodical press): in this house the discussion between us occurred. But though his powers of argument were so gigantic, he and his employers being judges, they were not weighty and potent enough to prevent a very valuable member of his flock refusing to be starved any longer in the dry and dusty pastures in which he guarded them with his crook. This loss may have brought a change

over the spirit of his dream; and may have predisposed him for his late mean and exceedingly cowardly attack. He endeavours to put us to shame by questioning our veracity. This is all very well. If we testify what we know is not true, we deserve to be put to shame; and for our shame to be proclaimed from the house-tops. We make no complaint of this. But we do complain, that this man should accuse us in the columns of a paper; in which, he has the best reason to believe, that we should not be permitted to say a word of self-defence. This "*Union Christian Intelligencer*" is a notoriously unfair, and one-sided weekly sheet. Its spirit is as mean and beggarly as its appearance; and a bitter opponent of the gospel preached by Jesus and his apostles. It is edited by Messrs. Coleman and Walthal. The former, a fanatic of the Baptist sect in Virginia, who, finding he could never be anything among its churches, but a very common sort of an ecclesiastic, and knowing that the Campbellites were in the custom of glorifying all who joined them from other sects, especially preachers, as "noble souls," "choice and intelligent spirits;" he suddenly turned his ragged old coat inside out, and that which he had been denouncing as "damnable heresy," he now professed to glorify as the "ancient gospel" of Jesus Christ; and that "gospel" he had been immersed into as a Baptist, he now repudiated. Immersion is the form of gospel obedience. What he obeyed as a Baptist, he turned his back upon; and what he embraced as a Campbellite, he has not obeyed! A pretty editor this of an ancient gospel paper! The other Simon Pure was more consistent. A. B. Walthal, in professing conversion to the ancient gospel, though he did not understand it, was consistently re-immersed. He was then a lawyer and partner in a store, and guardian for the orphan. The mercantile speculation "burst up;" the orphans lost 10,000 dollars by the crash; nevertheless, one of the partners (not A. B. W.) managed to hold on to two plantations, and about fifty negroes! At the time of this explosion, A. B. Walthal was cooperating with Dr. Thomas, and advocating the principles he contended for in regard to baptism and immortality; in defence of which, some of his writings are extant in the *Apostolic Advocate*. But in those days, as in these also, the loaves and fishes were not basketed in the place occupied by Dr. Thomas; and A. B. Walthal was in desperate need of these. He had already got more of Dr. Thomas' funds than he could repay, and there was no prospect of being able to raise more in that direction; so he also turned his coat inside out, and straightway absquat-

lated to the Dutch to the tune of 400 dollars a year! This was about eighteen years ago. He was put into the priest's office for a crust of bread; and has from that time served the Virginia Campbellites for hire, preaching their dogmas, and not daring, as he loves the cash and the basket-store, to affirm the principles from which he has so egregiously apostatized.

A precious triplet of paltry souls is here before us! Soul-peddlers all for filthy lucre's sake, accounting, by their practice, that "gain is godliness." What can be expected of a paper, with such as its correspondents and editors! It is the tomb of justice, the whitened sepulchre of virtue, intelligence, and truth; the den and hiding-place of the lurking poltroon, who fears to strike where the wounded may strike again. These malprincipled persons have struck at us in the dark, but happily without leaving a scratch upon our skin. We did not know that we had been attacked for a long time after it occurred. This is part of the policy of Campbellism and other sects—to *attack their opponents in secret; and when the attack is discovered, to deny them a defence before their readers.* This is the policy of sin and Satan; and abhorrent to every mind enlightened, and made free by the truth. The article was handed to me by a friend; and but for the urgency of brethren I highly regard, I do not think I should have noticed it. It is useless to send this to the "*Union Intelligencer*," which would only serve it as it has other communications issuing from us; I therefore send it to the *Herald*, which, though hated by Satan, is sought after and read by many of them who, if seen in the act, would feel like one skulking off with another man's sheep across his back.

Having disposed of the personalities inaugurated by E. E. O.'s attack, I proceed to remark, that the word *κρίνειν, krinein*, as used in Acts xvii. 31, signifies to judge, rule, or govern. E. E. O. makes a great parade, endeavoring to appear a profound critic; and to prove that I am without authority, in so rendering the word. But, as a set-off to this, a gentleman and a scholar, and one who is not a member of any church, residing in this county, tells me, that his Lexicon renders the word *krino* "to rule." Another Greek Lexicon, which I carry with me, under this word, says, "Since in the East the King is judge, hence, to regulate, rule, reign, judge with regal power and splendour;" and refers to Matt. xix. 28; and Luke xxii. 30, as examples in which it ought to be so translated. Grove's Greek Lexicon so renders it, which the gentleman referred to above, and who resides at Laneville, has in his possession. A Greek Lexi-

eon appended to the Greek Testament, and gotten up with great care, after the example of Mill, and with varied readings by Griesbach, and upon the authority of Greenfield, and confirmed by its being based upon Wahl's Lexicon, renders the word "judge, rule, govern." A copy of this travels with your humble servant.

Having thus given dictionary authority enough to convince any one who is not sold to a sect to work the evil it requires, I will present some Bible authority in the case. John the Baptist, and Jesus, who preached the Gospel of the Kingdom, proclaimed, saying, "Repent ye, for the Kingdom of the Heavens is at hand." The time indicated in Daniel had been fulfilled for the Gospel of the Kingdom to be preached; it was at hand to set forth this kingdom in the gospel. See Mark i. 1-3, 14, 15, "The beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

"Now after that John was put into prison, Jesus came into Galilee preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand, Repent ye, and believe the Gospel."

It is evident from these testimonies, that the Kingdom was at hand in the sense of its being exhibited in the preaching, or proclamation of it by John the Baptist, and Jesus the Anointed of Jehovah. See also Luke x. 9, 11; and Matt. xi. 12, 13. In Luke xvi. 16, we read, "The Law and the Prophets until John; since then, the Kingdom of God is preached, and every one is pressed into it." This is conclusive evidence to me, that wherever the gospel is preached, the kingdom may be said to be brought near to the people. Now, let the reader consider the question, What inducement did John and Jesus urge for repentance? I affirm that they urged the gospel, or glad tidings of the Kingdom of God, as containing all the needed incentives to repentance. Paul did the same that his great Master did, but not in precisely the same words, "God commandeth all men everywhere to repent (that is, to be wise after having been unwise); because he has appointed a day in the which he would judge or rule the world in righteousness, by that man whom he has ordained; whereof, he hath offered assurance to all, having raised him from among the dead." We must believe that the Master, and the apostolized disciple preached the same gospel, as inducing repentance.

The word *krino* is illustrative of the richness of the Greek language; it signifies both judge and rule. This criticism is substantiated by the prophetic testimonies; for example, in prophetically representing the reign of the Great King in Psal. lxxii., David says, "Give the King thy judgments, O God; and thy righteousness unto the King's Son." This shows that when Jesus is King in Zion, his judgments will be recognized as those of Jehovah. Isaiah in chap. ix. gives both ideas, "Unto us a child is born, and a Son is given; the government shall be upon his shoulders; his name shall be called Wonderful, &c.: 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, even for the Olahn. The zeal of Jehovah of armies shall accomplish this." Here are both ideas of judging and ruling. In Prov. viii., Wisdom says, "By me kings reign, and princes decree justice; by me, princes rule, and nobles (even), even all the judges of the earth." Here princes, nobles, and judges are interchangeable terms. All through the book of Judges the rulers are styled judges, the two offices being in the same person. This is to be perfectly verified when Messiah and his Holy Ones shall administer the Kingdom of the Heavens in righteousness over the future world of nations; In Matt. ii. 6, we have the word *ποιμανεi* *poimanei*, rendered *rule* in the Common Version. This is another illustration of the richness of the Greek. It signifies both to feed as a shepherd his flock—and to rule; because shepherds in olden times, both ruled and fed their flocks. God in Messiah will rule Israel and the world of many nations, as a good shepherd feeds and rules his flock. In this chapter, Jesus is set forth as King of Israel, the Anointed One of Jehovah. It would require a volume to treat fully all the testimonies upon this subject. See Mr. Cross's book on the personal reign.

As to E. E. O.'s saying, that Dr. Passmore and myself are heralds of "an imaginary kingdom," I retort the accusation wholly upon him and his fellow hirelings. I admit that the kingdom we preach is in ruins, but deny that it is a creation of our idealities. We can point to its *real territory* in Palestine, covenanted to Abraham, Christ, and all in Him; we can point to its *real subjects*, the twelve tribes of Israel scattered among all nations; we can point to its *real metropolis*, or mother city, Jerusalem, now under the feet of the Turks; we can point to its *real King and High Priest*, at the right hand of Power; we can point to its *real nobles*, some among the dead, and a

few among the living, who all believed the Gospel of the Kingdom and died, and lived in the hope of it; we can point to the *real promises* of God, that all these reals shall come together by the power of the Eternal Spirit, and shall be a real military regal power on the earth that shall subdue and rule over all. All these real things we can point to; but to what can E. E. O., and the bungling journeymen of his hireling-craft point to as an offset to these? To a mere fiction of their crazy brains, of which they know nothing but their own imaginings for a foundation—a gossamer kingdom beyond the skies, of which the Bible refuses to utter a word. We advocate no such kingdom as this. The kingdom we advocate is that Christ taught his disciples to pray for; that it may come, and by its power cause the will of God to be done on earth as it is done in heaven.

With respect to E. E. O. further discussion would be time and labor thrown away. He is so stone-blind with respect to prophecy, and so excessively superficial in Greek, that he lacks the qualification, necessary for the appreciation of an argument or criticism. He is too wise in his own conceit to learn. Such may do for pettifogging in which arrogance and brass may carry a case with a judicial numbskull, and ignorant jury; but with Christ's freedmen by the truth made free, a very different course is necessary. E. E. O. can prove nothing, and refute nothing; but jabbbers like a magpie, and as much to the point. To bruise such "an unruly and vain talker" in a mortar is labor lost; for his own craftsmen will not stake the validity of their principles upon his defeat. They do not regard him as an authority; nevertheless, he is about the average of them all. In regard to him, the editors of the *Intelligencer*, Dr. R. Richardson, and such like, it is only a question of darkness, not of light. Which is the darker body than the other; not which is the lighter. As we must contend with "the darkness of the Aion" any how, or not contend at all, which would be to neglect our duty, I would prefer to discuss the subject at issue between us and the Reformers, as well as all other sects, with Mr. Alexander Campbell, at any time and place that he and his admirers will fix on as suitable to a fair, public hearing. I say this as confiding in the truth, and not in myself. This would be cutting the matter short; for to lay him in the dust, would be to put to flight the whole host of the Philistines.

With best wishes to all the friends of Bible truth, I remain an humble disciple in

the school of Jesus—Jehovah's prophet, priest, and king for Israel and the nations.

ALBERT ANDERSON.

King William, Va.,
Feb. 27, 1858.

As we have taken considerable liberties with brother A.'s communication, all that he repudiates of the above, we assume the responsibility of in our own proper person. We felt free to put in a word or paragraph here and there as the attack was upon us, as well as upon him and others, though we are ignorant to this date of what E. E. O. is inditing against us. We have received a slip which seems to be aimed at us, though our name does not appear.

EDITOR.

Clerical Peers and Clerical Paupers.

To the Editor of the "Examiner."

SIR—The clergy of the Church of England may be divided into these two classes—peers and paupers. The twenty-seven peers receive annually £151,300. The pauper incumbents, who have less than £200 per annum, number 6,861; the pauper curates, in whose eyes the pauper rectors are rich, number 4,577.

The account in a tabular form stands thus:

Archbishop of Canterbury	£15,000 per ann
Archbishop of York	10,000 "
Bishop of London	10,000 "
Bishop of Durham	8,000 "
Bishop of Winchester	7,000 "

The remaining bishops (save Sodor and Man) have incomes ranging from £4,200 to £5,500 per annum, and are called by one of their own order (the Bishop of St. Asaph), "needy men."

There are thirty benefices under £20; 1,629 of £50 and under £100; 1,602 of £100 and under £150; 1,355 of £150 and under £200. The curates are thus paid: 302 have under £50 per annum, 485 under £60; 259 under £70; 356 under £80; 188 under £100; 1,333 under £110; 75 under £120; and 310 above £150.

It may be asked how do these poor clergymen live? They live for the most part (those who have no private means) on bread, cheese, butter, and water. A large number are glad of cast-off clothing from a society established some thirty years ago for the purpose of clothing the naked, "poor and pious" ministers of Christ's church. There are more applicants than clothes to give away. Hundreds petition every year for £10 from the Society of the Sons of the Clergy.

The distress of 10,000 working clergy-

men is excessive; witness the reports of societies established for their relief.

Twenty years ago the Ecclesiastical Commission was established, mainly for the purpose of making better provision for the cure of souls.

Though four millions of money have passed through their hands, yet they confess in their last report that "the wants of the parochial clergy far exceed any means at present available," and that they still require £276,641 to raise 2,971 benefices to the minimum proposed value.

A glance at the reports of the Commissioners tells us how much of the four millions of church property that has passed through their hands has *not* gone to relieve "spiritual destitution in populous places." They have paid the bishops alone £438,000; for episcopal residences £173,000. The charges of management have cost £90,000; and solicitors, surveyors, architects, and auditors have had £128,000! "Augmenting livings" seems to have been quite a secondary consideration with the lordly Commissioners; and in spite of the vast amount of spiritual destitution staring them in the face, they coolly propose further augmenting the income of poor deans, canons, and archdeacons. Shame upon their doings! Justice to the poor clergy, restoration of tithe to spoliated parishes, hire worthy in the proportion of labor to the working man—then think of our dignitaries, but not, I say, till then.

Be it remarked, that not one single penny has yet been given to any poor *unbeneficed* clergyman by the Commissioners. The reply is, "they have no powers," "no funds." The real reason is, they have no wish, no desire to help the poor curate of twenty years' standing who has £100 a year only, and a large family to support out of it.

I write this letter in hopes, not only, sir, that you will insert it, but that some real friend of the Church, and of her poor distressed clergy, will rise up to fight their battle in the legislature of Great Britain. It is high time to look into Church matters, to extirpate Church abuses, to abolish the order of clerical paupers, by making clerical peers disgorge some thousands of their ill-gotten wealth.

I am, Sir, your obedient servant,
A FRIEND OF THE CHURCH.

PEOPLE'S NOTION OF ANGELS.—I have often tried to make out the exact ideas people have of angels—for they talk a great deal about them. The best that I can make of it is, that they are children, or children's

heads and shoulders winged, as represented in church paintings and in plaster-of-Paris on ceilings; we have a goodly row of them all the length of our ceiling, and it cost the parish, or, rather, the then minister, who indulged in them, no trifle to have the eyes blackened, and nostrils, and a touch of light red put in the cheeks. It is notorious and Scriptural, they think, that the *body* dies, but, nothing being said about the head and shoulders, they have a sort of belief that they are preserved to angels—which are on other than dead young children. A medical man told me, that he was called upon to visit a woman who had been confined, and all whose children had died. As he reached the door, a neighbour came out to him, lifting up her hands and saying, "O she's a blessed 'oman." "A blessed 'oman," said he; "what do you mean? she isn't dead, is she?" "Oh no; but this un's a angel too. She's a blessed 'oman, for she breeds angels for the Lord."—*Essays contributed to Blackwood's Magazine.*
—By the Rev. John Eagles, M. A.

Satan against Satan.

THE World and his Wife are excessively and ostentatiously religious people. They are great church-goers, and wonderful admirers of a respectable, sleek, and quiet ministry. Being very rich and fond of display, and loving dearly the honor and praise respired from human throats, they are very liberal to "the Church," and "the Benevolent Institutions of the Day." But, in return for this, they expect to be well treated. The Church and the Institutions must trumpet forth their liberality through the press; make them presidents, directors, treasurers, committee-men, and trustees; and give them "the consolations of religion" in their dying hour. This is all well understood, and efficiently worked out, by the thriving firm of Church, World, and Company, Soul Merchants, and Commission Agents to His Satanic Majesty, King Sin. The members of this firm may be recognized in the streets, especially on Sundays, by splendid and costly raiment, gilt edged and velvet bound books of very "common prayers," and "masses," white cravats, and such like. But, though rich and well to do, as these appendages are supposed to indicate, the "heart" being great, but the brain almost idiotic, the old gentleman and his better half are periodically subject to "low spirits." Every few years they fall into a cold state of feeling, which is invariably the alternation of previous high excitement, resulting from vast and hazardous speculations in which they have sought suddenly to enrich all the

avored branches and members of their concern. But in speculating thus wildly, "they pierce themselves all around with many sorrows." In these "cold seasons," a chill and horror of great darkness runs through their flesh, and they feel an indescribable all-overishness, in which all the fornications and adulteries, rogueries, and dishonesty of their previous lives, rise up before their morbidly affected "conscientiousness," as so many blue devils and hobgoblins of the deep. Scared out of the little wits they possess by these flaming and sulphurous phantasms, they rush together in crowds upon the principle that "misery loves company;" and fall "a praying" and singing to "the Devil's tunes," that they may "get their hearts right with God;" that is, with the god of their own flesh, the measure of their "faith" and "obedience"—THEIR FEELINGS. Their feelings are the God whom they adore; and when they "feel good," and "feel like it," you may as well attempt to drive a pig the way he does not "feel like" going, as to attempt to move them to the obedience of the truth. The very religious world will consent to nothing that disturbs the goodness of its feelings. It does not care how empty its head is so that its heart is full. When this is about to burst with admiration and love of its own idealism, it breaks out into shouts of "glory, hallelujah!" and declares that it has "found peace in believing!" Its religion, the religion of the heart is revived; and the empty head to which that heart belongs chatters and gabbles in all the abounding foolishness of clerical traditions.

When these "Revivals of Religion" are in blast, the clergy fence out all intelligence from the arena by proscribing all controversy as "dangerous to religion." This has been their policy in the current "awakening," as it is absurdly enough called, in this city and country side. They announce that there is to be no controversy; and though their votaries are permitted to talk a certain number of minutes, and to "pray" after the old heathen model, they may only prate in concert with the opinions of the professionals, who are on the look out for flats. In keeping with this was a sign projecting from a door in Broadway, announcing that within was held at such a time, "an Unconventional Prayer Meeting." There is nothing the blind leaders of the blind people hate so much as to have the light of scripture thrown upon their sayings and doings, especially before the people, whose souls they pretend to cure by their sorceries. Their success in perpetuating their delusions depends on keeping out the light—"they love darkness because their deeds are evil;"

and no deeds are more abominable before God than those which reduce his word to a nonentity and a lie. And this the clergy do; for they undertake to "cure souls" with "prayers," hymns, wordy exhortations, and popular tunes; while they fence off the Bible on the plea of excluding controversy as dangerous to "heart-religion!" The fact is, the Bible is of no other use to them than for texts. Their proselytes, if possible more ignorant than themselves, "get religion" without Bible aid; and keep it going till it dies a natural death, or gets cold, without it; and the clergy do not preach it, but only "from it:" what, then, do they want with the Bible? Clearly nothing, but for the appearance of the thing, and any pecuniary or honorary advantage it may bring.

We were delighted to see in the *N. Y. Herald* of March 28, a leading article placing these clerical impostures, termed "Religious Revivals," in their true light; and denying that the "Christianity" of the day is the true religion preached by Jesus and his apostles. The article is headed, "*The Religious Revivals—What is True Religion?*" We were so much pleased with it, that we read it publicly to the audience assembled at 187 Bowery. The *N. Y. Herald* is styled by its contemporaries "the Satanic Press;" and, if we may believe the testimony borne by one editorial staff against another, they are all "the Angels of the Devil." Nevertheless, the Devil is not altogether ignorant of Scripture, as he proved when engaged in trying to persuade Jesus to worship him. The Satanic Press has read the Sermon on the Mount; and it perceives clearly, that the faith and practice inculcated there are not the faith and practice of the pretended ambassadors of Jesus, who take the lead, and shape the developments of the periodical revivals of the flesh-spirit. Satan perceives this, and denounces it accordingly. But why should Satan condemn Satan? Because the Clerical Satan hates the Satanic Press; and therefore the latter takes an opportunity every now and then of bearing witness against his brother, for the gratification of its own hate. Outsiders may look on, and enjoy the spectacle of Satan in tilt and tournament against himself; for, if Satan destroy Satan, how can his kingdom stand?

But, though Satan has his enmities against his clerical brethren, he by no means intends to carry them so far as to promote the knowledge of the truth. He does not mind telling the public that "the religion of the day differs in nothing from the paganism of the ancients;" that "it consists in fear, terror, and a sense of guilt;" that it would have been an insult to Christianity

to call the religion now being manufactured in this city by its honored name;" that "to make Joe Surfaces is easy enough, and this is all the revivals are now making;" that it cannot be imparted by the current means, which it terms, "the mesmeric contortions of excitability and animal feeling;" and that "this is not the religion taught by the Sermon on the Mount." This is all true; but while Satan proclaims this to the four winds, and asks, "*What is true Religion?*" he is by no means willing to publish an answer to the question, which can be demonstrated from Moses and the Prophets. We have tried him. On March 29, we sent his Sooty Majesty an answer to his question, highly commending the truth he had told; and showing from the Bible what neither he, of the Satanic Press, nor they, of the Satanic Pulpit, can gainsay. But, as we expected, though we were brief, and though the columns of the *N. Y. Herald*, as of all others of the world's press, are full of all sorts of nonsense, our answer to the question has had the honor of being debarred from public view. The *N. Y. Herald* reports "prayers," and revival tactics, which it pronounces paganism, *usque ad nauseam*; but a brief definition of what true religion is, for this it can find no place! This is Satan's policy; and as we are his enemies, we must bear it patiently "until the time comes for the saints to possess the dominion under the whole heaven." Till then Satan will prevail in Church and State. But thanks be to the God of Heaven, "the hour of judgment" is at hand; and then all mouths will be stopped that "love and invent a lie." This stoppage will transfer the Pulpit and the Press to righteous hands, who will defend the truth and right though the heavens fall.

The following is the article of the *N. Y. Herald*; but not having retained a copy, we cannot give our reply.

THE RELIGIOUS REVIVALS—WHAT IS TRUE RELIGION?

"The character of true religion is best developed in Christ's Sermon on the Mount, but the freaks, vagaries, crimes, and follies of mankind, covered with the thin veil of piety, are only fit subjects for the satirist and the true reformer. It is some benefit to society to expose folly, even though, as it rarely happens, the parties whose absurd conduct is held up to public view are themselves insensible to correction. The age we live in may, with some justice, be called the mechanical age, for almost everything which can be effected by the labor of man is done in our day by the skillful adaptation of machinery. But a good thing may be carried

too far, and this is the case with machinery whenever it is called into requisition in matters to which it can have no legitimate application. We are ready to maintain that if machinery is good in constructing steam-engines, or in spinning cotton, in damming rivers and in blasting rocks, it is not equally good nor applicable in saving souls. Yet it is a fact, of which our good city of New York and our great country outside is at this moment a witness, that a large amount of machinery and of mechanical power is being set in motion to make men religious. This is a curious phenomenon—a singular spectacle—which, as a phase of human folly and madness, not new indeed, but very remarkable, is well deserving the close observation of the philosopher, the philanthropist, and the real Christian as understood in heaven. It is a sort of moral disease, which, having assumed the shape and extension of an epidemic, requires its causes, symptoms, and effects to be inquired into and ascertained.

"The character of the patients who are affected by the action of this epidemic, deserves specially to be noticed. One great and broad distinction may be made with respect to these patients. Generally, then, they do not consist of the poor, the industrious, the hard working class of the community, but of the more genteel and idle classes—of those who are, or pretend to be, above the common working classes. If any curious observer were to put his head into any one of the great meetings where men are undergoing the process of religious galvanization, and helping to work up themselves and others to the due pitch of frenzied feeling which is called (absurdly enough) 'conversion,' and profanely enough, the 'outpouring of the spirit,' he could not but be struck with the fact that on all sides he would see no other form or shape of human attire except broadcloth and gentility. Hence it is to be inferred that religion, such as is now in process of manufacture, is a luxury which, like canvas back ducks or early shad, only belongs to a special portion of the human family to enjoy. Poor people are required, of course, to be virtuous, to be honest, to be good, upright, and so forth; but to be 'religious,' to be 'one of us,' to be a brother or a sister along with respectable people of great wealth and high standing, requires at least some command of silk and broadcloth, some defalcation in a Wall street bank, or some dividend from a faro bank. Should any one be in doubt upon this matter, and call upon us for demonstration, we would invite him to put his head next Sunday into a classic church or any other similar establishment, in order to verify the fact that the

religion which is now being manufactured at high steam pressure in this and other cities is a peculiar, genteel, showy, dressy, flaunting, fashionable thing, wholly confined to the 'very respectable' portion of society, who have plundered the public treasury and lost the proceeds, or stolen from some bank and spent the money, or robbed the orphan and gambled away the prize.

"The fact is, it requires a certain amount of means to become a respected member of the religious fraternity in these days. It is like admission to a club or some convivial society, of which no one can become a member without paying his bottle of champagne or other fees. If the inquirer should go a little further in his researches into the nature of the religion of the day, he would find that *it differs in nothing from the Paganism of the ancients, on the contrary it is identical in many respects.* It is identical in this; that it only requires a person diligently to attend the temples and the sacrifices, which if he does, he is told that he will secure himself a place in Elysium. Virtue, truth, and good conduct have nothing to do with this religion; *it consists in fear, terror, and a sense of guilt;* in attending the temples regularly and being present at the sacrifices. If these observances are followed, any evil doing is admissible. There is another strong resemblance between the two, in this, viz.: that the votaries of the present day are as great worshippers and devotees of Venus, Bacchus, and especially of Plutus, as the ancients were. It is true they repudiate the name, but they love the substance, and are sincere in their worship. Of the worship of Plutus they make no disguise, but bow down their heads humbly in adoration of wealth and money. Of Bacchus they pretend to be great enemies, but are found oftentimes paying their devotions to him in secret. As to Venus, we hear every now and then of the warm devotion and love they feel for the goddess. *It would be an insult to Christianity to call the religion which is now being manufactured in this city by its honored name.* Sheridan has best described its true character in the person of Joseph Surface. Its true character is the sanctimonious and solemn utterance of fine sentiments and undeniable truths, joined with a reckless and hardened pursuit of a conduct the very reverse of truth, justice, and virtue. *To make Joe Surfaces is easy enough, and this is all that the revivals are now making.* These Joe Surfaces, however, are almost altogether members of what is called 'genteel society,' and it is from such a class that the present religious harvest is now reaping.

"Having succeeded, as we believe, in faithfully describing the class of patients

who become seized with the raging epidemic, we are led, on duly considering the subject, into some insight into the causes of the epidemic itself. It is a maxim of sound Christian philosophy that like causes produce like effects. We have just come forth from a great commercial and financial revulsion. A sort of earthquake has shaken this class of people and their prospects and fortunes. The same thing happened in 1837; then there had been a similar financial revulsion; and it was immediately followed by a great revival among them, similar to what is now going on in our midst. Here we have the cause laid open to our view. When men whose whole aspiration is money making are suddenly checked in their flourishing career, and disappointment in all their glowing hopes stares them in the face, they naturally fall into a prostration of mind and despondency of spirit, which is, in its effects, equal to an attack of sickness. They then act precisely as a certain notorious personage is said to have acted when he was sick, of whom the rude couplet says:

'When the devil was sick, the devil a saint would be;
When the devil got well, the devil a saint was he.'

"There is one very remarkable feature to be noticed in the religious galvanization now going on; and that is, the extreme—we might say the latitudinarian—liberality displayed by the operators and wirepullers, (the 'white choakers,' as some people call them,) in all the process at which they are laboring. It is a perfect amalgamation of the most heterogeneous ingredients. The movement is carried on by men of all shades of color in opinions. Fourierites, infidels, atheists, free lovers, spiritualists—all join in the operation. The men of the *Tribune* help forward the movement; and that alone is sufficient to show what sort of a movement it is, and what sort of people are engaged in it. So heterogeneous and ill assorted are the elements of which it is made up that, like a rope of sand, it will bind nothing and nobody; and like sand before the whirlwind, or chaff before a summer breeze, it will disappear and vanish from view as rapidly as it was brought into being.

"In all sober sadness we cannot but deplore the folly of our fellow-men. What folly to imagine that if religion is to be taken to mean what it ought to mean—if it means truth, goodness, virtue in conduct and action—what folly to imagine that it can be taught and obtained in the *mesmeric contortions of excitability and animal feeling!* What fanaticism to suppose that the exciting action of singing and praying in a crowd, and the exhibition in public of individual rapture and excitement, operating on the weak nerves of silly people like mesmer-

ism or necromancy, can have any effect or operation so as to communicate wisdom to those who have wandered from its paths, or to render virtuous, honest, and good those who are habitually vicious, malicious, dishonest, and vile! *This is not the religion taught by the Sermon on the Mount.*"

Satan Blowing Hot and Cold.

A SYLVAN, as he was ranging the forest in an exceedingly cold and snowy season, met with Satan, who had been travelling, and who, being accustomed, as the clergy say, to a broiling hot climate at all seasons at home, was half starved with the extremity of the weather. Not being acquainted with him, the forester took compassion on him, and kindly invited him to his grot, a warm comfortable excavation in the hollow of a rock. As soon as they had entered and sat down, notwithstanding there was a good fire in the place, the chilly Satan could not forbear blowing his finger ends. Upon the woodsman asking him why he did so, he answered that he did it to warm his hands. The honest sylvan, having seen little of the world, admired a man who was master of so valuable a quality as that of blowing heat, and therefore was resolved to entertain him in the best manner he could. He spread the table before him with dried fruits of several sorts, and produced a remnant of cold cordial wine, which, as the rigor of the season made very proper, he mull'd with some warm spices, infused over the fire and presented to his shivering guest. But this Satan thought fit to blow likewise, and upon the forester demanding a reason why he blew again, he replied, to cool the wine. This second answer provoked the sylvan's indignation as much as the first had kindled his surprise, so taking Satan by the shoulder he thrust him out of the cave, saying *he would have nothing to do with a wretch who had so vile a quality of blowing hot and cold with the same mouth.*

On Sunday, March 28th, the "Satanic Press" blew a breath of hot displeasure and contempt upon the current revivals and the Christianity they developed; but a week has only just elapsed and it turns completely round and blows a breath of an entirely different temperature. This is exactly Satan's policy. A week ago he told his readers that the popular religion was identical with paganism, and that it was a blasphemy to term the conversions outpourings of the Spirit; and on Sunday, April 4th, he changes his tone and commends the revivals as the work apparently of the "immediate and

direct descent of the Heavenly Spirit;" and after hypotheating certain points, calls the excitement now on the wane because business is reviving, "a blessed work." "These revivals," says he, "certainly seem to have a touch of nature as well as a foundation in Scripture." Ah, Satan, thou knowest more about "nature" than "Scripture." They are full of nature, for they begin in the flesh, are fanned by the flesh, and perish with the flesh; but in Scripture they have no foundation. In this matter of revivals thou showest the cloven foot; and as in the fable so in the New York Herald, thou art at thy old vocation of blowing hot and cold with the same mouth.

We insert the following from the N. Y. Herald for two reasons; *first*, as illustrative of the Devil's policy and inconsistency when he dabbles in truth; and *secondly*, because of the excellent *argumentum ad hominem* it contains in refutation of the absurd pretensions of the old "Mother of Harlots," and of her Anglo-Episcopal daughter, and not of them only, but of all clerical hierarchies whatever. When Satan speaks truth, that truth should be endorsed by all who love the truth; but when he lies, and equivocates, and blows hot and cold with the same mouth, his delinquency should be exposed to the contempt and reprobation of all candid and ingenuous minds; and this we shall not hesitate, but rejoice, to do. EDITOR.

April 5, 1858.

CHURCH OPPOSITION TO REVIVALS—REASON —PLEA IN THEIR BEHALF.

It is noticed that a portion of our religious community has set its face against the present religious revivals. Thus we find the presses representing the High Church Episcopalians and the strictly Roman Catholic finding fault with these prayer meetings—pronouncing them irreligious, mischievous and blasphemous. Most of the clergy of these two denominations entertain similar opinions. There are some exceptions in the Episcopal Church, but not many.

The philosophy of this conduct lies pretty near the surface, and is explained without much difficulty.

The Anglican and Romish Churches claim antiquity, regular descent, orders and a legitimate ecclesiastical authority. Their professed systems not only go back to the Head of the Church, but are attempted to be sustained by the actual and continuous succession of priests armed with powers as valid as His own. Of course, beyond such a pale as theirs there can, it is often asserted, be no salvation. If any be saved, say these

high churchmen, out of our communion, they will be only "by the uncovenanted mercies of God."

These opinions have been frequently expressed from our pulpits, and in the discussions undertaken by the dogmatists of these two denominations. It follows, then, that these, although they differ essentially in some points of doctrine, do not as regards the validity of their descent nor the character nor efficacy of their respective sacraments. All who wish to get to heaven are expected to enter into their gates, and pay toll as they pass through. Their modes of preaching and praying, their interpretation of the Scriptures, and no other, their supervision of church membership and discipline through life, and the final charge of the body in their consecrated cemeteries, are insisted on as the way, the truth and the triumph. Thousands, hundreds of thousands, yes, millions of persons willingly yield assent, and hand over their souls to the care and management of the priesthood. Kings, peoples, nations have come under the yoke, and have upheld these great church establishments. History is compelled to go into cloisters and cathedrals for a large share of its materials, and every spire that adorns a city is a monument of religious supremacy and influence.

But these revivals present a very different aspect to those who live by the altar, claim its sacrifices and expect its oblations. If an old theatre, or a disesteemed consistory, or "in an upper chamber," a crowd of people may assemble during the hours of business, pray for each other without license or diploma, or the imposition of hands—if they meet on equal terms, discard all religious differences and disputes, change at once their purposes of life and ordinary conduct, and if they gladly receive the inward conviction that the grace of God has touched their hearts, then what, in heaven's name, is the use of all the church mummery and machinery, the pompous rituals or priestly domination which are held so openly and tenaciously to be the true "means of grace" and the foundation for "the hope of glory?" If men can be and are converted from their sins outside of churches, without regard to liturgies or forms, without the instruction of the priests, and apparently by the immediate and direct descent of the heavenly spirit, then what becomes of the high and exclusive claims of those formalists who stick to, maintain and fight for their creeds and ceremonies as "necessary to salvation?" It is asserted that more persons have come under religious convictions through these daily assemblages for prayer within the last few weeks than during twenty previous years of clerical effort and sacramental offerings. Is

it any wonder, then, that they are looked upon with distrust, if not dislike, by those whose whole strength lies in their antiquated forms and their plans of intercession, in their supposed power of the keys, and their right to send to perdition all who do not come in through their portals?

In the times of the Apostles thousands were converted in a day by the plain enunciation of the simple truths of Christianity. The Reformation witnessed similar scenes, where from the lowest ranks the opposition to the Romish church first commenced, and the religion of Europe became one of simplicity and spiritual elements. We are now witnessing a remarkable spread of religious feeling throughout this nation without the intervention of any extraordinary means, and apparently independently of church control—certainly of church dogmas. "Bishops, priests and deacons" rather hold back on this occasion, some of them do not hesitate to warn their flocks against this habit of worshipping God in business hours, and offering prayers not written for them hundreds of years ago! When men publicly come forward and acknowledge their previous bad conduct, and promise to amend their lives, we think they should be encouraged to proceed. If the shavers, usurers and defaulters of Wall street actually come forward, even for half an hour, and ask forgiveness of God and man for their numerous villainies, we are disposed to let them off on trial. If a better and more moral tone of feeling is entering our social circles; if truth, virtue, self-denial, humility, charity and the love of our neighbors are shortly to find their home in the avenues and around the squares, we say amen to the blessed work now going on; and as to those high-heeled churchmen who believe they have the exclusive right to convert sinners and rule their lives and consciences, we can assure them this movement is a complete refutation of their claims to the exclusive gifts of the Holy Spirit, and consequently of their presumptuous demands on the credulity of men. These revivals certainly seem to have a touch of nature as well as a foundation in Scripture. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

And in this view of the subject Burton's is as good as Trinity.

If the Herald arrive somewhat irregularly during summer and fall, it will be because we are travelling. Lee-way will be recovered by the end of the year.—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.] Mott Haven, Westchester, N.Y. June, 1858. [VOL. VIII. No. 6.]

The Flying Roll, the Ephah, the Woman, the Talent of Lead, and the Two Women, with the Wind in their Storklike Wings.

BY THE EDITOR.

IN Zech. iv. the prophet, after the angel had "waked him, as a man that is wakened out of his sleep;" that is, after he had been figuratively raised from among the dead; he saw in a vision a Lamp with Seven Burners, Two Olive Trees, and Two Olive Branches; the last being representatives of "the Two Anointed Ones that stand before the Ruler (*Adon*) of all the earth." This was the Spirit of the Only Potentate, organized and manifested, in the Sons of God; that is, in the Saints, subsequently to their resurrection, or "awakening as a man waking out of his sleep;" and styled by Jehovah in the sixth verse of the chapter, "MY SPIRIT," upon the principle, that "that which is born of the Spirit is SPIRIT." Now, while the prophet was contemplating this symbolical representation of Jehovah's Spirit in manifestation, he heard the Angel say, "This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, said Jehovah of armies. Who art thou, O Great Mountain? Before Zerubbabel thou shalt become a plain, even to cause to go forth the Head Stone with acclamations of Grace, grace unto him." In hearing this, the attention of the prophet was directed to a great crisis, which may be termed, *the Fall of Gentile Dominion*, and the full establishment of the Kingdom of God.

But, it is not our purpose to enter into the details of this remarkable and interesting vision of the Lamp and Olive Trees. We only introduce it here at all as an introduction to the vision which immediately follows it. The "Great Mountain" is named,

and its reduction to "a plain" is declared; but no particulars concerning it had been revealed in the vision. We proceed, then, to remark in illustration of the subject that contemporary with the times of Zechariah, the great Gentile dominion that dominated Jerusalem and Judah and all the rest of "the Earth" from India to Ethiopia, being one hundred and twenty-seven provinces, under the three presidencies, or "ribs in the mouth and between the teeth of it;" (Dan. vii. 5.) was that of the BEAR under the dynasty of Darius the Persian. Zechariah knew from Daniel, that this was not the "Great Mountain" to be destroyed before Zerubbabel, but by the Leopard power that would succeed it. He also knew from Jeremiah, and the history of his own times, that the Lion, standing upon its feet, with a man's heart, was not the constitution of the Mountain Power under which it is to "become a plain before Zerubbabel." This Lion-manifestation of the great mountain had passed away before Zerubbabel had become Governor of Jerusalem. Jehovah had said concerning the Chaldean Babylon that had done evil to Zion in the days of Jeremiah, "Behold, I am against thee, O destroying mountain, saith Jehovah, which destroyest all the earth, and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a Burnt Mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolations of an Olahm, saith Jehovah." Jer. li. 25, 26. In this decree was the sentence which has been practically illustrated for the past 2400 years. From the capture of Babylon by Cyrus, the Chaldeans and their city began to decline, until the two have ceased to have any more existence socially, politically or architecturally, than if they had never been. The site of the old city of Nimrod on the Euphrates is literally

"a burnt mountain"—a mound of ruins made by fire; and a type of the dominion peculiar to the Chaldee race and dynasty, in all the countries where they formerly ruled in power and great glory. Architecturally, a stone of the ruins has not been taken for the corner and foundations of any new edifices; nor has a Chaldean by his own prowess, nor by the voice of a people, been made the corner, or foundation stone of a new political institution. This is what has not been known for 2400 years; and the prophecy decrees the continuance of the same condition without limit, in saying to the Burnt Mountain, "*desolations of an Olahm shalt thou be, saith Jehovah*"—an Olahm which began with the building of Babel, and ended with the fall of Belshazzar, Lucifer Son of the Dawn, who was hurled from the heavens by Jehovah's "sanctified ones," the Medes and Persians under Cyrus his Anointed Shepherd.—Isa. xiii. xiv. xlv. 28, xlv. 1-4.

Many of Zechariah and Haggai's countrymen who had witnessed the destruction of Jerusalem and the temple of Solomon by the Chaldeans, had lived to see the fall of Nebuchadnezzar's dynasty, and the completion of the new temple, which was finished shortly after Zechariah had the vision of the Lamp and Olive Trees. Hag. ii. 3. They knew that the Burnt Mountain was among the things of the past; and that Zerubbabel had had nothing to do with its burning, and its downfall from the rocks: what then could the Eternal Spirit mean by the "Great Mountain" he apostrophized, as destined to become a plain before Zerubbabel after his resurrection from among the dead? It was not the Chaldean, nor the Bear, nor the Leopard; for they saw by Daniel that all these were removed by conquest in the ordinary way. What else could it be then but that Fourth Beast Dominion which is to be destroyed by the Saints? To this then Zechariah's attention was turned. The dominion was "diverse" from all that preceded it. "It spoke great words against the Most High, and wore out the Saints of the Most High Ones, and thought to change times and Laws." This was a very peculiar dominion; and it was judged proper to give the prophet and his readers some idea of its origin; of the original of its peculiarity. Hence the prophecy of the "FLYING ROLL" and "THE EPHAH."

In Zech. v. i, the prophet tells us, that he "turned." In doing this, he occupied an altered position, which caused him to face new objects. The Lamp and Trees were behind him; and on lifting up his eyes and looking, he beheld "a roll twenty cubits long, and ten cubits broad, flying." On this roll a *curse* was inscribed; it is therefore styled

"the curse." The flying of the roll indicated its progress, which became coextensive with the whole earth. The Angel's words express this. In telling the prophet what it signified, he said, "This is the curse that goeth forth over the face of all the earth," not of *all the globe*; but of "*all the earth*" in the sense of the phrase as it is used in Dan. ii. 39; iv. 22. In these places, the dominion of Nebuchadnezzar is said to extend "to the end of the earth;" and the larger kingdom of the Greeks to "bear rule over all the earth; the extent, however, of these two dominions was unequal; and neither of these included the countries now known as China, Burmah, Central India, Russia, Germany, Italy, Spain, France, Belgium, the British Isles and other countries. We need not, therefore, look for something coextensive with the globe as the significancy of the symbol; but coextensive with that section of it, over which the subject of the symbol prevails. This is "all the earth," *in relation to it*, though of very limited extent in regard to the globe at large.

The roll contained cursing on both sides upon certain criminals designated as thieves and perjurers. These were not common criminals; but the prophets that *steal my words*, saith Jehovah, every one from his neighbor, and use their tongues, and say, "*He saith.*" Jer. xxiii. 30. These prophets were not only thieves, but also swearers—they invoked the name of the Lord falsely. "Both the prophet and the priest were profane; yea, in my house have I found their wickedness, saith Jehovah." This was the moral condition of the leaders of the Jews who caused them to err, and brought the Chaldean desolation upon them, from which a remnant had just been saved. The roll, therefore, which Zechariah saw, related not to the past, but to the future; when the prophets and priests in Jehovah's house should become thieves and swearers falsely by his name. In due time the curses of the roll would be brought forth upon them to their utter destruction. "They shall be consumed, together with the timber and stones of their house." Zech. v. 4.

The resemblance of these ecclesiastical thieves and false invokers of Jehovah's name, is an "*Ephah going forth.*" It is the *measure* of their wickedness, which when filled up, would cause them to be brought forth from their land as their fathers were. "This Ephah is their resemblance over all the earth." But their *wickedness* which filled the measure is personified by a Woman, who is confined within the measure by a leaden weight indicative of their being destined for the furnace of Jehovah's anger, which should blow upon them like fire, and melt them as lead. Ezek.

xxii. 18-22. *A measure of wickedness subjected to the melting fury of Jehovah inscribed upon the sides of the roll*, is the signification of the Talent of Lead, the Woman, the Ephah, and the Roll. But in order to show whose wickedness is contained within the Ephah, Ezekiel's Two Women are attached by the Spirit to the Ephah. They were seen by Zechariah "lifting up the Ephah, between the earth and the heavens," that is exalting wickedness to high places. These women are Aholah, or Samaria, and Aholibah, or Jerusalem, Ezek. xxiii. 4, 5; the two capitals put representatively for the nation. At a future period of their history, Zechariah saw them in vision, "going forth," and "carrying the Ephah," or measure of their wickedness, with them into the land of the enemy that rends them with its "great iron teeth,"—the land of their captivity, where they build for their wickedness "a house which should be established upon its own foundation," a house, destined, with its occupants, to be consumed "to the timber and stones thereof."

The two women are represented with wings like the wings of a Stork. Moses classed the Stork with *unclean* birds; so that for them to have such wings, shows that they were lewd, or unclean women or communities. The Stork is also a bird of passage, migrating from one country to another, at an appointed time; hence the women-bearers of the ephah being stork-like in their means of flight were to migrate at an appropriate time from the land of their uncleanness. The last feature of the symbol to be named is that, "the wind was in their wings." Wind is air in motion. When a bird flies the air fills its wings, and eddies into them, so as to waft it onward in the course of flight. The wings of the two women indicate that they were fugitive, and being stork-like, as we have said, that they were unclean and migratory. But wings are of no use without air to fill them; and no bird can pass through the air without setting it in motion, or producing wind. A bird could not fly *in vacuo*. Hence, these unclean, and fugitively migratory communities must be propelled by wind. What is wind in relation to such? "Terrors," says Job, pursue my soul *as the wind*." xxx. 15. In Jer. iv. 11-13, the coming in of an army swiftly and fiercely, destroying all before them, is expressed by a dry wind and a full wind. Thus, "It shall be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse; even a full wind from those places shall come unto me. Now also will I give sentence against them. Behold, he (the Destroyer of the Gentiles) shall come up as clouds, and his chariots as a whirlwind: his

horses are swifter than eagles. Woe unto us! for we are spoiled." This was the kind of wind that was in the stork-like wings of the two ephah-bearing women. They were borne on the wings of the wind into the land of the spoiler.

Here then, in the vision of the Roll Flying and the Ephah, was a symbolical representation to Zechariah of a captivity of Jerusalem and Samaria in a period of judgment subsequently to his time. Hence in searching out the meaning of the vision, we have to consult the history of the Jews posterior to the times of the prophet, and to ask of it this question—*What going forth or captivity, on account of wickedness has happened to Judah, since her return from the seventy years in Babylon?* The only answer that history gives, and therefore, the only answer that can be given is the "going forth" compelled by that dry and full destroying wind which swept over the land as a whirlwind, when the legions of the LITTLE HORN OF THE GOAT came from the *eastern* frontiers of the empire; and planted their *Eagles* before the walls of Jerusalem, under VESPASIAN and TITUS.* It was the prophecy of Daniel in ch. viii. 9-12; 23-25: ix. 26, 27, symbolically reproduced before the mind of Zechariah; and embodied by the Lord Jesus in his denunciations of the ecclesiastical thieves and perjurers, who "filled up the measure" or EPHAH "of their fathers" in crucifying him; in rejecting and perverting the glad tidings of Jehovah's kingdom and name; and imprisoning, banishing, and killing the apostles whom he sent to them: so that upon Jerusalem and Samaria, with all that adhered to their wickedness, personified in the Apocalypse as "that Woman Jezbel, who styles herself a prophetess, teaching and seducing the Lord's servants to commit fornication, and to eat things sacrificed to idols. ch. ii, 20, upon her came all the righteous blood shed upon the land from the blood of righteous Abel even to the blood of Zechariah son of Barachus, whom they slew in the siege between the temple and the altar—all came upon this generation. Matt. xxiii, 32-36.

But the wind in their wings, was not to fan, nor to cleanse, but to spoil, and send the women and their wickedness of the Ephah, forth from the land they had defiled. That "wicked generation" was as a man exorcised of an unclean spirit; but afterwards repossessed of one seven times more wicked. John the Baptist had ministered to all Jerusalem, and all Judea, and all the region round about Jordan," the immersion

* Titus was adored by the EASTERN LEGIONS which under his command had recently achieved the conquest of Judea.—GIBBON, vol. 1, p. 87.

of repentance, on the confession of their sins ; and many of the Pharisees, and Sadducees even, came to be baptized. Matt. iii. 5—7. This was a great national repentance ; a casting out of the unclean spirit, an emptying, sweeping, and garnishing of the house of Judah, which now waited for the manifestation of the King of Israel, whom John proclaimed to be in their midst, though unknown to him and them. But when their attention was directed to Jesus of Nazareth, the Son of Mary ; who was claimed by a voice from heaven, and designated by the descending Spirit in dove-like form, as Son of God ; they “ saw no form nor comeliness ; nor beauty in him, that they should desire him.” This national feeling of disappointment, was aggravated by the rulers, whose hypocrisy he unveiled and denounced. The old spirit of evil sevenfold increased, effected its entrance into the house of Judah, and dwelt there. Under its inspiration, Jesus was despised and rejected ; they hid their faces from him, and esteemed him not. They oppressed and afflicted him ; and though he had borne their griefs, and carried their sorrows, healing their diseases ; yet they scourged, imprisoned, and ignominiously crucified him between thieves. Isa. liii. Thus Jerusalem that killed the prophets, and stoned those that were sent unto her, when she had added to her crimes the death of Jesus, and the iniquity of the subsequent forty years, had attained to the consummation of transgression, and nothing remained but for “ her house to be left to her desolate.” So that though the first of that generation was bad enough, its last condition was worse. In the green tree they had crucified the Holy and the Just One ; in the dry, there was no abomination they eschewed. The ephah was filled, and the lead for the furnace rested upon it, to be melted when the fire should be kindled in Zion.

But before the fire was kindled, Jerusalem and Samaria had received the word of the Lord. Acts viii, 14 ; v. 28 ; vi. 8. They did not however long continue faithful ; but began to steal the words, and to swear falsely by the name of the Lord. They began to teach contrary to the wholesome words of the Lord Jesus ; and to assume authority in rivalry of the apostles themselves. They were opposed to the glad tidings of the kingdom being preached to any but Jews ; but not being able to prevent it, they contended that all Gentiles ought to be circumcised, and to keep the law of Moses, as well as to believe the gospel, and be baptized, or they could not be saved. 1 Thess. ii. 16 ; Acts xv. 1—5. These Judaizers were particularly troublesome to the apostles. They commended themselves, and gloried after the

flesh, saying that they were Hebrews, and Israelites, and the seed of Abraham, and apostles, and ministers of Christ. 2 Cor. x. 12 ; xi. 13, 18, 22. But Paul says, that they were false apostles, deceitful workers, and ministers of Satan, who perverted the truth, and preached another Jesus, another Spirit, and another Gospel ; and that therefore they were accursed. Gal. i. 6—9 ; ii. 4 ; iv. 17 ; vi. 12. These accursed Judaizers were indefatigable in exalting themselves to the exclusion of Paul and the other apostles. Peter, James, John and Jude are very hot against them in their epistles ; and in the letters to the seven ecclesias, they are denounced as pretended apostles, Nicolaitans, the Synagogue of Satan, holders of the doctrine of Balaam, Jezebel the pseudo-prophetess, Satan, liars and so forth. They were evil men and seducers, deceiving and being deceived ; having forsaken the right way ; and therefore “ cursed children.” These were the “ false prophets ” that Jesus predicted would arise and deceive many. The effect of their teaching was to cause the spread of iniquity in all the cities of the land ; and because of this the love of the many became cold ; and the congregations in Judea, became as apostate as the faithless generation whose carcasses fell in the wilderness. Jerusalem and Samaria had again earned for themselves the character of Ezekiel's Aholah and Aholibah, two women of lewd and treacherous demeanour. The Judaizers had corrupted them, and nothing remained but for them to be brought forth from the land with judgment, according to “ the curse ” or Roll in flight.

When the Apostacy in Judea was fully matured, the Ephah contained the Woman under the Talent of Lead ; and when the Mosaic Law and Institutions had vanished away as the result of the desolation of the Temple, all that were not slain or imprisoned, became sojourners in the lands of the Little Horn of the Goat. This national dispersion of the Jews, was the flight of the two women into the countries of the Fourth Beast dominion, then pagan. In their flight, the Judaic Apostacy from the Christian Faith, was not left in Judea, to grow up into a papacy there. But having been formed and organized in that country, and propagated from that centre, it was expelled from thence, and driven by the national calamity, the wind in the stork-like wings of the two women, out of Canaan that “ they might build for her a house in the land of Shinar.”

This saying connects the Judaic Apostacy with the Babylon of the Apocalypse—that “ they,” the Harlot-Judaizers of Judea and, Samaria, “ might build for her ” the Wick- edness, or Falschood, רִשְׁתָּהּ *rishah*, systema-

tized by them, and symbolized by the Ephah, Woman and Lead, they bore with them in their flight, "a house," or kingdom, "in the land of Shinar," into which they were expelled. The house of Judah in which Christianity was born and nourished and transformed by "false brethren" into a system of falsehood, had been demolished. If this had not come to pass, they would doubtless, in process of time, have got the upper hand in the Jewish State; and have built for their Harlot of the Ephah, a kingdom in the native land of Christianity. But the demolition of Judah's commonwealth and the dispersion of the Jewish communities from Judea and Samaria compelled the adherents of the Harlot of the Ephah, or Jezebel the Prophetess, to build for her a home in some other region than the Holy Land. This other region is styled in Zech. v. 2, אֵרֶץ שִׁנָּר *eretz Shinar*. This phrase is as symbolical or representative, as the Ephah, the woman, the lead, and so forth, and consequently is no more to be interpreted of the Shinar where Nimrod flourished and his contemporaries built the tower of Babel, than that "Ephah" is to be interpreted of three pecks and three pints, or the woman therein of a literal woman shut up in a three-peck measure, under a cover of lead. The literal and typical Land of Shinar was that country into which Aholah and Aholibah had gone forth because of profanity and falsehood against the Mosaic Law, and from which they had returned before Zechariah saw the vision of the Harlot of the Ephah. That was the Shinar of the past, the Shinar of the Chaldeo-Babylonian Olam, beginning with Nimrod and ending with Belshazzar. The Chaldeans, the rod of chastisement in Jehovah's hand, had blindly punished Judah and her companions for their apostasy from Moses, and had afterwards been punished in turn for their own crimes by the Meeds and Persians. Thus, the Chaldeans being set aside, Judah and the nations entered upon a new cycle. The judgment on Jerusalem by Nebuchadnezzar, and the judgment on Babylon by Cyrus, had avenged the past. A new era was now commenced, as indicated in Jehovah's words, by Haggai, saying, "Consider now from this day and forward, from the four and twentieth of the ninth month from the day that the foundation of Jehovah's Temple was laid, consider. Is the seed yet in the barn? As yet the vine, and the fig tree, and the pomegranate, and the olive tree have not brought forth: from this day will I bless."—Chap. ii. 19. Judah was thus invited to faithfulness and consequent blessedness. Nevertheless, Jehovah, foreseeing that when Messiah should appear among them, and cause that system of truth to be

proclaimed which was the great burden of the law and the prophets, they would become more wickedly apostate even by sevenfold than when carried off the land to Babylon, revealed it to Zechariah in the vision of the Harlot of the Ephah, who should dwell in a future Shinar, anticipated in its relations to Judah and her apostasy from Jehovah, to the Shinar of the past.

The word *Shinar* is derived from the nouns, שָׁן, *shain*, a tooth, and אֹרֶן, *ar*, an enemy; it means, therefore, *Enemy's Tooth*, as *Shinab* signifies *Father's Tooth*. Hence, the phrase *eretz Shinar* means "The land of the enemy's tooth." This was a very appropriate appellation for the region into which the Harlot of the Ephah was to be transplanted, and to acquire a house set up upon the foundation of her own wickedness. The Fourth Beast, in Daniel's vision, the Beast of the "GREAT IRON TEETH," had been a wind in the stork-like wings of the two women by whom the Harlot of the Ephah was carried forth; and the testimony of the Apocalypse, as we have already seen, reveals her subsequent existence, with all the impudence of a harlot and pretended prophetess, in the midst of the seven Ecclesias of Asia Minor. This was a province of the dominion of the Great Iron Teeth, the enemy of Jews by nature and of Jews by grace; in other words, the land of the enemy's tooth, or Shinar's Land, where "Babylon the Great" was to be built up for Jezebel, the Harlot of the Ephah, by those "who say they are Jews and are not, but do lie, and are of the Synagogue of Satan."—Apoc. ii. 9; iii. 9—the two women that carry the Ephah.

When John was in Patmos, the Judaic apostasy as leaven was leavening the whole lump. It was on this account that the seven letters were written to Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. It was an era of contending elements, from which a new civil and ecclesiastical order of things was to be established and set upon her own foundation in the land of the Great Iron Teeth." At the epoch of the Apocalypse, the Iron Teeth were a pagan power, and ready to read all that were not pagans. The Jews were divided between the Synagogue and the Church, and though the former boasted in Moses and the latter in Jesus, the Iron Teeth regarded them all as Jews and was the enemy of both. But in John's day, the Jews of the Church were divisible into two classes; first, those who were Jews inwardly, without regard to flesh, and secondly, those who said they were Jews, but were liars. The first class were in scriptural fellowship with the apostle, but rapidly falling into the minority, so that in Sardis, for example, only

"a few names" remained undefiled. It was the second class of Jews that constituted the great majority of those who passed current by the name of Christian. It was these who labored indefatigably in building a house for the Harlot of the Ephah. They became a powerful political faction in the land of the enemy, and having found a warrior to their mind in Constantine, they placed themselves under his leadership, and in A.D. 324 became the sole ruling power "in the land of Shinar," as defined.

The twelfth chapter of the Apocalypse opens with the exhibition of Jezebel, the Prophetess, tricked out with the paraphernalia of royalty—not the royalty of the Kingdom of God, but the royalty of the "Twelve Cæsars." In this chapter the two classes of Jews are necessarily comprehended in the same symbol, until the birth of the Man Child, after which a separation ensues, or rather is symbolically manifested. Those who are Jews inwardly are represented by the fugitive woman, a persecuted community, defended by "the earth," and nourished in the wilderness for 1260 years. But the Jezebel faction, commonly styled "Catholic" and "Holy Catholic Church," had become the Harlot of the State. Her palace was built in the land of the Enemy's Tooth, for the Fourth Beast dominion had become her habitation to dwell in.

But she was not content to be subject to the civil power. She aimed to be THE STATE, and the State she at length became. Her growth was rapid, and her power became supreme over the kings of the earth. She is brought out in this relation in Apoc. xvii. and xviii. There she is seen in her house, or kingdom, as the Great Harlot, ruling over peoples, multitudes, nations and their kings, drunk with the blood of the saints, and with the blood of the witnesses of Jesus, and saying, "I sit a queen, and am not bereft, and sorrow can not at all behold." Such is the Harlot of the Ephah in the Apocalyptic manifestation of Zechariah's vision. She is a ruling element in that "great mountain" which is to become a plain before Zerubbabel, according to the vision of the Lamp and Olive Branches—the anointed ones that stand before the Ruler of all the earth.

The Gospel of the Kingdom not One Idea, but the Manifold Wisdom of God.

BY THE EDITOR.

In *The Expositor* of Feb. 15, there is an article under the caption of "Test of Baptism," which our friend the editor prefaces by a mutilated extract from our columns in

the November Herald, there published under the title of "Immersion apart from the 'One Faith' not the 'One Baptism.'" In the way the extract is presented, it is made to appear that we had *originated* "a test" of, or concerning, valid baptism, other than what he calls "the Bible test." We are made to say that we have a test of baptism which we call ours, as "our test of baptism is really this." But this is a mutilation, and the mutilation will appear from the following statement :

We quoted this passage from our friend's pages: "We deem Dr. T.'s test of baptism unscriptural, and if carried out to the letter is calculated to divide the flock of Christ." These are Mr. M.'s words. We then proceeded to say, "*What our friend terms our test of baptism is really this.*" The words printed in *italics* he has found it convenient to omit, and to commence his quotation right in the midst of the sentence. This would have been a matter of no consequence, if by so doing he had not made our words to bear a sense different from what we intended. The mutilation may serve his purpose better than the complete form of the sentence; but we object, that it does not answer ours to be so handled.

We have no peculiar test of our own. We see that the New Testament inculcates faith first, and immersion afterwards; and we see that the faith inculcated embraces, or is comprehensive of, what the Samaritans are said to have believed, when they believed the preaching of Philip; we see before our eyes, as anybody else but the blind may also see, in fair and legibly printed characters, that in Acts viii. 12, what Philip preached were "the things concerning the kingdom of God and of the name of Jesus Christ;" and we see therein testified, that having believed these things "they were" afterwards "baptized, both men and women." Our friend knows that every man whose eyes are not closed by disease or perverseness, can see this. Satisfied of this, we penned the words, "*what our friend terms our test of baptism is really this;*" supposing that we should have no reader of so dull a genius who would not readily and immediately perceive that it really was no test of ours at all, but a plain and straightforward declaration of what exists in the word. If we had coined a peculiar test, a test of fellowship which could be found nowhere else but in our periodical, we should not have prefixed the words our friend has found it convenient to expunge. He has thought it expedient to brand our statement of what we see in the scriptures with an unpopular epithet—at least, unpopular with his readers, we suppose—and, as if there were no such thing in scripture, he is pleased to

style it, "Dr. T.'s test of baptism," which, as it is not in accord with *Elder Marsh's test*, he pronounces "unscriptural."

Having thus created this man of straw, and set him upright against the wall, he proceeds to pistol-practice at the creature's head, for the amusement of himself and friends. There he stands, the Straw-Man of Tests whose name is "*Legion*," and a terrible man by all accounts is he. Our friend grows very eloquent in denouncing his alleged abominations. When he sights him, he seems to be seized with a holy ague-fit, and straightway puts a holy bullet into his "horrid form," as a type of "these enemies of God."

Speaking of the test makers, he terms them "short-sighted mortals," "enemies of God," participators in "a work of folly and daring presumption," test manufacturers of test materials out of disturbed dreams and imaginary visions and revelations, compounders of truth and error, and so forth. But in his indication of test inventors is one very remarkable class, against which he seems to have extraordinary indignation. These are, *exclusive dealers in the word of God*. But, strange to say, he charges them with dissecting, rearranging, and so compounding it again as in reality to make it "a human test of the most deceptive character, and extremely pernicious in tendency."

Now, we know of no one who claims to be a more exclusive dealer in the word of God than himself; yet here are five pages of dissections, rearrangements, and compoundings, the result of which brings us to his fiat concerning a valid immersion, namely, that a sincere faith in Jesus the Christ, or the anointed Son of God, is a sufficient qualification for immersion into the name of Christ. He calls this, "the inspired Philip's test," and "the Bible test." But unfortunately for our friend's notion, it is by no means certain that the words were spoken as recorded, if spoken at all. In some copies of the Greek, the text reads, "*I believe on Christ the Son of God*." But then, who is he? Our friend's test, in some of its originals, does not say! The probability is, that the words have been interpolated by some transcribers, who sought to compress the faith into a nutshell for the convenience of the ignorant, the lazy, and the speculative. Spuriousness is stamped upon the face of the text. It is not likely that the Samaritans would be taught by Philip "the things concerning the kingdom of God and the name of Jesus Christ," as a qualification for baptism; and the Ethiopian by the same Philip, shortly afterwards, that "Jesus was the anointed Son of God," and nothing more. Upon the supposition that Philip acted thus, had the

Samaritan believers and the Ethiopian come together within twenty-four hours after his immersion, and compared the matter of their faiths together, there would have been found a marked discrepancy between them. The Samaritans would have found the Ethiopian no further advanced than "the devils;" and the Ethiopian would have found them talking mysteries! Our friend's test is not the Bible test, but a "various reading," very convenient for shoring up a bowing wall or a tottering fence.

After all his indignation, then, against tests and test makers, he has a test, and one, too, widely patronized in the antichristian community; a test based upon a questionable text, and placing the subject of it on a level with the faith of "devils." We admit that this devilish test is a very convenient one. The professor that works by it can preserve his orthodoxy with all sorts of religionists. It makes the Mormon immersion a valid baptism; for the Mormon as sincerely believes in "Jesus the anointed Son of God," as our friend Marsh, or the ancient devils. The Greek immersion is also transmuted into a valid baptism by the same talismanic test; so also the Campbellite, or Methodist, or Millerite, or Christ-*yan*, immersions, which are all predicated on traditions subversive of the promises of God, they are all turned into valid baptisms by *Doctor Antichrist's* dissections and perversions of the word to suit the policy of his diabolism. This same accommodating doctor has come at length to admit immersionists within the pale of his orthodoxy. He only requires them to admit that "whosoever believes that Jesus is the anointed Son of God," is qualified for church ordinances, and he will give him a license to buy and sell in his spiritual bazars. But, while we believe firmly that Jesus is the anointed Son of God, we deny that God, by Jesus or the apostles, ever taught, directly or by implication, that the belief of that isolated truth qualified a subject for the "one baptism." It is a mere antichristian fiction; very convenient indeed as a passport to the world's favor, but utterly subversive of the gospel and the obedience it demands.

Here, then, is *Doctor Antichrist's Test*, which our friend has mistaken for the bible test. "By their fruits shall ye know them," both the doctor and his test. It is the qualification of ignorance, superstition, and conceit, for an immersion accounted valid in the low grounds of his dominion. Take an excited fool, frenzied by a draught of clerical liquor at some revival orgie, a creature as ignorant of the Scriptures as Balaam's ass; take such a one, and subject him to the operation of our friend's bible test, and he instantly becomes qualified for a valid baptism.

Say to this religion-getter, "Sir, do you sincerely believe in Jesus the anointed Son of God?" He replies to this leading question, as he supposes he ought to do, with a monosyllabic "Yes!" In this way he is tested; and as our friend says it is the only bible test, no one must ask him another question, great or small, because any other question is not contained, or implied, or rather is not expressed, in Acts viii: 37. You must put no more questions, because you might bring out his ignorance in bold relief, and it might be discovered that he actually did not understand the words or terms of the question to which he answered "Yes!" If you ask any more questions, you are, according to our friend's sophistry, an inventor of tests, and a divider of the flock of Christ. Now, this would not be an exceptional case. The clerical Christ-flocks are full of such immersed ignoramuses, who do not know their right hand from the left in the things of God. And because of their profound ignorance of the Word, they go in for our friend's spurious passage as their talisman. Our friend is said to have more intelligence now, but in former times he was mixed up with the clericalism of Christ-yanism; and seeing that he is said to have more intelligence now, we are astonished at his clinging to old Antichrist's test, which one would think he could hardly fail to see is a mere cloak for ignorance, infidelity, and conceit. We admit that it is hard to have to tell an old *christyan* that he is not a *Christian*, or an immersed Methodist, or Campbellite, or Adventist, or any other sort of an immersionist. Ye are not Christians because ye have not believed the Gospel of the Kingdom before ye were dipped. This is a very isolating declaration, and narrows down the circle of one's popularity very considerably.

What our friend calls "Dr. T.'s test," he says, "is not a bible test;" yet says also, "true, it is very near this." He says, "it differs enough from the word of God to show that it is man's production, and suited to a dogma of his invention." He seems to think that it is impossible for a man to state what he sees taught in the word, and the order in which it is set forth, without the statement being a test of some kind. This is irrational, and mere trifling. What is it we affirm in our statement, that is not scriptural? We state

1. That the first thing that the apostles taught their hearers was the Gospel of the Kingdom;

2. That after they had heard and examined what they heard, they believed;

3. That the Gospel of the Kingdom they believed, consisted of "the things concerning

the kingdom of God and of the name of Jesus Christ;"

4. That having "with the whole heart" believed these things, they were baptized into the name of the Father, and of the Son, and of the Holy Spirit.

Here is faith *first* and baptism *afterwards*. This order holds good in every case. He cannot cite a single case as the result of apostolic teaching, in which *immersion came first* and faith afterwards, or not at all, as in the vast majority of modern instances: neither can he produce a single apostolic convert who knew less of the Gospel of the Kingdom at his immersion, than our friend knows thirty years after his. We cannot read in the Bible of such a case, though there are many spoken of there that needed to be taught first principles. But the ignorance among Christians of the apostolic age was wisdom, compared with the profound ignorance of those who think themselves very wise in this. Is it wisdom to tell us that a confession, in common with devils, of the mere personality of Jesus, without any regard to the words he preached, is all that is necessary to justification in baptism? Jehovah said by Moses concerning Jesus, "I will put my words into his mouth; and whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. xviii. 15-19. These words were the glad tidings of the Kingdom, which have been nullified by Antichrist's test, which substitutes the anointing and Sonship of Jesus for belief of Jehovah's words he was sent to preach as gospel to the poor!

Our friend says he rejects what he calls Dr. T.'s test, because it is vague and indefinite in its specifications. He says that "it states that the faith which qualifies for baptism "is comprehensive of the things concerning the kingdom of God," but does not define those "things." Here again our friend only quotes a part of what we wrote. We did not stop short at "God," but wrote, "is comprehensive of the things concerning the kingdom of God *and of the name of Jesus Christ*." The words in *italics* it is convenient for him to omit; but it is convenient also for us that they should be restored. Now by this we mean, that the faith defined by the apostle to be "the substance of things *hoped for* and the evidence of things *unseen*," when analyzed, will be found to testify to those grand topics represented by the words "Kingdom," and "Name." He objects to our test, because we have not defined "the things." If we had really set about making a test, we should; but not having entered upon that work, we felt under no obligation. A man who had studied Moses and the prophets would not require such a definition.

They would have been so palpable to his mind, that it would only have been necessary to allude to them for them all to stand in array before him. Jesus preached the things of the kingdom of God, and of the Name. Study his discourses in Matthew, Mark, Luke, and John. They were in strict conformity with Moses and the prophets, where it is written of the true believers, "*they shall be all taught of God.*" When God prepares men for the water, he draws them far in advance of the devils. He teaches them concerning the covenant he made with Abraham, Isaac, and Jacob, in which he promised them and Christ (Jesus and all in him) fee simple property in Canaan for the Aion, with patriarchal supremacy over all nations. He teaches them, also, concerning the throne and kingdom covenanted to David and his house for that Aion. He teaches them how God must be manifested in them according to his name, so that when his purpose shall be fully developed, *they will constitute God in manifestation*, the Father through his Sons, Holy Spirit Nature. He teaches them that Jesus Anointed is the Great Exemplar of this Name; and that men, to be accounted worthy of this God-manifestation, must now enter the name, and become the subject of illumination and remission therein. He teaches them his plan of being just, and the justifier of men from the faith of Jesus. These become familiar topics with them who are taught of God, and the understanding of them leads them to obedience, that they may have right to the tree of life, and may enter through the gates into the city.

When our friend comes to understand the word of the kingdom, he will write very differently from the pages before us. We should not be surprised if he were to be desirous to call in all the Expositors in which he has written on the gospel and its obedience, that he might commit them to the flames. He does not write like one whose mind is at ease concerning his position. His speculations are mere apologies for ignorance and unbelief. When we take up the New Testament, we find no writing there at all like them. We find the apostles reproving men for not being more intelligent in the word, but we find no whittling down the word to a minimum of belief. Jesus exclaimed, "O fools, and slow of heart to believe all that the prophets have spoken!" while our friend's arguments seek to work out a justification for people who know nothing about the prophets at all; who affirm dogmas utterly subversive of all they reveal; who can only cry out, with the devils, "O Jesus, we know thee who thou art, the anointed Son of God!"

"Weak in Faith."

Our position, which our friend admits "is very near" the bible one, is impregnable. We do not seek to justify ignorance and unbelief on the ground of pious infidels being sincere, or on any other plea. We leave this to those who have a fellow feeling, which is said to make men wondrous kind. We have no fellow feeling for infidelity, nor for that weakness which our friend calls ignorance, when men perversely shut their eyes against the light. The Spirit threatens such with a just punishment, an Aion-destruction from his presence, for not obeying the gospel. Our friend does not seem to discern the difference between *weak in faith* and *weak in the faith*. He says he rejects what he calls Dr. T.'s test because it rejects "him that is weak (or ignorant) *in the faith.*" Now a man weak in faith is an outside barbarian, whose faith is not strong enough to bring him to the obedience the glad tidings demand; he is a man who can only cry out with the devils, and then turn Campbellite, Methodist, Baptist, Christyan, or something else of the kind. The apostles themselves reject such, for one of them says, "The face of the Lord is against them that do evil;" he pronounces their ways "pernicious," because "through such the way of truth is evil spoken of;" "speaking evil of the things they do not understand." Another says, "He that is not of God doth not hear us; hereby know we the spirit of error." These are weak in faith, and, as St. Paul says, "alienated from the life of God through the ignorance that is in them."

"Weak in the Faith."

The weak in the faith are a different sort of people. They are not outside barbarians, who can only cry out with the devils and are then at the end of their creed. They are enlightened persons, persons whose eyes have been opened to see their state by nature, to see the light of "the glad tidings of the kingdom," to see "the things concerning Jesus," and to see "the revelation of the mystery." And more than this, their illumination has resulted in the putting off the Old Man and his deeds by *baptism for the Name*, and by the same act, in the "putting on the New Man, which [is renewed by *epignosis*, or exact knowledge [not by ignorance] after the image of him (God) who created him." By being possessed of the One Faith and the One Hope of the Cailing, and by being afterwards baptized, access, or admission, *into the faith*, or *into the grace*, was ministered to them, "in which they stood, rejoicing in hope of the glory of God." They were now *in* that into which they had

entered. Still, they were not all of the same mental calibre, nor of the same strength and stature. Still, they had all heard the prophet like to Moses in hearing the apostles to the obedience of the faith; and, until the devils got in among them, with Doctor Antichrist at their head, preaching up sincere ignorance and the confession of an abstract proposition as a qualification for baptism, "the multitude of them that believed were of one heart and of one soul," which resulted from unanimity of faith and practice, which the apostles were always solicitous to maintain, saying, "God grant you to be like-minded one toward another, after the example of Christ Jesus, that ye may with one mind glorify God, even the Father of our Lord Jesus Christ." And again, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." Here was no ground left for an apology for ignorance to stand upon. The apostle didn't pray saying, "May the Father grant acceptance to the ignorant in the faith, for he knows the disparity in the human intellect or understanding forbids perfection in faith of the gospel; he knows that it is unreasonable to expect it; we therefore thank him that he has made gracious provision for an imperfect faith among those who call themselves the disciples of Christ, and that he will accept a man who, with the devils, believes and trembles, though sincerely ignorant of everything not confessed by the devils! Great is Allah! Blessed be he!"

How different from such a meagre piece of Mohammedan theology is the following rich and beautifully expressed prayer of the apostle for his brethren in Ephesus, saying, "I bow my knees unto the Father of our Lord Jesus Christ, after whom all the family in heavens and upon earth is named, that he would grant to you according to the richness of his glory, to be strengthened with power through his Spirit in the inward man, that the Christ (or Anointing Spirit) may dwell in your hearts through the faith, being rooted and grounded in love, that ye may be fully able to comprehend with all the saints what is the breadth, and length, and depth, and height; to know also the love of the Christ surpassing the knowledge, that ye may be filled up to the fullness of God," ch. iii. 14. And in ch. i. 19, he prays "that the God of our Lord Jesus Christ, the Father of the glory (to be revealed), may grant to them a spirit of wisdom and revelation in exact knowledge of him, that the eyes of their understanding being enlightened, for that ye may know what is the hope of his

calling, and what the richness of the glory of his inheritance in the saints; and what the exceeding greatness of his power in us believing, according to the working of the power of his might, which he wrought in the Christ, having raised him from among the dead, and set him at his right hand in the heavenlies." How different this to the special pleadings of our friend for the sincere ignorance of himself and coreligionists! In the testimony before us, Paul tells the Ephesians that they *had been* enlightened, (*πεφωτισμενους* perf. part. pass.) for that they might become the subject of resurrection power and glory, *εις το εδεναι υμιας*: in other words, they were enlightened in the understanding of that to which the gospel called them.

Nevertheless, though thus enlightened in the hope of the calling, or the kingdom, and the name of the anointed Jesus, there were some among them whose consciences were too readily defiled by old prejudices. Multitudes of them had been trained up under the Mosaic customs. Some thought that as Jehovah had enjoined a distinction of meats in the law, he would still be pleased with that observance; and the more so, as he was pleased with their belief and obedience of the gospel. They therefore said, "Touch not, taste not, handle not." But Paul disapproved of this, and called it "a show of wisdom, in will (or unordained) worship, and abasement." He told them that meats did not commend any man to God, who had created them to be received with thanksgiving of them who believe and know the truth; for the truth concerning the kingdom believed, does not cause the faithful to stand in a distinction of meats and drinks, but "in righteousness, peace, and joy in a holy spirit." These brethren, (for they were not outside barbarians,) were weak or asthenical. They were in a sickly state. They were not, however, to be rejected; for concerning such Paul says, "Him that is weak in the faith receive, (but) not for disputations of reasonings. One indeed believes to eat all meats, but the weak eateth herbs. Let not him that eateth despise him that eateth not; and he that eateth not, let him not condemn him that eateth; for God hath received him," the eater of meats.

A like weakness obtained among some of the brethren with respect to days. "One esteemed one day above another; another esteemed every day alike." These were differences of opinion that in no way nullified the faith. A man could be a very good Christian, and yet a teetotaler and a vegetarian, and even a sabbatarian. These are asthenical affections, or weaknesses, which

brethren will get over as they grow in faith and the knowledge of God. We quarrel with no brother about these things. They are the infirmities of brethren, which we are quite disposed to bear, though they are not in harmony with our ideas of the fitness of things.

We object, however, that our friend has no right to take refuge among the weak brethren in the argument. The question for him to solve is, *Art thou a brother in Christ at all?* not, *Art thou a weak brother?* When the point is settled that he is a brother, it will be time enough then to discuss his relative strength or weakness. One of the members (an official member, we believe,) of the society in Rochester to which he belongs, and a very warm personal friend too, recently told the elder that although he had called him Brother, he looked upon him as an unbaptized man, yet now believing the gospel; and besought him to consider what he was doing, and not stand in the way of others. Now this official brother knows our friend, the editor, better than we do; neither he nor the reader, therefore, will deem us presumptuous or uncharitable in saying that we wait for proof that the editor of the Expositor is a brother in Christ at all; for in all our New Testament reading we never read of an unbaptized brother in Christ, or a Christian, weak or strong, since the day of Pentecost; and his official friend says he is unbaptized.

Hence, all those passages he quotes from the epistles have no bearing upon the argument. Whatever provision the Bible makes for the imperfections of Christians, has no relevancy to those who cannot prove that they are christians, disciples, servants, brethren, saints, in the faith, in Christ, and so forth. If our friend have no other faith to adduce as the basis of his immersion thirty years ago, than that confessed by the devils of antiquity, we confess that we cannot help standing with those who say that Elder Marsh has not proved that he is in Christ. This is the issue, never to be lost sight of till scripturally and logically cleared up.

Our friend asks a question in Paul's words, which is addressed to all who do not take his assertion for proof in this matter, and we suppose, especially to our humble, or presumptuous, self, as he may happen to regard us. The question is this: "Who art thou, that judgest another man's servant?" In answer to this, we say, Prove to us whose servant you are! If you say that you are God's, you will be able to prove when and how you entered into his service, and will rejoice to do so. We know how sinners in the days of the apostles forsook the service of Satan, or the Adversary to the Gospel of

the Kingdom, and how and when they entered the service of God; show us, dear friend, that thou hast done likewise, and we will admit that you are the servant of God; and if after that you choose to eat herbs, or to eat all meats but pork, (for it was about meats Paul was writing, not about sinners obeying the gospel,) we shall leave you to your own liking, and to your Master, who would sustain you from falling in the day of account.

But our friend has not proved that he is a servant of God, so that the question is not applicable to us. We are not convinced that we are judging one of the Lord's servants, in maintaining the Lord's truth against imposition. We should rejoice in being able to address Alexander Campbell and Joseph Marsh, and other men of their class, as faithful brethren and saints in Christ Jesus; but while the one rejects the promises, and the other substitutes an immersion upon a devil-basis for an enlightened obedience of faith, we cannot help being found in opposition to both. The truth in their hands is crucified, and made of none effect. Their test, which is the same, is a floodgate to all sorts of ignorant abominations. Profession of sincere faith in Jesus as the anointed Son of God, is the theological talisman in a nutshell that is to transmute a devil into a saint! A. Campbell does not even stipulate for immersion; for he says there are Christians among the sprinklers! What saith our friend upon this point? Does he believe that a sprinkled Babylonian or Diabolonian is a Christian? But it matters little whether they be immersed or sprinkled; for he that understands not the word of the kingdom, and consequently does not believe it, has no part in the "great salvation;" for, says Paul, "without faith [that faith he had just defined, Heb. xi. 1-6] it is impossible to please God."

Our friend quotes from 1 Cor. iii. 10-15, which has about as much to do with the matter at issue as the launching of the Leviathan with the building of the Capitol. Paul is not talking, as our friend imagines, of an individual building his own personal profession of Christianity upon his confession of the anointed Sonship of Jesus; he is speaking of teachers such as himself and Apollos, as spiritual architects, building disciples, comparable to gold, silver, precious stones, wood, hay, stubble, upon the foundation laid in Zion, (ch. iv. 6.) He is speaking of the loss that such teachers would experience, if their converts should fall before persecution, as wood, hay, and stubble before the fire. A teacher will only receive a reward for those that stand the furnace like gold, silver, and precious stones; provided always, that he

himself maintain his faithfulness unto the end.

(To be continued.)

Analecta Epistolaria.

The Assyrian, and the Rebuilding of Babylon.

Dear and Respected Brother:—I am not changed in my belief respecting the rebuilding of Babylon "upon her own base," and of its becoming the throne of the Latter Day Assyrian's empire. I likewise as confidently expect, that the Assyrian will palm himself off on the Jews as their Messiah, and in their temple in Jerusalem show himself that he is God; and finally denying both the Father and the Son, involve the world over which he shall have control in gross infidelity and idolatry.

I am confident that there are many strange developments to obtain in the Euphratean and Mediterranean countries—many things to be developed which '66 or '68 will not see matured; and for this reason regret your having so decidedly fixed upon that time for the Resurrection, and the overthrow of the Assyrian.

I am convinced from comparing what the prophets say respecting Babylon, Assyria, and other neighboring countries, with what the current news of the day unfolds, that a new era of great commercial prosperity is about to dawn upon those long neglected and despised lands: that they are about to become the most important commercial countries in the world; and that Babylon will, ere the end, attain to that proud position as a commercial city, from which the Book of Revelation, I think, clearly shows she is to be brought down *suddenly*, and by supernatural power. The infidelity of the end springs from the commercial system of which Babylon will be the centre. The subject is a deeply interesting one, and necessitates a revising of new and old expositions of the prophecies pertaining to the time of the end.

Will you oblige by giving in the Herald your exposition of the following Scriptures? namely, of Zech. v. 5-11, the prophecy of the Ephah; and of Zech. xi. 15-17, the prophecy of the regardless, cruel, "idol shepherd," whom God has promised to raise up in the land of Israel, because of the rejection of the good shepherd.

You may remember that the first of these was one of the questions propounded in "Work cut out for slack times," some three years ago; and being still unanswered, I hope you will be enabled to give it soon. I

am puzzled to know how you can make out "the land of Shinar" to mean any other land than that where the confusion of tongues occurred. Admitting that the prophecy is a symbolical one, it does not follow that no part of it is to be understood literally, and especially the eleventh verse. Now Mr. Strange, while maintaining that the "land of Shinar" is to be understood literally, treats the prophecy as a symbolical one. He does not tell us that the "house" to be established there means a house; that the "woman" means a woman; or the "two women," two women, and so forth.

It is to my mind a most interesting portion of the sure prophetic word; and many here are anxious to know what thou thinkest concerning it?

Candidly speaking, I do not think you can explain it in harmony with your views of the latter day Assyrian, his city, and dominion. I shall be rejoiced if you can still prove that they are scriptural; or if you shall yourself see that Babylon and Assyria have a much more important part to act in the great drama of the latter days than your writings have hitherto led us to believe.

Many here are investigating the subject, and will be much gratified by as full an explanation of the prophecies referred to as you may be enabled to give us either in the *Herald* or by letter. The former would be preferred. Anxiously awaiting this, I remain yours affectionately,

JAMES R. LITHGOW.

Halifax, N. S.,
January 12, 1858.

The first paragraph of our brother's communication, avers his unchanged belief of

1. *The rebuilding of Babylon "upon her own base" in the land of Shinar, where Jehovah confounded the speech of all the earth.*

He affirms this as the meaning of the *Ephah* being established in the land of Shinar upon her base; for it is the *Ephah* and its contents, that are to be established, and not the *Ephah's* House. But we have seen nothing from his author, Mr. Strange's pen, to prove that the old Chaldean empire, province, or city, Babylon, is the *Ephah* carried from where Zechariah was when he saw the vision by the two stork-winged women into the land of Shinar. Babylon carried from Jerusalem to the Euphrates in Shinar is a very curious imagination, to say the least of it. We refer the reader, and our beloved brethren in the faith, to the first article in the present number for further information on this point. We have there shown *what*

is, which, when understood, will effectually deliver us from the strange hypotheses and assumptions of Mr. Strange. The surest defence against *what is not*, is the knowledge of *what is*.

2. *This Babylon rebuilt becoming the throne of the latter day Assyrian's empire.*

This proposition in the argument depends upon the fate of the Ephah. We have shown that it has nothing to do with the Chaldeans; but that it is "*the measure*" of Judah's wickedness "*filled up*" in their perversion of the glad tidings of the kingdom preached by the apostles. This was the Ephah to be established "*upon her base*" in Shinar's land; which, containing more cities than Babylon, does not, therefore, necessarily indicate that city. Erech, Accad and Calneh were all built in the land of Shinar by Nimrod, as well as Babylon. The establishment of the Jewish Ephah in the literal Shinar might induce one as logically to affirm that the throne of the latter day Assyrian's empire would be set up in Erech, Accad, or Calneh, as in Babylon. Babylon to be "*carried into*" the literal Shinar after the year 1858, to become the latter day Assyrian's throne, is a proposition for the proof of which there does not appear to our mind a jot or tittle of evidence in the whole range of scripture from Gen. x. to Apoc. xxii. 21. We trust, therefore, we shall be excused in most respectfully and affectionately avowing an absolute want of faith in the whole theory.

3. *The Assyrian enthroned in the rebuilt Babylon palming himself off on the Jews as their Messiah.*

There is certainly no calculating to what extent the folly of "a stiff-necked and perverse" generation may proceed. We do not, however, think that even Jewish absurdity will so far stultify itself as to shout "*Hozanna! Blessed be He that comes in the name of Jehovah!*" at the manifestation of the latter day Assyrian; who, by all the prophets, is represented, not as the Saviour (as indicated by the word "*Hozanna*"—*save now*), but as the destroyer of Israel and all their hopes. The Assyrian is to be broken on the mountains of Israel because of his oppression of Judah and Jerusalem, in connection with his blasphemy as the Imperial Chief of a system of blasphemy, by which all nations are intoxicated and deceived. Gog, the King of the North, the Great Mountain before Zerubbabel, the Dragon, the Fourth Beast of Daniel, the Little Horn of the Goat, and so forth, are all identical with Isaiah and Micah's Assyrian, who will be found in the Holy Land oppres-

sing it when Immanuel (God with Judah) and the Bethlehem-born Ruler of Israel shall appear. But in all these prophecies the reader will find no such idea suggested as that contained in the above proposition, No. 3. Will the Jews be such arrant fools as to embrace a Gentile as the Messiah, who, by the concurrent testimony of all their prophets, is to be of the seed of Abraham; and of the house of David, according to David, Isaiah, Jeremiah, Ezekiel, and so forth. Be this, however, as it may, no destroyer of the nation and its hopes can palm himself off as the Messiah, who is looked and longed for as he that is to come to Zion, to redeem and justify Israel, and to make them glorious throughout the earth. Such a supposition is not only at variance with all scripture and Jewish history, but contrary to the constitution itself of the Jewish mind.

4. *The Assyrian enthroned in Babylon rebuilt on the banks of the Euphrates, showing himself as God in the Temple of the Jews at Jerusalem.*

Israel can have no temple as a house of prayer and sacrifice for the nation out of Jerusalem. A power enthroned in Babylon would not manifest its divinity in Jerusalem. If it set up for the God of the Stellar Universe it would certainly do so at the seat of its power; for all "the Powers that be," have the chief temples of their divinities, personal or idolatrous at the capitals of their dominions. Thus, St. Peter's at Rome for the Temple of the Latin God; with secondary temples in Paris, Madrid, Brussels, Lisbon, and so forth; St. Sophia, the Temple of the Greek God, provisionally in the hands of the Mohanmedans; the Caaba, the Temple of the Mohammedan God in Mecca, the original throne of the Caliphs; the Mosque of Omar, a secondary, on the site of Solomon's temple; St. Paul's in London, the Temple of the Protestant God; and and so on. In which of the temples of these different and hostile Gods is the Assyrian of the latter day to sit as the Most High possessor of the heavens and the earth? Mr. Strange, in effect, says in none of them; but in the temple of the God of Israel; "*in their temple;*" in the temple of the Jews. But they have none, and *can have none* until "*the Man whose name is The Branch*" come "*and build the Temple of Jehovah;*" . . . and they that are far off shall come and build in the temple of Jehovah" likewise—Zech. vi. 12, 15. There may be Jewish Synagogues in Jerusalem; but there will be no national temple there until the antitypical Cyrus shall appear and overthrow the Assyrian, and make proclamation, saying, "*to the temple, thy foundation shall be laid!*" Isai. xlv. 28.

But Mr. Strange has been misled in this matter of the temple by the Common Version of 2 Thes. ii. 4. Let the reader turn to it. He will find that it teaches that "THE MAN OF SIN," called also "*the Son of Perdition*," because he is to be consumed and destroyed; and "the Wicked," or Lawless One, *ὁ ἀνομῶς*, manifested through the working of Satan, or the Adversary: he will find that this POWER "as God sits in the temple of God showing that he is God; that is, that he is the Creator and Sustainer of all things that exist, in heaven above and in the earth beneath! But we affirm that Paul never taught the revelation of any such man or power. In what he wrote, he merely reproduced what Daniel records in ch. xi. 30-39. In this passage the prophet subdivides THE POWER into two elements—the King and the *Eloah Mauzzim*, or Mighty One of Guardians, or the Little Horn of the Goat, and the Little Horn of the Fourth Beast, which in the latter day manifestation is evidently *one*; and the Eyes and Mouth of the latter, which are *the other*. These two are Paul's ONE POWER called "*the Man of Sin*," and of which he wrote, saying, "Being opposed, and exalted over everything called (*Theon* or *Sebasma*) god or an object of reverence, so as that he in the temple of the god, as a god, sits (*καθίσαι* aor. I. inf.) proclaiming himself, because he is a god." In scripture, princes, rulers, magistrates, and all in authority and power by whatever title designated, are styled "*elohim*," or in our vernacular, "*gods*." The Man-of-Sin power was to set itself up over all other powers; and in a certain Nave, *ναός*, or *dwelling* of the god, or the Habitation of the Man of Sin, termed by Daniel "*His estate*," that is, the King's, to sit and proclaim himself above all the rulers of the earth. But we need not enlarge more upon Paul's prophecy here. In *Anatolia* more can be seen upon the same subject. We shall content ourselves now with remarking that Mr. Strange has mistaken Paul's use of the words *theos* and *sebasma*; supposing that by the former he meant the Eternal Spirit; and by the latter, an object of religious worship, as an idol is worshipped. He meant neither; but spoke of a composite power claiming supremacy over all its contemporaries, and the allegiance of all the people of the earth. Paul's idea is expressed in the apocalyptic phrases, "the whole earth wondered after the Beast," and they worshipped the Dragon which gave authority to the Beast, and they worshipped the Beast"—c. xiii. 3, 4: "all that dwell upon the earth shall worship him, whose names have not been written in the Lamb's book of life"—ver. 8. And again "the Two-

Horned Beast of the Earth had power to give life to the Image of the Sixth Head of the Ten-Horned Beast of the Sea; that the Image should both speak, and cause as many as would not worship the Image should be killed"—vers. 11-15: "the kings of the earth have committed fornication with the Great Harlot that sits upon many waters; and the inhabitants of the earth, all nations have drunk, and have been made drunk with the wine of the cup in her hand; for by her sorceries have all nations been deceived"—xvii. 1, 2, 4; xviii. 3, 23; and lastly, "the Dragon was shut up that he should deceive the nations no more till," &c.

5. *The Assyrian enthroned in Babylon rebuilt by the Euphrates, and proclaiming himself Messiah in the Temple at Jerusalem, shall deny the Father and the Son.*

"This is the Antichrist," says John, "that denies the Father and the Son. Every one denying the Son has not the Father"—1 Epist. ii. 22, 23. This antichrist was already extant in John's day; for he says in verse 26, "I have written these things to you concerning them who seduce you." Speaking of these seducers whose doctrines constitute them "*the Antichrist*," he says, "Many deceivers are entered into the world, who confess not that Jesus the Anointed came in flesh. This is the Deceiver and Antichrist," 2, Jno. 7: and in 1 Ep. iv. 3, he says, "already it is in the world."

Hence, we need not wait for the development of the latter day Assyrian for one who shall deny the Father and the Son. "He that abideth not in the doctrine of Christ, hath not God;" that is, he is a denier of the Father and the Son: for "he that abideth in the doctrine of Christ, he hath both the Father and the Son." "GOD MANIFESTED IN THE FLESH" is an element of the great mystery of godliness, which the Nicolaitans, or adherents of the apocalyptic Balaam, and Jezebel denied. They taught that the flesh of Jesus was a holier flesh than ours; a flesh without spot or blemish—clean, undefiled, immaculate. The consequence of this absurd falsehood was the denial of the teachings concerning the Christ set forth in "*the Revelation of the Mystery*" by the apostles in their preaching. It destroyed some of "*the things*" they taught "*concerning the Name of Jesus*." Thus, if his flesh were not in all things identical with ours, which Paul terms "*Sin's Flesh*," then he was not "made sin for us;" then he did not come "in the likeness of sin's flesh," and God did not "condemn the sin in the flesh;" then he did not "die for our sins," nor was he "delivered for our offences," but only pretended or seemed to die, as Nicolaitans affirmed; then

he was not "made in the likeness of men;" then God was not "manifested in flesh," nor "justified in spirit;" then Jesus was not "made of the seed of David according to flesh;" then he was not "made a little lower than the angels for the suffering of death;" then he himself did not "partake of flesh and blood;" and consequently, he is not Elder Brother to the Saints; and was therefore "not in all things made like to the brethren;" nor could he be High Priest over the House of God, having nothing to offer before him; then he is not "the Mediator of the New Covenant," his blood is not "the blood of the covenant," and that covenant is not sanctifying: then he is not "the Altar," nor the victim; nor did he "his own self bare our sins in his own body to the tree." All these denials flow logically from denying that Jesus Christ came in the flesh. To affirm this was therefore to depart from the doctrine concerning the Christ, or to deny the Father and the Son. The epistles show that the denial was widely spread in the days of the apostles, who styled the falsehood "that of the antichrist," and the disseminators of it "the Deceiver and the Antichrist."

This being incontrovertible, we say that we have not to wait for the manifestation of the latter day Assyrian for the denier of the Father and the Son, for that which is absurdly enough termed "Christendom," is doctrinally, ecclesiastically and civilly *Antichrist*. All sects and their clergy, from the Latin Jezebel and the Papal Mouth through which she speaks great and blasphemous words against the God of Heaven, down to the latest edition of impiety and hypocrisy in Utah; all, without exception, "transgress, and abide not in the doctrine of Christ," and, therefore, as John saith, "hold not God;" that is, hold not the true teaching concerning God, and, therefore, do not know him, and are consequently "alienated from the life of God, through the ignorance that is in them." "Christendom," so called, is properly *ANTICHRISTENDOM*; that is, it is the dominion of Antichrist, and is, therefore, symbolized in Apoc. xx. 2, by "the Dragon the Old Serpent, who is Diabolos and Satan;" that is, the Deceiver and Adversary. Its doctrinal and ecclesiastical elements deceive and intoxicate the peoples, and, aided by the civil power, is adverse to the saints wherever found, and "has prevailed against them," and will hereafter contend against them, until they are cast into the abyss and shut down there "for a season and a time." This is the fate that awaits "the Deceiver and the Antichrist," now about 1800 years old, in the persons of all ranks, orders and

degrees of the clergy, and the powers that sustain them; which clergy, in his and in all subsequent times, Paul styles, "False apostles, deceitful workers, transforming themselves into apostles of Christ." "Ministers of Satan transformed as if they were ministers of righteousness," after the manner of their master Satan, "who is himself transformed into an angel of light;" "whose end shall be according to their works."

6. *The Assyrian enthroned in the Euphratean Babylon, and sitting as the Creator of the Stellar Universe and the accepted Messiah of Israel, in the Temple of the Jews at Jerusalem, and denying both the Father and the Son, shall involve the world in gross infidelity and idolatry.*

This is the last item before us of Mr. Strange's strange hypothesis. Strange by name and marvellously strange in dogma truly! Why, what doth our strange author think of "the world," "the present evil world," before that the "latter day Assyrian" is enthroned, and Nebuchadnezzar's "Great Babylon, built by him for the house of the kingdom by the might of his power and for the honor of his majesty," is rebuilt? Does he think the world is not now involved in gross infidelity and idolatry? Nay, can any infidelity and idolatry be grosser than what every where obtains! How many "professed Christians" believe "the glad tidings of the kingdom" preached by Jesus, and the same tidings and "the revelation of the mystery," conjointly proclaimed by his apostles? Tried by this, which Paul declares is the rule and standard of judgment, the world is as grossly infidel as is possible. The most pious are the most infidel, if there be any degree of comparison in their infidelity. They will believe nothing that does not harmonize with their feelings, while "non-professors" are not so much ruled by these. "Satan," says Paul, "is himself transformed into an Angel of Light," and because he finds it to his worldly advantage. But he is practically an infidel and an idolator nevertheless. Wherever Romanism and Grecism are there is gross idolatry, makers of graven images and bowers down thereto; and wherever Protestantism and Mahommedanism are there is gross infidelity. The latter day Assyrian, who will be a Greek religionist, can only change the form of the gross infidelity and idolatry which prevail. If he were to set up the worship of Jupiter and Apollo and all the gods again he would certainly not be able to "palm himself off on the Jews as their Messiah;" nor if he continue a Greek, because that superstition is based on the recognition of the Messiahship of Jesus and his resurrec-

tion. The Assyrian must become a Jew to deceive the Jews; but we believe that Satan will find it more to his advantage in the latter days to profess himself a Greek and to protect his old friend and minister the Pope than to renounce the superstition of Antichristendom, and turn Mohammedan or Jew. He has too much worldly wisdom than to ruin his affairs by so false a step as that. What! Satan embrace a despised and persecuted minority whose power is gone, or join himself to the falling fortunes of the Turk! Satan is not a child, nor in worldly affairs a fool. He is a sagacious, pious old knave, and well skilled in taking things at the flood and floating on to fortune. Give him riches, glory, honor and power; only fall down and worship him, and he will share with you all he has, and leave you to the profession of any opinions you please, provided only you do not profess the truth, which he will by no means tolerate in his parish, diocese or dominion. No, it is the gross infidelity and idolatry of "Christendom" that prepares it for the manifestation of the last, or Assyrian form of "*mystery* Babylon." The Assyrian is the acumination of extant abomination and blasphemy, not the generator of it. He is the blossom to be cut off, while the sour grape is ripening before the harvest (Isaiah xviii. 5), a product of the tree whose stump is banded with iron and brass, and whose roots are found in the power of Nimrod, "the mighty conqueror in the presence of Jehovah," and not the tree itself, as Mr. Strange's hypothesis would imply.

Dismissing, then, these six points, we proceed to remark that we admit that there are "many things to be developed which '66 or '68 will not see matured." We have, however, "decidedly fixed" upon no particular year. All we say is that, from all the evidence we can obtain, and which commends itself to our minds as the most Scriptural, points to those dates of our era as the most probable. The time is ample enough for the accomplishment of what is predicted, though certainly too short for the development of Mr. Strange's theories. We do not feel bound to find scope for these, in which our beloved correspondent doubtless perceives we have no faith, and of which we only speak respectfully for his sake. The Assyrian will possess Jerusalem before the resurrection, and will probably be broken on the mountains of Israel before it; and then the awakening comes. "I have trodden the winepress alone, and of the people there were none with me. And I looked and there were none to help, and I wondered that there were none to uphold; therefore, mine own arm brought salvation unto me, and my

fury it upheld me."—Isaiah lxiii. 3, 5. If the saints had been raised previously to this outpouring of wrath, the conqueror in this passage would not have predicted that he would tread this winepress *alone*." The fall of the Assyrian inaugurates the advent of Christ, which precedes the resurrection. There are eight or ten years yet to elapse before that crisis, which, in these days of steam and electricity, afford ample verge and time enough to create it. Alexander the Great overran the earth from Macedon to India, and ended his career at Babylon in twelve years. Napoleon I. attained the zenith of his power in about the same time. Things progressed slowly then. When the Assyrian gets fairly under weigh, he is to rush like a whirlwind, and many countries will be overthrown. This wind may begin at any moment, and when it shall begin to blow, who shall stay the tempest? It will not be a time of rebuilding new commercial emporiums, but of heart-failing for the ruin on every side.

We make out "the land of Shinar" to mean the whole apocalyptic earth, upon the same principle that the apocalyptic "great city," Babylon, is styled "Sodom and Egypt, where also our Lord was crucified."—c. xi. 8. He was crucified in the Holy Land, without the walls of Jerusalem. *This is the literal*. But he was also crucified at Sodom and in Egypt. Jerusalem is styled Sodom in Isaiah i. 10, because the moral character of her people had become Sodomitish. She was, therefore, "*spiritually called*" Sodom. For the same reason Antichristendom is called Sodom and Egypt, and our Lord is said to have been crucified there, because Palestine and Egypt are provinces of the Fourth Beast dominion, and Jerusalem one of its cities, in which, also, "*his body, the Church*," the mystical Christ, has been crucified, and the character of the city and province being fitly representative of the system that has prevailed against the saints, their names have been extended over it, and the great city is called Sodom and Egypt. *This is the spiritual*.

Now apply this principle to "the land of Shinar." The literal Shinar was the arena of Nimrod's exploits after the confusion of tongues. Jehovah made use of him to scatter the people because of their wickedness because it was great. The wickedness of the spiritual "Sodom and Egypt, where our Lord was crucified," and the confusion of tongues that prevails there, philologically and doctrinally, is like to that in the literal Shinar in the beginning; therefore, in the apocalyptic style, the territory of the dominion of Antichrist is "*spiritually called*," in Zechariah, "the land of Shinar."

But whether we can explain the prophecy of the Ephah or not we shall not say in this place. We shall content ourselves with simply referring the reader to the article on the first pages of this number. We are glad to hear that many of the brethren in Halifax, N.S., are investigating the subject. Light will break in by such a course, and by having occupied themselves for some time past upon it, we doubt not they will be the better able to appreciate the exposition we herein submit for their enlightened consideration. In the hope that they will be able to discern the truth more and more, in all its bearings, we subscribe ourselves their faithful friend and brother, the EDITOR.

May 1, 1858.

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 "Our Scribes."

Brother Thomas.—I have had the perusal of *Elpis Israel*, also of three volumes of the *Herald of the Kingdom*, during the past winter, through the kindness of a good friend. Having in the perusal of these obtained such an amount of truth, in part new to me, I am thirsting for more; and I now write to you to have the *Herald* forwarded to me forthwith.

And now, dear sir, I have my membership among a people that you rub up quite sharply occasionally. But for all that, I do not get my faith from Bethany. The truth from your pen is as welcome as from that of any other man living; and your subjects, and the reasonings thereon are so far superior, and have so much more weight than the matter and subjects that our scribes treat of in these days, that they appear as chaff compared with yours. I am determined to have independence enough to have the truth wherever I can get it.

I want, if you please, to hear your views about the rant and noise now among the sects called "the Great Revival of 1858." There is not enough of the prophets and apostles in it to suit me.

I shall, if health permit, write again when I hear from you, and send for *Elpis Israel** and *Anatolia*. Please receive my best wishes and prayers for your success in spreading the truth and in dispelling error.

I remain affectionately yours,

G. F. HENDRICKSON,

Bushnell, McDonough, Ill.,

April 20, 1858.

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 It is the Leaders Cause to Err.

WE doubt not that our worthy correspondent is a type of many who bivouac in

the Campbellite encampment—of many who would act candidly, ingenuously, independently, if their leaders did not cause them to err. The policy of these was strikingly illustrated by the testimony of Dr. Knight on page 107 of our May number. They raise an evil report, and take all possible care that the members of their flock shall not have the means of testing its verity for themselves. Many more of the Campbellites would be now rejoicing in the truth, and in the liberty with which it makes free, than do at present, but for the ill-starred influence acquired over them by their clergy. These we "rebuke sharply;" their victims we seek to pluck as brands out of the fire. Of the leaders there is little to be hoped, because they have to be convinced to the shipwreck of their worldly interests; nevertheless there are some even of these who are honest-hearted. For such we cast in the net, and sincerely trust that many fit for the master's use may be yet fished out of the dead-sea of Campbellism, and all its cognate systems of gospel-nullification. We rejoice that our correspondent has stepped out in advance of his confreres, and is "determined to have independence enough to have the truth wherever he can get it."

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 "The Great Revival."

As to the "Great Revival of 1858," our view of it is, that (to use a vulgar, but very expressive phrase,) it is a pure and unmitigated humbug. There is no Christianity in it. The Bible has nothing to do with it; nor any other spirit than that of Antichrist, which is the spirit of the flesh, that works in the children of disobedience.

Yet, out of this stupid folly good is eduiced. The damnation preached by the clergy, or Satan, has a restraining influence. Some sinners are beyond their reach, and for these Satan provides soldiers and *gens d'armes*, or policemen; for others he prepares ecclesiastical policemen whose staff of office is Hell and the Devil. By fear of these he makes sinners walk piously and more inoffensively in his dominions than they are naturally disposed to do. If a man named "Orville" is such a wretch as to acquire the name of "Awful," a blow with the spiritual staff will make him abandon pugilism, the biting off of noses, the gouging out of eyes, and so forth, and become a member of one of Satan's synagogues, where outward propriety of conduct in society is enjoined. This is an improvement for the time being—a social mesmerization in a useful direction. But in regard to salvation, the proselyte is as far removed as ever. There is nothing saving in the clerical system. The clergy are blind.

*  We have no *Elpis Israel* on hand.—EDITOR.

and the people are blind also ; and blindness added to blindness will not cause to see. The clergy cannot teach the people the way of salvation. They can get up a revival, but of what is it a revival? Not of the truth certainly ; for the revived are as ignorant of that after the revival as they were before. It is a revival of folly and infatuation. A renewed intensification of clerical sorcery—a storm in the moral atmosphere of society, which, when it has exhausted itself, subsides into equilibrium, and a calm ensues.

The following article from the *N. Y. Herald* is quite to the point in regard to what it terms

"The Practical Part of the Business."

An article which we elsewhere republish from the *New York Observer*, one of the leading organs of the present revival, shows that the clergy are satisfied that the movement has at last gained strength enough to warrant something more practical than the conversion of sinners, and the "new birth" of prize fighters and play actors. This article, after alluding touchingly to the joy which is felt in heaven at the change which has come over Awful Gardiner and his associates in the Spirit, bewails the fact that notwithstanding the efforts of the preachers, the bulls and bears of Wall street continue to buy and sell stocks as heretofore. It exults in the fact that "the Spirit has brought Christians of different names into sweet accord in this revival . . . and in works of love"—(we trust that the insulting article against the Catholics in the next column is not a sample of the latter) ; and goes on to say that "the church has come up to the help of the Lord against the mighty." Whether it is consonant with sound Presbyterian doctrine to speak of "the Lord" as needing help from "the church," we cannot of course undertake to say ; nor can we explain the somewhat vague allusion to "the mighty"—which may possibly be a veiled allusion to the Pope of Rome. But now we come to the pith of the question. "The quickening impulse of this revival," says its eloquent apologist, "ought to be seen and felt for many years in the increased energy with which our schemes of benevolence are pushed onward, by the vastly enlarged benefactions that will flow into the treasury of the Lord . . . Prayer and alms will go together . . . Prayer, zeal, faith, money and men," &c.

Here we have at last the practical fruit of the religious excitement which has pervaded this community for several weeks past. It is the old story ; it is in "benefactions" money" and "alms" that the workings of the spirit are to culminate. The wicked are

being converted ; they must pay. The stiff-necked are bowing before the Throne of Grace ; they must give benefactions. The indifferent are being stirred up ; they must subscribe to missionary societies. Money, money, money, is after all the last and no doubt the sincerest cry of the churches. Prayer and zeal they would like as well ; but we have never heard of their refusing money because the donor had not prayed sufficiently, nor do we think that any religious society or church in this country has ever been known to decline a ten dollar bill because there were doubts of the donor's zealous exertions in the church's cause.

"The Lord's treasury is empty." Very likely ; that of the United States is in the same condition. The merchants are no better off. The fact is, the only treasury that is not empty at the present time is that of the devil in Wall street, and his imps, the bulls and bears. The preachers who attend to "the Lord's" business on earth, and are so good as to act as his financial agents, will perceive that he is in good company, and that the only exception to the rule of penury is the arch enemy. This should be consoling.

To be serious for a moment. The article from the *Observer*, which we presume may be regarded as officially disclosing the designs of the clergy who have organized and conducted the revival, is a general warning that the clergy are about to make one of their usual forays upon the purses of the public. They are going to do so at a time when the people of the country are as a rule poor and straitened in consequence of the revulsion. It is true that they are not going to proceed exactly after the fashion of highway robbers or tax-gatherers ; no force will be used to collect "benefactions ;" the work will be left to moral suasion. But we all know that in a vast majority of cases, such is the weakness of the human mind, the terrors of ecclesiastical wrath which these clerical money getters wield are as much dreaded as any material instrument of compulsion. We therefore presume that the present swoop of the churches upon the pockets of the faithful will be unusually successful. All the poor heart-broken persons who were ruined last year, all the half starving creatures who are working half time, all the unfortunate persons who have a prospect of speedy ruin ahead, will be coerced by the clergy into dividing their last shilling with some greedy church.

Whether money gotten by such means as this and spent in sustaining in unproductive idleness, and worldly uselessness, a crew of young men who ought to be making shoes or digging canals instead of blasphemously pretending that they are doing the Lord's work

—whether gains of this kind, so acquired and so employed, can be of service to the true religion or to the maintainance of the ever living gospel of Christ, we leave to the pious supporters of the *New York Observer* to determine.

The following is the article from the *New York Observer* referred to by the *New York Herald*:

THE RELIGIOUS REVIVAL—THE CHURCHES COMING TO THE POINT AT LAST.

WHAT FRUITS THE REVIVAL SHOULD YIELD.

We are apt to estimate the power and value of a revival of religion merely by the number of sinners converted to Christ. This is the great first fruit. The soul is above all price; it profiteth nothing to gain the whole world and lose it. There is joy in heaven over one repenting sinner, and greater joy when the thousands turn to God. Who can count the value of the souls that this revival has brought into the kingdom? Who can estimate the woe escaped, the glory won? The soul's good, the Saviour's praise, this is the first great fruit.

But there are other fruits which the revival ought to yield, less noticed by the world, and perhaps less appreciated by the Church itself, but of infinite value to the people of God. If the revival is a genuine work of grace in the soul, quickening the faith, and subduing the pride, and increasing the zeal of the Christian in the service of his Lord and Master, there will speedily appear marked and precious fruits. Great and extensive as this revival has been, and though in this city alone we may number the converts by thousands, and in the country by tens of thousands, we know that the numbers are so small compared with the vast multitudes remaining unchanged, that we have no right to expect any perceptible improvement in the masses of the community. What are these among so many? Crime is not likely to be checked because here and there a criminal has become an honest man; the rest are hardened. Perhaps they will be bolder and and more reckless than ever. Men will pursue the world in haste to be rich, and fall into the snares of the devil. Wall street will be as rife with fraud and the stock board as full of gambling as it has been, and the whole world around us will move on as if the Providence and Spirit of God had not combined to arrest men in their mad career, and by convincing them of the vanity of all earthly things, had not turned their thoughts by force for a time heavenward.

Yet if the world is to move on as if nothing new or extraordinary had occurred,

the Church will discover by her fruits the depth and strength of the work of grace she has experienced.

The church will be more humble, spiritual and prayerful than before. Brought down into the dust of repentance, chastened on account of past worldliness, and led to earnest and believing prayer, she will not immediately relapse into her former state and suddenly lose all the high vantage ground she has gained. We may expect to see her persistent in prayer for yet greater things than these. We may believe that she will be disposed to live above the world, to renounce the things of dishonesty, to keep clean the beautiful garments in which she has been clothed, and live in close communion with her glorious Head.

The church will be more united than ever in her works of love. The Spirit has brought Christians of different names into sweet accord in this revival, so that the spectacle has been more impressive to the outside beholder than anything previously seen in these awakenings. And if the conversion of sinners does not go on from year to year as it has done for a few months past, we may hope that the union of hearts will be continued and increased till the end of time, when the union is consummated of all who love Christ in the church above.

They will be more charitable, loving and forbearing, less disposed to magnify the points on which they differ, and more the things in which they agree. Drawn more closely to Christ, they will be more closely drawn to each other, and thus fulfil the prayer of the Saviour that they may all be one. If such fruits are not borne, the revival is not as deep, and wide, and pure as we have represented it to the world.

And the church ought to be more zealous than ever in every good work. She has come up to the help of the Lord against the mighty; she has been roused by a mighty impulse to engage actively in the work of saving souls. If now she falls back and becomes cold and lifeless, when so many are yet perishing and so much remains to be done, we may well suspect her sincerity. The quickening impulse of this revival ought to be felt and seen for many years in the increased energy with which our schemes of benevolence are pushed onward, by the vastly enlarged benefactions that will flow into the treasury of the Lord from a church that has made a new dedication of itself and all its resources to the service of God. Prayer and alms will go together and secure the blessing promised, as the sails of our benevolent institutions are filled with the gales of grace and borne along to the salvation of a world in sin. Hundreds of young

men converted in this revival will devote themselves to the holy ministry, and thus fresh forces will be brought into the field. Prayer, zeal, faith, money and men, more of all the means, with the Spirit to crown them with the divine blessing, will disclose fruits worthy of the work we are enjoying, and fruits that will honor Him who is entitled to all the glory of the work.

A Good Investment.

Dear Brother Thomas:—In inclosing to you my subscription, I would say that any one who wishes to make an investment of two dollars cannot do better than to subscribe for "*The Herald*." It is a welcome visitor to my family and the neighborhood in which I reside. I think I shall be able in a short time to get quite a number to subscribe for it. This is a new place and times being hard, the people about here are under the necessity of using all their means for the support of their families. But for one I feel willing to undergo some considerable inconvenience that I may be able to have the benefit of the reading of the *Herald of the Kingdom and the Age to come*.

In looking over it, too, I perceive accounts of your visits to several places in the different States of the Union, and often wish that things could be so arranged as to get you to come to Wisconsin and deliver a course of lectures on the subject of the Kingdom, Name and Age pertaining to the same. I think that means can be raised to meet your expenses and something more. Let us hear from you through the *Herald*.

I feel encouraged to move on in the course marked out by the Anointed and his Apostles, "redeeming the time, knowing that the days are evil." Convinced that God is not slack concerning his promise, but is long suffering and kind, not willing that any should perish, but rather all become faithful and live. Oh, may we be prepared to meet the King, who comes as a thief in the night, that we may be of that number who may scripturally lift up their hands and rejoice because their redemption draws nigh.

I remain yours in the "one faith and in the one hope."

ALPHEUS B. ALLERTON.

Rural, Waupaca, Wis.
Dec. 23, 1857.

Paganism Truly.

Dear Brother Thomas:—As to the truth, it never appeared more lovely than now. As time floats us onward, we feel we are nearing that focus point into which all pro-

phesy bearing upon the present age is converging, and I apprehend it will be a scene far more august than anything that has ever transpired in the economy of man's redemption, namely, the great harvest home, a desideratum devoutly to be desired. O, how meagre the ghostly salvation of the sky kingdom, compared to the resurrection from the dead, and a kingdom on the tangible new earth. The orthodox "saint's rest," to me, is not only an old wife's fable, but savors strongly of paganism also. It is as baseless as a vision, and yet a darling theory of this nineteenth century.

I hope you will continue to wield the sword of the spirit, and thereby "pull down many strongholds which, by prejudice, have hitherto been impregnable to truth. I have sometimes thought you rather uncharitable, but when I reflect on the language of the Saviour, I find it was without guile or deceit.

We are trying to keep up the ordinances regularly among us, and wait for His appearing.

Yours fraternally,

R. WILLARD.

Warsaw, Kosciusko, Ind.,
March 20, 1858.

Theopolitical.

Turkey Since the War.

THREE Continental tourists have visited the Turks in their European encampment since the Peace of Paris, and M. St. Marc Girardin has compared their reports.* What we are told is, in substance, what we believed when, during the Russian war, grand theories were afloat concerning the possible regeneration of the Ottoman Empire. Turkey, as a Power in Europe, is condemned to dissolution, and the only question is, how rapidly will her Christian population reclaim the dominion now held by a race of foreign conquerors who have never been naturalized during the four hundred years of their ascendancy upon the soil. The question is: will she merge under a great Christian government representative of her several provinces and populations, or will she part into detached states, which, unless united by a political confederacy, will become the prey of her natural enemies and unnatural protectors? That, in process of time, the Turk must abdicate, every circumstance of his history appears to prove. He is a soldier, altogether unfitted for citizenship. When he no longer wields the sword, he becomes in-

* *Revue des Deux Mondes*, March, 1858.

rior to the merchant, the agriculturist, or the priest of another religion. For a century, at least, he has been corrupting himself in the belief that to French-polish a Tartar is to render him a civilized being. The experiment has been tried, and failed. A bad Asiatic does not make a good European. To wear Paris boots, to eat pork, to wallow in wine-bibbing, to substitute one form of sensuality for another, to ape Western fashions and trample upon Mohamedanism without embracing Christianity, is not to progress but to recede, and this has been the policy of the Turks in Europe. Their immense territory lies under a weight of heterogeneous despotism; their Pachalics hang loosely together; their borders are in a chronic state of insurrection; and their Sultan, devoting one-sixth of the public revenue to his personal expenditure, personifies the atrophy and atony of his empire. The classes under his rule characterized by activity, energy, industry, scientific culture, courage, hope, and public spirit, are the Christian; the indolent, fatalistic, and inopudent subjects of the Porte, are the religionists of Islam. If the late war was undertaken to promote the regeneration of Turkey, it was a gigantic failure. However, it was not undertaken with that view, nor was it altogether inoperative. It was a check to Russia; it saved the Danubian Principalities from immediate absorption; it modified an avowed supremacy in the Black Sea; and it gave a mortal though a lingering wound to the Ottoman Sultanate.

The Hatti Humayoun and the Magna Charta of Gulhané are among the Christian titles to possession, after the Turkish ascendancy has disappeared. They benefit without conciliating the majority; they are Christian charters and monuments of Turkish humiliation. Not that they are acted upon, except in the spirit in which they were conceded—that of yielding to pressure in order to avoid an explosion. The Turks know that the Christian population will never amicably accept their sway; they feel that to be civilized is to be powerful, but, incapable of adopting the codes and customs of the West, they have abandoned the fiery traditions of the East, and are content to receive lessons from Europe in the science of governing Europeans. Diplomacy has opened its school at Constantinople, but it has only denationalized its pupils, except where it has instructed them in the ingenuities of oppression. "We have before us," writes M. Saint Marc Girardin, "a melancholy and curious example of the facility with which the Turks apply the maxims of European civilization in order to aggravate their tyranny over the rayahs. I alluded to the re-

form of the Greek clergy recently undertaken by the Porte, which, unless Europe should interpose its protectorate, will result in doubling the oppression under which the Greek subjects of the empire habitually suffer.

M. Girardin does not ignore the abuses of the Greek ecclesiastical establishment, or deny that, in the Greek Church, confessors intrigue with penitents and prosper on the price of absolution. But the Greeks are corrupt partly because the Turks are rapacious, and if the priest be detected in venality, his sin may be generally traced to its source in the exactions of Constantinople. Now, the Turkish policy of 'reform' means a readiness to destroy the independent organizations of the Greek Church. The Government announced its intentions last November, "to harmonize the privileges and immunities granted to the Greeks by successive sultans with the progress and enlightenment of the age," in other words, to inflict an administrative uniformity of regulations upon the Church, and to abolish the temporal and judicial authority of the Patriarchate—a jurisdiction which now stands apart from the lawlessness of the Ottoman tribunals, and is of inestimable value to the rayahs. M. Girardin adds: "To discover in the European methods of procedure the means of creating new imposts, to satisfy Turkish cupidity while affecting to play the part of reformers, to pay for Turkish abuse and atrocity what in Europe is paid for justice and for the popular welfare and security, is the new Ottoman system, and it is in this disguise that it endeavours to dupe the Western nations. But the Western nations are not duped. They affect to be deceived, in order that they may enjoy the privilege of being indifferent." Thus, the West lends itself to this Eastern fraud, and while the cry is still "Regeneration!" Turkey becomes more essentially Turkish than ever.

Pictures from Cyprus are deep perspectives of ruin, yet Turkey has been ostentatiously regenerating in that island for twenty years. In Famagousta there is not an entire edifice standing, and M. Girardin quotes a traveller who points to Famagousta as typical of the Ottoman Empire. "Two hundred livid and sickly individuals—Mohammedans—crouched amidst this desolation like beasts of prey sleeping among the bones of their victims. That city is emblematic of the Ottoman Empire." From Constantinople far into the interior the country is little more than a cemetery; and in all directions the latest explorers find only decay and exhaustion. The richest provinces of Europe are half desert, and the population most favoured by nature is the poorest, under

Moslem rule. The witnesses cited by M. Girardin speak of Turkey since the Peace of Paris, not of the old-fashioned system which Constantinople itself affects to condemn, and the work of decomposition will go on, we are firmly persuaded, so long as the Porte continues to be numbered among the powers of Europe.—*London Leader.*

Political Clouds.

THE following extracts from the London, Paris, and Berlin, correspondence of the New York Herald taken in connexion with the acquittal of Dr. Simon Bernard in England charged with conspiring the death of Louis Napoleon Bonaparte, and the subscription of a million of francs in England, France, and Italy, for the families of Orsini and Pierri, will inform the reader that the French Power is taking up a position in which, "the empire" bids fair ere long to be any thing but "peace." The period cannot be far off when its "unclean spirits," shall go forth to stir up war at the cannon's mouth, as it did in the matter of the "Holy Shrines in Jerusalem," which bore fruit under the walls of Sevastopol. This time, Russia is more likely to be the ally than the enemy of France. In that event, Louis Napoleon may yet be on the liberal side in Italian matters, and consequently the enemy of Austria and the Pope. Sooner or later, however, the Russo-French alliance will dissolve, and the throne of Bonaparte disappear, leaving Russia and Austria in alliance against England and Turkey and whosoever they can rake and scrape together against the overwhelming despotism of the North. The Old World seems to be now verging on to the Second Stage we have indicated elsewhere, the events of which will lay Continental Europe at the feet of the Czar; and bring out the ensanguined despotism represented by the "Scarlet Colored Beast," of Rev. xvii, with its Eighth Head complete. Of the extracts for the Herald of the Kingdom referred to, the following is from London: the writer says,

"I alluded just now to Orsini. The time of reaction has arrived, and he who a fortnight ago was cursed for a parricide, is now venerated as a martyr. Having ranked with the Ravaiilacs and the Fentons, he is now deified as a Scevola or a Brutus. What must the Emperor feel when he hears, as is the fact, that no less a sum than one million francs has been spontaneously subscribed for the family? The list comprises the names of men and families of repute in England, France and Italy, and in this latter country the subscription is headed by the chief nobility of Tuscany."

"We are slow to believe that which, if believed, would hurt our feelings, and so we sometimes study our feelings, hoodwink ourselves to the truth, and so suddenly find ourselves in no end of scrapes. The political world of Europe is evidently in an uncomfortable state of effervescence, awaiting only the popping forth of the rotten cork of diplomatic courtesies to cause no end of rows more or less awkward. A general feeling of vague uneasiness pervades the Continent, to say nothing of something like it here at home. We were always lost in wonderment at the incomprehensible conduct of the late government in not leaving a stone unturned with a view (and aided, too, by a portion of the London press) to provoke a rupture with France. Let us call your attention to the great exertions of Louis Napoleon to turn his naval resources to the best and most expeditious account. Considerable alarm is felt here at the probability of the Cherbourg and Toulon fleets, soon about to rendezvous in the Channel.

"Portugal is just now on the horns of a dilemma. Only to think of the senseless and absurd proceedings of that one-horse government illegally capturing a French vessel. The King of this narrow, continental slip has probably reckoned without his host, "being a Coburg," on the support of the new government, but we are told, on authority, that Lord Derby will not back him up. We have heard of more improbable visitations than a French fleet in the Tagus."

"The grand question of the hour is whether Russia and Austria are likely to come to blows. It is evident that Austria has long since forgotten her 1848 debt of gratitude due to Russia."

"Truth being stronger than fiction don't be astonished if Louis Napoleon yet takes the liberal side in Italian matters."

The correspondent from Paris of the same month, April, 1858, says,

"Pity it is that there should still be signs in the distance of political clouds whose gathering may one day interrupt the pleasure of the voyager. But an opinion prevails among all well informed persons, that in spite of many courteous speeches and of a manifest desire on the Emperor's part to keep matters as quiet as possible, there is still "mischief a brewing." This much is certain, that while the refugee question and the *attentat* of the 14th of January is much less discussed, the prominence of England's geographical position is continually brought on the tapis, accompanied by remarks which sufficiently indicate a desire to enforce a more equitable arrangement on this subject. Men of all parties seem to find a common field, and the fact of the English being them-

selves aware of French jealousy, as evidenced by the late Parliamentary discussion of the navy estimates, by no means diminishes the frequency of the comments made on this side the Channel. It is well known that the Emperor has intimated to those around him that any remarks made on the subject of English and French differences will be most offensive to him, and *suo more*, his Majesty's private opinion is therefore a scaled letter. Notwithstanding which, however, his *entourage* are not slow to make their sentiments tolerably well known, and it may be said that at no time since its accession has the second empire been so free from invidious disparagement on the part of legitimists, Orleanists and republicans as now. It is generally supposed that Lord Cowley's present visit to London is to tell the Derby ministry all he knows. That his Excellency does not know much more than his neighbors, however, is probably pretty near the truth. He can but say—what all the world knows—that at no period was the French army in higher state of efficiency than now; that the means of increasing it almost indefinitely are most carefully provided for; that at Toulon, Brest and Havre the navy is receiving from the highest quarter perpetual stimulus by action, while at Cherbourg, the great national dock-yard, the travail is increased and increasing; but that in the meanwhile nothing can be fairer than the language of Napoleon."

And lastly, the writer from Berlin of April 7, remarks,

"The state of things in France and the incomprehensible behavior of Louis Napoleon have caused, and are still causing, the utmost anxiety here, as well as in the west of Europe. All confidence in his prudence and circumspection is gone, and apprehensions of a sudden *coup de tête* are entertained as vivid as when he pronounced the memorable and ominous words, "*L'Empire c'est la paix.*" Muzzled as the French press is, no one can tell with any degree of certainty what is going on in the country itself; but this very circumstance gives the more weight to the violent and incessant attacks of its accredited organs upon England, it being naturally concluded that so acute a politician as the Emperor of the French would not allow the passions of his subjects to be lashed into fury without intending to avail himself of them for the prosecution of his plans. It is recollected that the war with Russia was ushered in by a similar discharge of paper broadsides; then, as now, the *Univers* led the van, launching the same anathemas against the schismatical Muscovites as it does now against the heretical English; and the occupation of the island of Perim affords as good

a pretext for the expression of virtuous indignation as did that of the Danubian Principalities. In a word, there is a feeling of general uneasiness—a kind of presentiment that a terrible storm is brewing, which may burst no one knows, when, and shake all Europe to its foundations. England is evidently taking every precaution in her power to secure herself against any sudden irruption; Austria is increasing her army in Lombardy, and Russia is concentrating a strong force in the kingdom of Poland—perhaps to co-operate with her new ally against her quondam friends. As for Prussia, she will persevere as long as possible in the attitude of neutrality she maintained during the late conflict, though her wishes would prompt her to take the part of England if she were not afraid of being assailed by Russia in the East while engaged with France in the West. There is some talk, indeed, of her assembling a corps of observation on the Rhine; but unless a war should actually break out she will refrain from any step that might give umbrage to Louis Napoleon, who very possibly would be glad to indulge his bellicose propensities in some enterprise less difficult and dangerous than an invasion of England. So anxious is this government to keep on good terms with its formidable neighbor that the police have repeatedly admonished the Berlin newspapers to be cautious in their remarks upon French affairs, and *Kladderadatch*, whose irreverent witticisms had excited the ire of M. de Monsteir, the French Ambassador, has been obliged in consequence to restrict himself to sly allusions, in which China reads for France, and the ancient Roman emperors for their modern colleague."

"Quite accidentally, of course, the portraits drawn of Nero and Caligula bore a striking resemblance to an exalted individual who ought to be sacred from the wicked effusions of good-for-nothing *quid nuncs*, while the reports of the sayings and doings of Yeh and his fellow mandarins remind one rather too formidably of certain events that have transpired in those blissful regions whose happiness was secured by the *coup d'état*. Of course, the French ambassador could not tolerate such audacious invectives, and at his request *Kladderadatch* has again been seriously admonished to desist from its irreverent attacks, and to discharge the arrows of its wit in a direction less susceptible to the wounds they inflict. It will be perceived by this how sharp an eye the French diplomatists have on the foreign press, and what difficulties a newspaper has to labor under here, as well as in other parts of the Continent, when it is not only obliged to be careful of offending its own government, but

is liable to be reprimanded for its strictures upon that of M. Bonaparte."

Miscellanea.

Small Talk.

But of all the expedients to make the heart, the brain, gauzy, and to thin life down into the consistency of a cambric handkerchief, the most successful is the little talk and tattle which, in some charmed circles, is courteously styled conversation. How human beings can live on such meagre fare—how continue existence in such a famine of topics, and on such a short allowance of sense—is a great question, if philosophy could only search it out. All we know is, that such men and women there are, who go on, from fifteen to four score, and never a hint on their tombstones that they died at last of consumption of the head and marasmus of the heart! The whole universe of God, spreading out its splendors and terrors, pleading for their attention, and they wonder "where Mrs. Somebody got that divine ribbon to her bonnet?" The whole world of literature, through its thousand trumpets of fame, adjuring them to regard its garnered stores of emotion and thought, and they think, "It's high time, if JOHN intends to marry SARAH, for him to pop the question!" — *Whipple.*

A Sensible Man.

To the Eds. of the Cincinnati Commercial:

In a notice which the *Commercial* the other day was kind enough to take of my discourse at SMITH & NIXON'S, on "Temperance," it was stated that I had embraced Christianity, from which it has been inferred that I had joined some religious sect. I am receiving letters containing abundance of pious exhortations, prayers, &c., which annoy me exceedingly. I have joined no church, and have not the most remote idea of doing so. I am no infidel, certainly; but have a very fair copy of the Scriptures, which I read, and to which alone I refer for religious truths. I have never knowingly deceived any one, and I am constrained to take this method of undeceiving the public. Respectfully,
THOS. F. MARSHALL.

Profession and Practice.

It may not be amiss, in these "revival" times, to say a few words regarding the difference between profession and practice. If religion consisted simply of a profession of

belief in the existence and infinite attributes of the Creator; if it imposed no moral duties nor required any restraint upon the actions or passions, all men, probably, would be religious. As it is, many do not go beyond profession, and hence their conduct is so inconsistent with the moral precepts of religion, that they furnish subjects of ridicule for the skeptic and the infidel. Religion is dishonored by them and its spread hindered.

Conduct is the true test of all religious character. Profession is of little value, unless it influences the conduct. Theoretical religion, unaccompanied by the practical observance of its moral duties, is barren and unprofitable. If, therefore, men desire to possess honor and religion, they must practice and illustrate its precepts. They must be kind, generous, benevolent and just in their words and acts. They must avoid the vices which degrade and corrupt, and cultivate the virtues which elevate and purify. If they would show that their religion is not an empty name, they must be upright in all the relations of life, honest, truthful, industrious and charitable—thinking no evil, and speaking no evil of their neighbor, but loving all and desiring the happiness of all.—*New York Sun.*

Sect.

A SECT is a body of men following some particular master, or united in some settled tenets. The word is derived from the Latin *secta*, which comes from *sequor* to follow; hence, a *following*. For this reason, the apostles and their brethren were a *sect*, because they followed Jesus as their master. All who follow Jesus are members of this sect, which is every where spoken against to this day. But while the disciples of Jesus are a sect, the founders of it would tolerate no minor sects within it. It recognizes but one following—"The truth as it is in Jesus."—EDITOR.

MR. Sintzenich's communication arrived too late for this month; which we regret: it shall appear in our next.

May 8th, 1858.

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.] Mott Haven, Westchester, N.Y. July, 1858. [VOL. VIII. No. 7.]

Mosaic and Nazarene Teaching, Concerning God.

NO. V.

WE think that by this time our readers will have comprehended the Mosaic teaching concerning God, which is the basis of the revelation which the Eternal Spirit hath given of himself in the subsequent communications made to Israel through the prophets, Jesus, and the Apostles. We have seen, that Moses did not teach three persons, three essences, or three any things, in One Godhead. By *Godhead* is meant the source, spring, or fountain of deity—the Divine Nature in its original preexistence before every created thing. He teaches that this Godhead was a Unit—a Homogeneous Unit, undivided into thirds, or fractions.

At this point of the inquiry, the true believer meets the Jew face to face in the approving presence of Moses and Jesus. They all agree on this point, and say in the words of the *Sh'ma*, "There is One Jehovah." Compare Deut. vi. 3, with Mark xii. 29—32. By doing so the reader will see that Jesus was as emphatic and precise in his teaching concerning God as Moses; and that those who heard him teach understood him in the Mosaic sense; for a Scribe (and all the Scribes were students of the law, and zealous for their interpretations of Moses) said to him: "Well, Teacher, thou hast said the truth: for there is one God; and there is none other but He:" upon which Jesus remarked, "Thou art not far from the Kingdom of God."

But here the agreement ceases at the threshold; for not content with one Eternal Spirit named *Jehovah*, the rejecter of Jesus contends for only *one eloahh*. But Moses nowhere teaches that there is but *one eloahh*; nor does he use the phrase *One Elohim*—a singular numeral with a plural noun. On

the contrary he teaches the existence of a plurality of *Elohim*. The *Sh'ma* does not say "Jehovah our *Eloahh* is one Jehovah, or one *Eloahh*;" but "Jehovah our *Elohim* is one Jehovah." Moses and Jesus are agreed in this also; for if either of them had taught that there was but *one eloahh*, they would have been in opposition, or if both of them had so taught, they would have left no room for a Messiah who should be called *Jehovah-Tsidkaimu*, as in Jer. xxiii. 6; xxxiii. 16—*I shall be our righteousness: and Elohai kol-haretz*, "Elohim (plural) of the whole earth," as in Isaiah liv. 5. To have taught the doctrine of *only one Eloahh*, as well as *only one Jehovah*, would have been to set aside the doctrine of a Messiah altogether, so that there would be neither a *personal* Christ, nor a *multitudinous* Christ, the latter being constituted of *all in him*, the personal.

Well, then, Moses and Jesus both taught a plurality of *Eloahhs*. Jesus said I am *Eloahh*, and my Father is *Eloahh*, and the children of God by resurrection, each one is *Eloahh*; and all together we are thy *Elohim*, O Israel, and yet but one Jehovah. But the Jews repudiate such a God-Name as this. It is incomprehensible to them; and in their opinion, nothing short of blasphemy. It was so repugnant to their notions of things that when Jesus taught it "they took up stones to stone him;" and declared that they did so, because that he, being a man, made himself *Eloahh* in saying, I am the Son of Ail—Jno. x. 33—36. Like Dr. de Lara, they objected to the idea of Jehovah having a son; and of that son being a man; and that man consequently *Eloahh* or God. Hence, when Jesus asked then "What think ye of the Christ? Whose son is he?" They did not answer, "He is the son of God;" to have done so would have been to admit that he would be equal with God, which they

considered blasphemy. They therefore adhered to the fleshly view of the matter, and replied, "He is the son of David." This was equivalent to saying that he was equal with David only; and consequently, not equal with God. But this position was pregnable, and easily turned. Jesus saw their weakness, and immediately exposed it by inquiring, "How then doth David in spirit call him *Adon*, (lord, superior, ruler, &c.) saying, Jehovah said unto my *Adon*, sit thou at my right hand till I make thine enemies thy footstool? If David then call him *Adon*, how is he his son?" They could not answer this; "no man," says Matthew, "was able to answer him a word"—ch. xxiii. 41.

The point in this argument is a question of equality; and therefore of Deity, or mere humanity. If Messiah were to have been simply son of David, then he would be equal in natural descent, and inferior in rank. If equal in natural descent he would have been no more than a son of Jesse; and if simply David's son, he would have been socially inferior, inasmuch as in society, and especially in Hebrew society, fathers take precedence of sons. This being admitted as contained in their premise upon what known principle could David speak of such a Messiah as his *Adon* or Sovereign Lord? Here is a notably weak point in the Jewish understanding of the doctrine concerning the Messiah. As in the days of their fathers, so to the present time, "they judge after the flesh." They can only see in Christ a son of David, having no higher origin than blood, or the impulse of the flesh, or the will of man. They have no conception of a Christ, who should be formed by the Eternal Spirit from the substance descended from David, as Adam was formed by the same Spirit from the dust; and therefore generated by the will and power of *Ail*, still less did they see, that such a son of Power should become a son by a spirit-generation from among the dead. The Jewish mind cannot penetrate "the veil of the covering;" so that all its reasonings begin and end in flesh, "which profits nothing." It is not to be wondered at, then, that the Jews, as Dr. de Lara says, "reject with scorn and ridicule the idea of God having a son; of coming down from heaven and enacting with the Virgin Mary the scene related by Luke." Their minds are so sensual and earthly that they cannot ascend to the contemplation of "heavenly things." What they know naturally, as brute beasts, of these things they can speak; but higher than flesh they cannot rise until the Lord shall come and take away the veil.

But, as we are taught in the Old and New Scriptures that a remnant of Israel shall be

saved, we would, in the hope of our writings meeting the eyes of one or more of that remnant, reason with them concerning the Christ. We would invite them again to the question Jesus put to their fathers, saying, "What think ye of the Christ? Whose son is he?"

But no one, Jew or Gentile, can give a reasonable answer to this question who is ignorant of Moses and the prophets. And the reason of this will be obvious to every intelligent person from the consideration of the facts that "Christ," as the subject-matter of a system of knowledge, is peculiar to their writings. Moses' writings may be said to have started the subject. It is true that the Christ-idea was in the world before Moses lived. Adam and Eve received the first promise of his appearing in listening to the sentence upon the Serpent in Gen. iii. 15. Enoch, the seventh from Adam, predicted his coming with his ten thousand saints; and Abraham saw his day, and was glad. Still the convictions and hopes of these ancients would have been lost but for Moses, who was caused by Jehovah to put them on record, and to commit the writings to the custody of the Hebrew nation. It is, therefore, exact enough to say, that, as far as we are concerned, the Christ-idea and the Christ doctrine, originated with Moses. He treats of it at large in his five books. After him the Christ-idea was dramatized, not related, but represented, by Joshua at the head of Jehovah's hosts in the conquest of the Holy Land from the Gentiles. It was also dramatized in the history of David and Solomon, and the Mosaic doctrine concerning Christ, amplified by Samuel, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, and all the Prophets. The idea and teaching then, concerning the Christ being a special system of inspired knowledge peculiar, exclusively peculiar, to the prophetic writings, how can a man rationally answer the question, "What is the truth concerning the Christ? Whose son is he?" in ignorance of what they testify? It is impossible. We must study Moses and the Prophets, or we can know nothing as we ought to know it concerning the "Wonderful One" through whom the knowledge of the ETERNAL SPIRIT NAME, or God, is revealed. It is impossible to know God apart from the Christ-doctrine of Moses and the prophets; for the knowledge of Christ is the knowledge of God-manifestation to man. Let us put it in another form thus: blot out from the oracles of God the instruction concerning Messiah, and there would remain no revelation of God behind. The Christ-doctrine is the key to the *Sh'ma*; to the Memorial-Name for a generation of the race; to "the glorious and Fear-

ful Name," and to all the remarkable combinations of words, grouped together without regard to grammatical rules, and so thickly distributed upon the sacred page. Let us, then, hear Moses and the prophets: "for they wrote of me," says Jesus; and if ye believe not his writings, how can ye believe my words?" Jesus had no hope of a man, in a scriptural sense, believing his doctrine, who did not believe Moses, and if he and Moses were not credited, the ignorance of the unbeliever alienated him from the life and blessedness of God; for, he says, "this is Aion-life, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The first idea, then, that Moses gives us of the Christ is, that

1. He was to be born of Adam's race;
2. He was to be the Seed of the Woman and Son of God;
3. He was to be killed,
4. He was to rise from the dead; and
5. He was to destroy the power that killed him.

All this is expressed or implied in Gen. iii. 15. It teaches us by implication, that he was not to be begotten of the impulse of the flesh, nor of the will of man; so that in being born of the human nature, he would be directly Son of Woman; and only indirectly Son of Man. But, if he were not directly Son of Man, he must have been directly Son of Power as Adam was, who had no human father. Adam's father was the Eternal Spirit, self-named Jehovah, who formed him from the dust. Eve seems to have understood that the Seed of the Woman was to be some how related to the Spirit, afterwards named Jehovah, for when, in her inexperience, Cain, her first born son, came into the world, she said, "I have gotten (a play upon his name Cain) a man *eth-y'howah*." In the English version the text reads, "I have gotten a man from the Lord." But "from" is not in the Hebrew. There it reads, *ish eth-y'howah*, a man the Jehovah. But, was Eve acquainted with "Jehovah" as the name of the Spirit? Abraham was not. If she were not, the words would seem to imply that she regarded Cain as the promised acquisition; or she may have considered that she acquired him of the Spirit, whom Moses in the record styles *eth-y'howah*, in which case *ish* would be in construction, and signify man of. If she said a man of the Spirit, then she regarded Cain as begotten of the Spirit; but if she said, a man the Spirit, in both cases Moses substituting Jehovah for Spirit, she regarded him as the Seed of the Woman promised; and still from the Spirit, rather than

from Adam. Be this as it may, the event proved that he was neither "of the Spirit," or a Spirit-man; but of the flesh in the rebelliousness thereof, and therefore earthly, sensual, and demoniac.

Abraham seems to have been taught representatively, that the Son of the Woman was to be in his origin a Son of Power, that is, of God, and not of the will of man; he was taught this representatively by the case of Isaac. Isaac was as much a Son of Power, as Adam, and Jesus, in relation to flesh. Had there been no preternatural interposition of Spirit-power there would have been no Adam, Isaac, nor Jesus. Now Isaac was a type of Christ; for Moses writes that Ail-Shaddai said to Abraham, "in Isaac shall be chosen for thee a seed." Isaac in his generation, or a circumstance of his begettal; and in his figurative sacrifice and resurrection, was the representative of the Christ to his father Abraham; by which he was taught

1. That Christ the Son of Woman, was to be of preternatural paternity; and therefore, Son of Power, or God; and to descend from Isaac;
2. That He was to be killed as a sacrifice; and
3. That He was to be raised from the dead.

These things were expressed, and implied in the representation; so that, had the question been put to Abraham, "What thinkest thou of the Christ? Whose Son is he?" He would doubtless have replied, "He shall be Son of God."

But this, perhaps, may be objected to as only inferred, and not positively declared—that Moses does not say in so many words, that the Seed of the Woman was to be Son of God. But it may be replied, that the doctrine of *Sonship to God* is a peculiarity of the Christianity taught by Moses. What is the idea of *ish eth-y'howah*, but that of a Son of God, whether we read it, "a man the Jehovah," "a man of Jehovah," "a man of the Spirit," or "a man the Spirit?" It is a man of preternatural paternity in the estimation of the speaker. The Jews regarded Adam as the Son of God, and the idea came to them from Moses, who gives him the paternity. See Luke iii.28.

It is truly absurd for Jews to talk of "shrinking back and standing sternly aloof, the moment they are told that God has a Son!" Were Moses in their midst he would certainly be ashamed of them. If they will not hear Jesus, do they not hear Moses deliver God's message to Pharaoh, and say, "Thus saith Jehovah, Israel is my Son, my first-born. And I say unto thee, Let my Son go that he may serve me; and if thou

refuse to let him go, behold I will slay thy son, thy first-born." Upon what principle was the Hebrew nation Jehovah's Son? Upon precisely the same principle that the Son of Mary claimed to be Son of God—upon that of Spirit-paternity. Isaac was the father of the nation, and his begetting was miraculous. The nation descended from him was a "miraculous conception"; and Jews consider those who believe that God has a Son, and in the miraculous conception of that Son, "should be set down as demented, and only entitled to pity, and to a cell in an asylum." All that the Jews say against the narrative of Matthew and Luke concerning the birth of Jesus, might be turned with equal force against Moses' account of the birth of Isaac. Matthew says, that "Mary was found with child of the Holy Spirit;" and Moses clearly shows that if the Holy Spirit had not affected Sarah, there would have been no Isaac, and consequently no Hebrew nation. The peculiarity of Isaac's paternity is the ground of Jehovah's claim upon Israel as his son. "When Israel was a child, I loved him, and called my son out of Egypt." These are the words of Jehovah by Hosea; and though spoken of a multitude, in that multitude is included the Messiah; who federally speaking, was in the loins of Nahshon at the Exodus; and personally, came out of Egypt at Herod's death.

The idea, then, of God having a son is Mosaic, and not of Nazarene origin. But we are not left to inference and implication in relation to the Christ being Son of God. That he should be both Son of Man and Son of God—"of man," by his mother, and "of God," by his Father,—is expressly stated in 2 Sam. vii. 14; 1 Chron. xvii. 13. In the *Berith Olahm*, or Covenant of the Aion, recorded there, Jehovah informed David, that he should have a Seed or Descendant, who should be resurrected to sit upon the throne of the House of Israel; and that the Jehovah would be his Father, and he, the Seed, should be his Son. Hence, David expected that the Son of the Woman who is to bruise the Serpent's Head, would descend from himself, and therefore be Son of Man; but that he would be begotten in one of his female descendants by the Spirit of Jehovah, and therefore be Son of God. This was the kind of Christ expected by David; and therefore in Psalm, cx. he styles Him "Lord" although his son.

The *Berith* or covenant, that promised this, was ever present to the mind of David. The truth of this is apparent abundantly in the Psalms; besides that, he would constantly have before his mind, what he tells us was "all his salvation, and all his delight."

He understood that the subject of this covenant was the Second Adam; for when it was delivered to him, he exclaimed, "Who am I, Jehovah Elohim; and what is my house. that thou hast brought me thus far? And yet this was a small thing in thine eyes, Elohim; for thou hast spoken concerning the house of thy servant to a far distant time; and thou hast regarded me according to the oracle of the ascending Adam, Jehovah Elohim. And in 2 Sam. vii. 10, he says of the covenant, "This is the oracle of the Adam, Jehovah Elohim."

David's mind then, was full of this remarkable idea, that the Son of God was to descend from his loins. No Jew can refute this proposition. They are as dumb in its presence as when Jesus silenced their fathers, that they could not answer him a word. To the carnal mind the idea is no doubt absurd and incomprehensible, because it judges according to the flesh. How could the Son of God be born of a woman? This is "a great mystery," says Paul, "God manifested in flesh;" and with all the love of mystery, and acuteness of the human mind, Jews nor Gentiles can make nothing of it apart from Moses and the prophets.

Now look at a few sentences from David's pen as illustrative of his views of things in connexion with the Son of God, who was to descend from him. "The truth to David Jehovah swore; he will not turn from it; saying; From the fruit of thy body I will set for thee on the throne. If thy sons will keep my covenant (*berith*) and my testimony which I will teach them; even their sons shall sit on the throne for thee until *Ad* עַד-עַד-עַד *adai-ad*. Because Jehovah has chosen (to be) in Zion; he has desired it for a dwelling for him. This, saith he, is my rest until *Ad*; here will I dwell, for I have desired it. There I will make a Horn to bud forth for David. His enemies will I clothe with shame; and upon Him shall his crown flourish."

1. From this we learn, that the Davidian Son of God is to be a King upon a throne in Zion, where David's sons have already reigned.

2. That the throne on which they sat is to have existence until *Ad*;

3. That it should continue from David's time until *Ad*, on condition of his sons keeping the covenant and the testimony.

4. That the Son of God Jehovah would consequently be the Ascending Adam Jehovah Elohim, whom in Psalm cx, David in Spirit sees at the right hand of power.

We may remark here that עַד *ad* is a remoter period than עַד-עַד *olahm*. *Ad* does not arrive till *olahm* has passed away. It is

an indefinite series of ages *beyond* the thousand years of Messiah's Aion. David's throne is for this, styled in Daniel "a Season and a Time." *Olahm* ends where *Ad* begins; so that "until *Ad*" is to the end of *Olahm*. Paul refers to this when he says in 1 Cor. xv. 24. "Then cometh the *END* when he, Christ, shall have delivered up the Kingdom to God even the Father * * * that God may be the all things in all men"—*τα πάντα εν πασι*. This is what obtains *beyond olahm*, or *in ad*. When the end of *Olahm* touches the beginning of *Ad*, a change in mundane affairs again ensues. It is the epoch of the crushing of the Serpent's head, which occurs 1000 years after his being bound. The Son of God reigns *until* he (the Eternal Spirit) hath put all enemies under his feet." This is Paul's testimony; and that "until" is the "until *Ad*" of Psal. cxxxii. 12, 14. When "all enemies" are destroyed, there will be no occasion for any more reigning, for to continue a reign after the last enemy is destroyed, and God is "all things in all," would be for God to reign over himself, which is absurd.

Now David's throne would have continued from David's time until *Ad* without interruption, if his sons had kept Jehovah's covenant and testimony; even that testimony which should be delivered to them after David wrote—"which," says he, "I shall teach them." This testimony was the Gospel of the Kingdom, which the Eternal Spirit had sent Jesus of Nazareth to proclaim to Israel—the Spirit's words put into the mouth of the prophet like unto Moses, which a man can reject only at the hazard of damnation—Deut. xviii. 15-19. But they despised the Covenant of Promise, and therefore the sons of David were excluded from the throne at the Babylonish captivity; and the throne itself abolished until the Son of God should come as "The Repairer of the breach. The Restorer of the paths to dwell in."—Isai. lviii. 12.

But David saw that the Son of God would not be allowed by the Kings of the earth and their partizans to enter peaceably upon the possession of his throne; in fact that they would do their best to prevent it. In his last words he styles them "a thorn-bush to be thrust away, and consumed;" and though they should fill the Son of God with iron and the shaft of a spear, he should nevertheless smite them and by the power of the Eternal Spirit be established in Zion as King over the nations to the utmost bounds of the earth, as testified in the second psalm. Will a Jew read this, and persist in denying that Jehovah has a Son? In that testimony he will find predicted a conspiracy to murder "Jehovah's Anointed," and so get

quit of his yoke. But that it is only temporarily successful, because of the interposition of Divine Power. Jehovah laughs their impotence to scorn, and tells them that notwithstanding all efforts against it, he will set his King on Zion, after he has raised him from the dead, according to the words, "Thou art my Son, this day have I begotten thee; and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them to pieces as a potter's vessel."

In two places David refers to the Mother of the Son of God. In his last words, he tells us "that Jehovah's Spirit spoke by him, and that his word was upon his tongue." He spoke then, by inspiration. The Spirit, then, afterwards incarnate in the Son of God, says in Ps. cxvi. 16, "Jehovah, truly I am thy servant; I am thy Servant, the Son of thine Handmaid; thou hast loosed my bonds." This deliverance is in answer to his prayer in Psal. lxxxvi. 16, "O turn unto me, and have mercy on me; give thy strength unto thy servant, and save the Son of thine Handmaid. Show me a token for good; that they which hate me may see, and be ashamed; because thou Jehovah, hast helped me, and comforted me." The person here styled Jehovah's Handmaid is the woman of Gen. iii. 15, and as Christians believe, the mother of Jesus, whom Elizabeth her cousin styled, "the Mother of our Lord;" and Gabriel, "the highly favored of the Lord," whose handmaiden she averred herself to be. "The Holy Spirit shall come upon thee," said Gabriel, "and the power of the Highest One shall overshadow thee; *therefore* also the Holy One that shall be born of thee shall be called THE SON OF GOD. Creative power was to be preternaturally exerted as in the formation of the first Adam and of Isaac; and therefore the product was the Son of Power, that is of God.

We see, then, from Moses and David, that Christ was the Son of Woman and the Son of Jehovah; will the Jews, who object to Jesus on the ground of what they call his illegitimacy, which if proved, would make him unholy or unclean, show us how such a Christ could be born upon any other principle than that narrated by Luke. But we must conclude for this time with the remark for further elucidation hereafter, that that which is born of God is God, as Jesus has declared.—EDROR.

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The Gospel of the Kingdom not One Idea, but the Manifold Wisdom of God.

In our number for June we were considering the difference between a professor being

"*weak in faith,*" and "*weak in the faith;*" a distinction which, we trust, will be duly appreciated by the reader. In our present issue we shall proceed to show still further that other strings of the Expositor's fiddle are very far from being screwed up to concert pitch; so that it is impossible to perform with him the overtures of Zion's orchestra without bringing the whole choir into disrepute. One of his fiddle-strings is perfectly rotten, and will not bear to be screwed up; yet that is the very string he prizes most of all. We say, "screw it up to the right pitch—to the right *degree.*" "No," says he, "it is catgut—it is the right *kind* of string; and therefore ought to give out the right sound." But we are sceptical of its being catgut at all; we rather think it is only cotton twist; but if really catgut, "perfect in kind," we must have it "perfect in degree" of tension also, or no music will result, however skilfully Apollo may work the bow.

The constitutional defect, then, of this fiddle-string, which creates so much discord, must next be considered. We shall, therefore, drop the figurative, and proceed at once to the business in hand, by affirming that

The Faith of the Hebrews was Perfect in Degree.

Our friend next refers to Heb. v. 12-14. Here the persons addressed had once been enlightened. "Call to remembrance," says Paul to them, "the former days, in which, *after ye were enlightened, ye endured a great fight of afflictions*"—ch. x. 32. Their eyes had been opened, and so wide were they awake to the truth, that "they fled for refuge to lay hold upon *the hope set before them*; which hope they had as an anchor of the soul, both sure and stedfast, and *which entereth into that within the veil*"—ch. vi. 18, 19. Here was a hope planted in their souls which established an intelligent relationship between them in the present state, and that which is to obtain, when the future state is substituted for the present. The confession of the devils takes no note of this hope. Diabolonians have no conception of the hope of the calling. Paul says elsewhere that "*we are saved by the Hope,*" and that there is only "One Hope." *Can a man be saved by a hope of which he is ignorant, friend Marsh?* Paul teaches here, that we are the subject of a present salvation, by laying hold of the hope. He emphasizes upon it, and forces our minds upon the future, in saying, "hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." *We are saved, then, by believing*

what we wait for. Will our friend tell us what men are taught to wait for, when they cry out with the devils, "O Jesus, we know thee, who thou art, the anointed Son of God!?" We can see no resemblance between the Hebrews and our friend's diabolonians! The former rejoiced in the hope; had full assurance of hope; and were sanctified by it, covenanted and confirmed through the offering of the body of Jesus Christ once; the latter know no more about it than Mohammed, if quite so much.

But, among these Hebrew* Christians there were some "who forsook the assembling of themselves together," which was an indication that they were relaxing their hold upon the hope; their hands were beginning to droop and their knees to give way; and Paul was fearful lest they would sell their birthright for a mess of pottage. They had become so weak, that they needed to be treated as babes; though they had known the truth long enough to be teachers of others; skilful instructors in the righteousness of God. This was their case. They were not unchristianized by the apostles, certainly; but they were hypothetically reduced to the dwarfishness of babes. Nevertheless, a babe in Christ is a giant compared with him who can only cry out with the devils. "*Little children,*" says John, "I write unto you, because your sins are forgiven you on account of his name." But diabolonians are not babes. This is the point at issue. Our friend has to prove, that he who is immersed, crying out with the devils, is born into the family of God when he emerges from the water. We deny it. Divine babes are not generated so. They are begotten of the incorruptible seed, the word of the kingdom; and in consequence of such begetting, they go into the water, that they may be born babes of God, the spiritual seed of Abraham, and heirs of the promises covenanted to him. These babes are fed on the unadulterated *milk of the word*, that they may grow thereby. They do not take draughts, large and deep, of the cup in the hands of Jezebel, by which they are made to reel to and fro, in all the intoxication, and fornication, and spueing, of the Laodiceans of the day. They do not become all things by turns, and nothing long; on the contrary, they lay hold of the hope, and hold it fast to the end; the horizon of their faith expanding as they grow in the knowledge of the glory of God. They do not cry out with the devils, and plunge into the water, in hope of flying beyond the skies on the down of an angel's wing, when the time comes for them to "shuffle off their mortal coil:" they do not give God the lie, in protesting to the four winds that there

shall be no restoration of Israel; that David's throne and kingdom shall exist no more in Canaan; that the meek shall not inherit the earth; but that it shall be shattered into countless fragments, and dissipated into gaseous nonentity! They do not affirm these things to-day, and turn a Somerset to-morrow into some new alluvium of a muddy brain. No, no; they progress steadily on in the patience of their original hope, until they grow into a perfect man, "into the measure of the stature of the fulness of the Christ."

There is no evidence of our friend's charge against the Hebrew brethren, that they were ignorant of the teaching concerning the Melchizedec priesthood of Jesus. Paul says, "he had many things to say about Melchizedec, and hard to be uttered" so as to make them intelligible to readers who were "dull of hearing." The "first principles of the oracles of God" had been planted in them, as we have seen; and as he here says, in expressing his apprehension that they would have to be taught them "again." The "foundation of change of mind from dead works, and of faith toward God; the teaching concerning baptisms," and so forth, had been wrought into them; and they had been well prepared in these when they became obedient. The foundation for repentance and faith, as we have seen, was "the hope set before them;" or what Paul also terms, "the great salvation which at the first began to be spoken by the Lord" in Galilee; "and was confirmed to them by the apostles," or them who heard him preach. This single testimony in Heb. ii. 3, is enough to upset all our friend's speculations. Let him make a note of this, to wit,

1. The one hope of the calling was set before the Hebrews;

2. The hope was set before them in the great salvation confirmed to them by the apostles.

3. This great salvation at the first was preached by Jesus;

4. When he preached it, Matthew says, it was the glad tidings of the kingdom—ch. iv. 23;

5. In preaching, he was careful to charge the disciples to tell no man that he was the Christ—Mat. xvi. 20:

Ergo—Elder Marsh is mistaken, in supposing that his one-idea proposition was the measure of their belief before they were baptized.

Apollos and the Ephesian Twelve.

The next shoal upon which our friend drives his barque is the case of Apollos. He tries to place Apollos in the same unenviable position with himself. Now, we will

say this. If Elder Marsh can prove, that the immersion of Apollos, *without previous faith in Jesus*, was, after the day of Pentecost, recognized by Paul, afterwards his co-laborer, as true Christian baptism, we will admit that immersion, without any faith at all, is a valid baptism!!!

Now, Luke tells us that "*Apollos' knew only the baptism of John*;" and our friend says, he was not rebaptized. Paul says, that "John baptized the baptism of repentance, saying to the people that they should believe into him who should come after him." This is all Apollos knew of baptism, or of that "*Way of God*" John the Baptist preached. Apollos was an Alexandrine, or Egyptian Jew, eloquent, and mighty in the prophetic scriptures, fervent in spirit, and a diligent teacher of what he knew. But he knew nothing about Jesus. His teaching, therefore, was all to prove that the time had come for Messiah to be manifested to Israel, and that Jews ought to repent, and be baptized, that he might acknowledge them when he appeared. John taught this until Jesus was baptized; and Apollos only knew John's teaching.

But Aquila and Priscilla, two Christians, who knew John's baptism and that of the Apostles too, heard him in the synagogue. They saw that he was just the man for the whole truth, so they invited him home with them; and "expounded unto him the way of God more perfectly," or *more accurately*. Yes, says our friend, "more perfectly, *yet he was not required to be baptized*." Now to this we say, that our friend has not a shadow of proof to justify such a conclusion; on the contrary, the context proves the opposite, as we shall see.

After Apollos had left Ephesus, Paul arrived there, and found twelve men in precisely Apollos' former condition, knowing only the baptism of John. But Paul taught them the way of God more accurately; for he showed them that the Messiah whose coming John announced, had appeared, and that Jesus was he. When these disciples of Apollos heard this, they accepted Jesus. Paul had "expounded the way of God more perfectly;" but was this exposition regarded as complete without rebaptism? The very reverse; for it is testified, that when they heard Paul's exposition "they were baptized into the name of the Lord Jesus;" and thus knew the accurate way of God in practice as well as in theory. Will our friend say, that it was necessary for these twelve cases, identical with that of Apollos, to be rebaptized, but not for him? There is no respect of persons in regard to God's way; hence, what is indispensably necessary for one is indispensable for all. In those days, pre-

cept and practice went together. Repentance and remission of sins were ordered to be announced in the Name of Jesus; and apart from that name, no man, however eloquent or mighty in the scriptures, or fervent in spirit, could obtain them. Baptism alone can unite an enlightened believer to the name. It is instituted for that purpose; and cannot be omitted, if Apollos, or any other man, would obtain the things it communicates. Peter *commanded* the persons of the Centurion's family "to be baptized in the name of the Lord." Upon what ground could Apollos claim exemption from obedience to the same? Upon none. We conclude, then, that Apollos in being taught the way of God more accurately was rebaptized, even as the twelve—Acts xix.

The *principle* of these thirteen reimmersions is very instructive in the matter at issue between our friend and the society in Rochester. The principle is this—that an *immersion predicated upon an unscriptural basis is invalid, and must be repeated on the true basis to be the "One Baptism."* The thirteen had been baptized on an "imperfect faith," a faith of which our friend the Expositor is the champion. The faith of Paul, and the faith of Apollos, according to his metaphysics, were the same "in kind;" that is, as we understand him, Paul and Apollos were equally *sincere* in their believing. But, he says, they differed "in degree;" that is, we presume, in the measure or quantity, of truth they sincerely believed. This may be admitted—the faiths of Apollos and his twelve disciples, and of Paul were the same in kind, but different in degree. But what does our friend gain by this admission? A complete logical annihilation; for the conclusion from the premises is, that because the faith of the thirteen was the same *in kind* with Aquila, Priscilla, and Paul's; but different from their's in measure, quantity, or *degree*; therefore, the deficient measure had to be filled up to the standard degree, and when so filled, they were *permitted to be rebaptized*. If it had been discovered, that their faith was not the same *in kind*, though equal *in degree*, doubtless, they would not have been permitted to go into the water; for the apostles and their collaborators did not baptize the *insincere*, if they knew it. "*False brethren*," having equal faith in degree, but not in kind, "*crept in unawares*;" their presence among the saints was no connivance of the apostles. So with respect to inequality of degree, though equal in kind. The Ephesian Twelve had not the *ordinary* degree of faith. They were sincere as men could be. Paul seems to have had no doubt of that; for he asks them, if they had received the Holy Spirit since they believed?

A question which implies that the questioned were supposed to have been already baptized in the name of Jesus as Lord and Christ; for Peter says, that "the Holy Spirit was given to them that *obey* God—Acts v. 32; which obedience in those days was expressed by being immersed into the Name of the Lord Jesus—Acts ii. 38; viii. 15, 16, 17; x. 48; xix. 5, 6.

But when Paul found, that they were only *sincere* believers of a *defective* measure or *degree* of faith, he *abstained from laying his hands upon them for confirmation*; for if in the premises he had done so, he would have ratified our friend's sophistry, and shut up our mouth for ever; for to have given the gifts of the Spirit to sincere believers of John's proclamation of the approaching manifestation of the King of Israel; and that, too, after Jesus had been accepted of God; would have been to supersede his claim to David's throne; and to have left their minds open and free to look for another! No; sincere faith is very well in its place; but the apostles would not accept it as an equivalent for a *perfect faith in degree*.

Now, because Paul would not accept *perfection in kind* as a substitute for *perfection in degree*; and because he required a faith *perfect both in kind and in degree*; therefore, though they were baptized, or immersed, men, he would not recognize them as Christians. This is certain, from his withholding the spiritual gifts of tongues and prophecy, until their faith had attained the *appointed degree*, and they had been immersed again. If they had been Christians on the ground of being immersed believers in a coming Christ, which was the nature of the Christianity preached by John and Apollos, Paul would have imparted to them the gifts without perfecting their faith, or requiring them to be reimmersed. But they were Baptists only, and not Christians, and therefore he acted according to the record.

Our friend of the Expositor seems to have a very vague notion about *perfection of faith in degree*. He seems to think that faith perfect in degree must be *the belief of all scriptural truth capable of being known!!!* And he has got the idea into his head, that we teach that a faith of such a perfection is necessary for a subject, to qualify him for a valid baptism in being immersed! Having transmuted this crotchet into a Man of Straw, he mounts his Rosinante, and lance in rest, couches his phantom steel, dashes full tilt at the miller, but doubles himself up, horse, spear, panoply, and all against the mill! "Uninspired ignorant man," "short-sighted mortal," and "corrector of the Holy Spirit," as he categorizes our humble self,

we beg leave respectfully to say to our worthy friend, that we never perpetrated so "consummate" a piece of foolishness in voice or in print. We do believe, that faith must be perfect in kind and in degree; but we do not believe that said degree is unlimited or undefined.

Abraham's Faith Perfect in Kind and Degree.

Abraham's faith was *perfect in kind and perfect in degree*. He is the father of those who are of faith, (Gal. iii. 7;) and therefore his faith is the pattern of the faith of those who are not bastards, but his sons. The faith of Abraham's sons and daughters is like the faith of their father, in kind and in degree. This is our position, which is both scriptural and reasonable.

In the first place, Abraham's model faith was *perfect in kind*, and is characterized by the testimony that he believed against all probability, judging from appearances around him, of what he believed ever coming to pass—"he hoped against hope." "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; being fully persuaded that what he had promised, he was also able to perform. And therefore it was reckoned to him for righteousness." Here was a kind of faith, opposed in all its essential characteristics, to the diabolonian faith so pertinaciously championized by our friend. In the Diabolonian Faith there is no hoping against hope; for it presents the subject nothing to hope for in the formula, "I believe that Jesus is the anointed Son of God." The most the Babylonians profess to hope for, is that they may not go to "Jemmy Square-foot," in the locker below, to be spificated with his fiery pitchfork; but instead, to soar off to Skyana, to shout and sing for ever there, "glory, hallelujah!" But Abraham had no such hope as this. He hoped against hope, and was fully persuaded that *what God had promised* he would perform. Paul styles this *believing on God*—*ἐπίστευσε Ἀβραὰμ τῷ Θεῷ*—"Abraham believed on God, and it was reckoned to him for righteousness." There is no such believing on God as this in the Babylonian formula our friend delights in. But the kind of faith that justifies is such a believing on God; for Paul tells us, that what Moses wrote about the principle upon which Abraham was justified, was for our sakes as well as his. "It was not written," says he, "for his sake alone that his belief on God was reckoned to him for righteousness; but for us also." He then adds, that we shall be justified by faith of the same kind and degree; saying, "to us also faith shall be reckoned, *if we believe* (ἐπι) upon HIM who raised Jesus our Lord

from among the dead, who was delivered up for the transgressions of us (his brethren) and raised for our justification."

"Abraham," says Paul, "*was not weak in faith*." Hence he was not the father of the "weak in faith" our friend is so anxious to justify, that he may, it is presumable, justify himself. He had a strong, unstaggering, faith. Not so our friend, for he has been staggering along from one notion to another for thirty years. If he compares his faith and its fruits, by which it may be known, with Abraham's, he will find, judging from the antecedents which have caused his official friend to pronounce him "an unbaptized man," that there exists no similitude in kind between the two. A weak, staggering, promise-destroying "faith" (*notion* rather) has been our friend's; strong, unstaggering, fully-persuaded, intelligent, self-denying, God-glorifying belief, the faith, *perfect in kind*, of the father of the *faithful*, and the Friend of God.

In the next place, Abraham's faith was *perfect in degree*. This degree for justification, was measured by the promises. "He was fully persuaded that *what God had promised* he was able to perform; THEREFORE it was reckoned to him for righteousness," or justification. The measure or degree was not of large capacity. A great volume of truth was not presented to him to be believed for righteousness; nevertheless the condensed truth required, under the circumstances, a perfect kind of faith to appropriate it. Abraham had been told by God, while living in Haran, that He would make of him a Great Nation; and that in him all the nations of the earth should be blessed. This, Paul says, was the glad tidings preached to Abraham. Abraham believed it, and in consequence, left Haran and came into Canaan. When he arrived there, Jehovah added another promise, saying, "Unto thy SEED will I give this land;" who is, as Paul declares, THE CHRIST. Not long after this, that is after he and Lot had separated, still another promise was added, namely, "All the land which thou seest, to thee will I give it, and to thy SEED עַד-עַד אֲדַלְמִי ad-olahm, during an Olahm, ΑΙΩΝ, or Dispensation of Times. After this, he defeated the Four Kings, and had an interview with Melchizedec, King of Jerusalem, and Priest to AIL ELYON, the Highest Power, to whom he paid tithes of all the battle-spoil.

Ten years had now elapsed since his arrival in Canaan; and he had attained to the age of 85, and his wife 75: still, though he had believed the gospel of the kingdom for ten years, he was nevertheless in his sins. Though perfect in kind, his faith was not yet perfect in degree. One promise more

was necessary to bring up the faith to the justifying measure, or degree. It was this. "Look now," said God to those aged and childless people—"look toward heaven, and count the stars, if thou be able to number them;" and he said unto him, "*So shall thy seed be.*" Paul says, that this was a promise to Abraham, that he should be "the father of many nations," and "possessor of the world," and that this promise was "through the righteousness of faith;" "for" says Moses, "He believed on Jehovah; and he counted it to him for righteousness."

Here then was the degree of Abraham's faith, not an item of which is touched by our friend's Babylonianism. After reading the two previous paragraphs, can any candid man say he cannot see what gospel Abraham believed for justification? To make it more obvious, if possible, we will present it in the following way. Abraham believed,

1. That his descendants would constitute a Great Nation;
2. That all other nations of the earth would be blessed in him;
3. That all the Land of Canaan should be possessed by his Seed, the Christ;
4. That he should himself also possess that land;
5. That he should possess it with his Seed in a future day, or Dispensation;
6. That he and his should possess the world;
7. That he should then be the Patriarch of that future world of nations.

Here are seven items, that a man who had the same disposition as Abraham might satisfy himself of the truth of, in less time than it has taken to write them. A man whose intellects are sharpened by the use of them in the right direction, can discern shining forth from that sevenfold measure of faith, "Glory to God in the highest heavens, over the earth peace, and good will among men." If Abraham had fallen short of the appointed degree; had he believed all but the third; his faith would have been imperfect in kind and degree; and he would not have been justified; for to believe six, and to deny a seventh, would have been to treat the truth of God as a lie; and him that promised it as a liar, as our friend of the Expositor has done, times out of mind, in preaching what he has termed the gospel. How much of Abraham's faith as specified above did he leave undestroyed, when he was protesting, as a Millerite, against what he called contemptuously "the Carnal Judaizers?" What becomes of the Great Nation in the Olahm if God has cast Israel finally to the dogs? what becomes of the blessedness of all nations in Abraham and Christ, if at his apocalypse, they are all to be destroyed?

what becomes of the promise of the land, if he to whom it is decded, comes but to witness its dissolution in flames of fire?!!! O, what a generation is this, to talk of believing the gospel in crying out with devils, and in effect denying every particle of the truth!

Nothing that Abraham believed for justification has been abolished. It is still the Gospel of the Kingdom in its elementary form. If we deny what God has promised to Abraham, we deny the gospel, although we might cry out with the devils that we know Jesus. The faith of the children of Abraham must be perfect in degree as was his. By this we do not mean that they are required to believe no more than what is expressed in the seven items. Perfection in degree for them is the measure defined in the words, "*The things concerning the Kingdom of God and of the Name of Jesus Christ.*" There are things in this measure or degree of faith, that Abraham was not acquainted with. His faith was nevertheless perfect in degree, according to what had been promised. But after his time additional promises were made which enlarged the measure of faith. *Promises were cov nanted to David*; and those "who walked in the steps of that faith which Abraham had in uncircumcision," contemporary with and after David, believed these promises made to him as well as those covenanted, or typically confirmed to Abraham. Concerning the promises covenanted to him, David said, "All hath appointed for me a *Covenant of Olahm*, ordered in every thing and sure; this is truly all my salvation and all my delight, though he cause it not to spring forth"—2 Sam. xxiii. 5. This was a covenant added to the covenant confirmed to Abraham in Gen. xv. 18; which both together are termed by Paul "the Covenants of the Promise," in relation to which, he says, unenlightened Gentiles, or "Gentiles in the flesh," are foreigners or strangers. The Abrahamic Covenant was *the deed for the land*; and the Davidian Covenant *the deed to David's House for the Kingdom and Throne* to be set up in the land in the Olahm, or Economy of the Fullness of Times, referred to by Paul in Eph. i. 10.

(To be continued.)

"A Correction."

TO THE EDITOR OF THE HERALD.

Sir: In your issue of May, 1858, is an article, purporting to give an account of "a gospel crisis in Rochester, N. Y., but which, as a whole, is in fact a gross misrepresentation of the transaction which it is intended to represent. The general statement therein I leave others to correct. But

as you have seen fit to bring me, personally, before your readers, in a false light, I claim the privilege of a correction of the same, in your columns. You say

"All present understood what the editor of the Expositor was driving at: few of them, however, saw any force in his remarks. One, however, was an exception to this. His compositor, who in the Expositor signs himself 'S,' took the floor after the editor had finished, and said a great deal; and among his sayings is said to have stated that 'for a man to know the gospel, he must know all the Old and New Testaments—and required to be forever learning it.' He denounced all tests whatever, saying, "they were all human," &c.

The facts are that instead of my saying a "great deal" after I "took the floor," I spoke but a very short time, certainly not over ten minutes in all. Your pretended quotation of my language, I deny and repudiate. I neither used the expression—nor the sentiment, and your reporter has misinformed you. The substance of what I did say, was—That the Gospel, or good news embraced the Old and New Testaments, and "that a child of God must necessarily be continually *advancing* in knowledge of the Gospel"—which I emphatically asserted to be true, and do so now.

Again—I "denounced"—not "all tests whatever"—but "all *human* tests" of the Gospel, and contend for the right of private judgment, that every man may determine for himself, what the gospel is—subject only to the tests of Revelation itself, and *not those of men*. I would recommend your reporter to be a little more particular and report *facts* as they are, not fiction—in the future.

As to the matter of the exhortation you speak of—as being offered to the "Editor of the Expositor, and "S"—regard for the estimable brother, who is mentioned as the exhorter—forbids any further notice of the matter, which would be unpleasant to him, and of no benefit to 'busybodies.'

In conclusion, I remark that your article, as a whole, is a mis-statement of the meeting from beginning to end; and I must express my regret that your great abilities and scriptural research, is at this late day, to be handed over to the service of sectarianism and intolerance, and that you can find nothing better to employ your talents—than in berating those who have so long stemmed the furious currents of sectarian tyranny and unlicensed cant and fanaticism.

Respectfully yours,

A. SINTZENICK.

Rochester, N. Y.,
May 5, 1858.

The Correction Reviewed.

The above, then, is Mr. Sintzenick's "correction" of "the false light" in which, he says, we have seen fit to bring him before our readers. We would beg leave to say, however, that we have seen fit to present him in no other light than that which shines upon him in the letter before us, narrating the incidents of the meeting at which he spoke, he says, for ten minutes. If he reflected a different color to that in which he appears in our columns, our informant's faculty of hearing was at fault, not our disposition. We cannot say from personal knowledge whether "as a whole, our article is a gross misrepresentation of the transaction." We are certain that our informant would not wilfully misrepresent, nor do we suppose that Mr. S. would do so either; but from the position the parties occupied, we rather think our informant is as likely to be correct as Mr. S. Still we cannot determine, not having been present.

A "good deal" might be said in ten minutes; but at the same time, very little to the purpose. In this case there would be many words, but few ideas. Mr. S. seems to desire us to know that he did not say "a great deal." Our informant does not tell us whether he uttered "a great deal" of words, or said a great deal in a little—*multum in parvo*—much to the point in few words. Neither does Mr. S. himself. So that in reference to this point of the "correction," we do not see that anything is corrected.

As to our "*pretended* quotation of Mr. S.'s language," we may offer a word. The quotation is not a "*pretended* quotation" in our columns. It is a real one. We did not quote that which did not exist. Fortunately we have our informant's letter before us with the quotation exactly as it is in print. We therefore, beg the worthy Mr. S. to believe that we have committed no forgery; but quoted his words exactly as reported.

But whether he said the words as quoted from our informant's letter, we cannot say. Mr. S. says he did not. "The substance," says he, "of what I did say was, that the gospel, or good news, embraced the Old and New Testaments; and that a child of God must necessarily be continually advancing in knowledge of the gospel." But this looks like "out of the frying pan into the fire." The Old and New Testaments may mean, either the Abrahamic and the Mosaic; the former brought into force by the death and resurrection of Jesus as the Mediator thereof; by which the true believers are sanctified, and which is yet to be made with the two houses of Israel; and the latter, that which was dedicated at Sinai, 430 years

after the former was confirmed to Abraham: these are styled *Beriths*, testaments or covenants: or the Old and New Testaments may mean what are popularly styled "the Old Bible" and "the New Testament." Now Mr. S. does not define what testaments the gospel embraces. If he say the Abrahamic and Mosaic, then he makes "the elements of the world" to which the Galatians again sought to be in bondage, a part of the good news; but if he say, the gospel embraces "the old bible" and "the new testament," then it embraces Rabshakeh's blasphemous speech against Jehovah, and Jeremia's lamentations over the ruins of Zion, not to mention much other matter that has as much to do with the gospel as Jonah in the whale with Mohammed on camel-back in full flight for Mecca!

We agree with Mr. S. if he will alter one word in his proposition. If for "gospel" he will read *scriptures*, we will say, Amen, with reference to a certain result. As his words now stand, they declare precisely what our informant reports him to have said; for if the child of God is *continually* advancing in knowledge of the gospel and must *necessarily* do so, as he says, *he never gets to the end*; and is consequently "ever learning" it. This is what our informant says Mr. S. affirmed; and in effect, Mr. S. testifies that our informant was correct.

"A child of God must necessarily be continually advancing in the knowledge of the" *scriptures*, if he would grow in faith, and the grace or favor of God. There have been many, however, who have turned out to be what Peter styles, "cursed children who have forsaken the right way, and gone astray." This, of course, is not applicable to those who have never become children, and who have never been in the right way; but it shows us that men may even become children of God, and yet not "necessarily be continually advancing," in any christian excellence or virtue. A man who becomes a child of God must of necessity understand and believe the gospel in order to become a child. An *advancing* child does not make a bonfire of God's promises, and deny the restoration of Israel. A child of God would not do this, unless he were about to become a cursed child; for the faith itself by which such a child is made is the belief of the promises. A child of God ignorant of the promises is a spiritual monstrosity. Of the children of God, it is written, "They shall be all taught of God." God-enlightened people are neither ignorant nor deniant of his promises; and they are never found pleading for justification in ignorance.

As to the *tests*, we see nothing affirmed by Mr. S. that corrects anything said by our

informant. The latter says as we have printed, "He denounced all tests whatever, saying they were human;" which is equivalent to saying, "he denounced all human tests." This is precisely what Mr. S. declares—"I denounced all human tests," says he. Our informant's "whatever" refers to human tests, these being the things in question at the moment.

Such is Mr. S.'s "correction," which, when put into the crucible and analyzed, corrects nothing. Our informant's accuracy is even endorsed by Mr. S. himself. As to Mr. S.'s contention for right of private judgment, every man determining for himself, and all that sort of thing, let him contend to his heart's content. What he contends for, we take the liberty of practising. We have judged privately in our study, and have determined for ourselves, what the gospel is that Paul preached; and being privately convinced that we ought to contend for it earnestly, and against all counterfeits, we exercise the right of carrying our judgment into effect. We try to *compel* them to come in by the *force* of testimony and argument. Yet with all the force we can bring to bear upon them, we say to them, Exercise your own independent judgment; determine for yourselves; be thoroughly convinced in your mind; if not, do not move a step; for "whatsoever is not of faith is sin." But, if by right of private judgment, and so forth, Mr. S. means that we should keep our convictions of the truth to ourselves; and when we see others in publishing their convictions nullify that truth, we should keep silence, and leave our contemporaries to be imposed upon when we believe we could set them right—if this be the sort of policy we are expected to pursue, all such expectants will become heart-sick from hope deferred. The Gospel is a matter of life or death, and not to be trifled with to please, or save the feelings of any man. We can concede to others all we claim for ourselves—a clear stage and no favor; so that at the end of the conflict, truth may be crowned the victor.

As to Mr. S.'s conclusion, his "correction" has furnished no evidence that our article is "a mis-statement from beginning to end." In default therefore of this we must leave it *in statu quo*. He regrets that our abilities and research are to be handed over to sectarianism and intolerance! He does not inform us, however, to which of the Sects of Antichristendom we present them: Does he not read of "a Sect" in the New Testament "everywhere spoken against?" That sect "believed the things of the kingdom of God, and of the name of Jesus Christ;" and contended earnestly for them against all nullifiers and assailants. That sect knew nothing

of "christendom" and its "sentiments;" we therefore ignore them all. We neither tolerate them, nor ask to be tolerated by them, for they are "names of blasphemy," and nothing else.

Men may stem the mad schemes of errorism, and yet be errorists themselves. President Buchanan is not a whit nearer the truth because he is contending against "the furious currents of sectarian tyranny, and unlicensed cant of fanaticism" in Utah. A man may protest against creeds, and contend for the Bible as the only and sufficient rule of faith and practice, and not understand a first principle it contains. We know many instances of this; and that when their ignorance is demonstrated in the gentlest manner, they begin to cry out, "Sectarianism," "Intolerance!" "Right of private judgment!" "No creeds!" "No human tests"—transparent devices all to divert the unwary from the inconvenient and uncompromising obedience inculcated to the faith, anciently and once for all delivered to the saints. But the editor of the Herald is not to be moved by this uproar. We "berate" all who come to us, or our generation, with any other gospel than Paul preached. An angel from heaven should not escape, if he turned editor of the Expositor and taught what we are satisfied is contrary to the truth. "Talents" cannot be better employed than in exposing the fallacies of those who mislead the people in spiritual affairs. Our pen has been at this work since 1834, so that the habit has become inveterate, and cannot be cured. Our course is a very single and straightforward one. The only question we ask is "*What is the truth?*" That found, and no one can prevent us from speaking it by flattery or intimidation. The truth must be spoken at all hazards, and no man shall hinder.

All of which is respectfully submitted by the

May 7, 1858.

EDITOR.

Analecta Epistolaria.

Queries.

BROTHER THOMAS,—The five numbers of the *Herald* came safely to hand, which I was greatly rejoiced even to see; but my joyfulness was greatly heightened when I had perused them. There are some articles from your pen, which for depth of thought and sublimity of sentiment, far exceed anything I have ever seen; and I have been considerable of a reader for a farmer.

Perhaps, dear sir, it is well for you that

you have to endure the opposition of the clergy, the sects, and "the world." As Paul had a thorn in the flesh, lest he might become vain, and lifted up by reason of the revelations given to him; so you, by reason of the wisdom you possess in making plain to the understanding of the common people the mysteries of God, and the many flattering letters you receive, might make you take the glory to yourself, instead of giving it to God to whom the glory belongs. I say, perhaps it might if you had no persecution to endure; for the flesh is weak.

In all candor, I say it, that your writings have given me more instruction and satisfaction than that of any other man. I must have your work on the Apocalypse as soon as it is out of press. I do not know in these parts more than two persons beside myself who would read your writings. I must consider myself, however, a subscriber for your works so long as I can raise the needful.

If the righteous are to have no habitation in a heaven apart from the earth, please give us your views of 2 Cor. v. 1; also of 1 Pet. i. 4; and of Eccl. xii. 7: which favor I ask of no vain curiosity; but to know the truth.

That God may long preserve you in usefulness to his cause and people, is the desire of your brother in Christ,

GEO. F. HENDRICKSON.

Bushnell, Ill.

May 3, 1858.

The Righteous in Heaven.

In 2 Cor. iv. 15, which is part of the context of ch. v. 1, Paul tells the Saints in Corinth and elsewhere, that "*all things are for their sakes.*" These things he had already told; them in 1 Cor. iii. 21-23, were "the world, life, death, things present, things to come; all yours," says he, "and ye are Christ's; and Christ is God's." Here are two classes of things, which, in 2 Cor. ix. 18, he designates as *προσκαιρα temporary*, and *αιωνια pertaining to the Aion*—Messiah's Age, or the Millennium. "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporary; but the things which are not seen pertain to the Aion."

The unseen things are the object laid hold of by that faith which justifies; and are styled "the hope set before us in the Gospel," as appears from Paul's definition of faith, in Heb. xi. 1, saying that "faith is the full assurance (hypostasis) of things

hoped for; the conviction of things unseen"—unseen things hoped for.

These things make up "the world to come whereof," says Paul, "we speak"—Heb. ii. 5; and the reason why he and his brethren in Christ looked not at the temporary things around them, as matters of interest and ambition, such as statesmen, diplomatists, politicians, and the world's people are absorbed in, was because "they knew that if their earthly house of the tabernacle were dissolved, they have a building from God, a house not made with hand, *αιωνιον εν τοις ουρανοις* pertaining to the Aion in the heavens. It is a house *εξ ουρανου* from heaven *εν τοις ουρανοις* in the heavens: "the heaven" is therefore one place; and "the heavens" another.

The "heaven" is where Jesus is now; "the heavens" are where he will be when he reigns with his saints on Mount Zion and Jerusalem before his ancients gloriously. Isai. xxiv. 23. The things in the heavens are those things which are to be gathered together into one under Christ. Eph. i. 10; and termed by Daniel, "all dominions," which, he says, "shall serve and obey the Most High;" "which is the end of the matter." vii. 28. In other words, when the kingdoms of this world shall be Jehovah's and his Christ's," "the building of God, the house not made with hands," will have been built. The house, is "the stone cut out without hands," which demolishes the temporary scaffolding; and when it has finished the work to be done, "fills the whole earth." When we possess this kingdom and dominion "under the whole heaven," we shall, if saints, be clothed with glory, honor, incorruptibility, life, riches, power, which all pertain to the Aion, and to our house which is from heaven—"mortality swallowed up of life."

We shall at some future time speak more particularly of "the heavens;" suffice it for the present that all things therein are for the sake of all those who shall be accounted worthy of the kingdom of God to which "the Gospel of the kingdom" invites all who hear it. "All things are for your sakes"—all thrones, dominions, principalities, lordships, powers, peoples, nations, languages, and all their wealth in lands, cities, towns, villages, palaces; all the manufactures, shops and commerce of the world; yea, the earth and all the fulness thereof; "all is yours, O ye, the Saints of God;" for, in preaching the gospel He "who shall be called God of the whole earth" (Isai. liv. 5)—He himself proclaimed that "the meek shall inherit the earth," in the world to come. Surely when a man obtains the earth under

that constitution of things "with the life of the Aion," he shall acquire a hundredfold for all the evil that any human obloquy and persecution can bring upon him; and, if such a glorious estate, with all the delights and blessedness the presence of the Eternal Spirit will bring from his habitation of unapproachable light to the earth of his possession, be not a sufficient heaven for a poor miserable sinner redeemed from Adam's race, he is unworthy of a heaven; and deserves the eternal exclusion from the society of Him who will fill all in all. Persecution! What is persecution in view of such a recompense of reward? We are not practically ignorant of its meaning and inconvenience; and know that we are cordially hated and despised by nearly all, except those who perceive that we advocate the truth, and have themselves come to love it: but, while the good will of a dog is better than his enmity, there are some human dogs whose hostility is better than their praise. We know their falseness, and the mystery of their iniquity. Against this we contend, because it destroys the truth, hoodwinks the people, and glorifies deceit. It is natural enough that these curs should growl, and bite too when occasion serves; for by this craft they have their wealth. If we strip the deception of its veil, the bone is wrested from their teeth, and they fly at us in a rage. All this is very natural. They are dogs that cannot bark; and these are often more dangerous than noisier curs. We have had to do with such; and know practically the importance of Paul's advice, "Beware of dogs." But every great enterprize has its risks and dangers; these we despise, and are only solicitous of faithfulness to the end. Opposition is wholesome, persecution beneficial; anything is better than stagnation: therefore, when they come, "we rejoice, and are exceedingly glad: for great is our reward in the heavens; for so persecuted they the prophets" of the olden time—"in the heavens," even in those heavens, in which the House of David's tabernacle will appear "as in the days of old."

The passage in Peter reads in the original "stored up in heavens * * * to be apocalysped (or revealed) in the last time." What is in store there? "An inheritance incorruptible, and undefiled, and unfading." But what is that inheritance? The kingdom and eternal glory to which men are invited in the gospel. 1 Thess. ii. 12; 1 Pet. v. 10. And where are they? "Under the whole heaven" when apocalysped. Dan. vii. 27; which is "the end of the matter."

"The spirit shall return to the mighty Ones that gave it." This is true of the spirit of every quadruped that dies; for the

same writer says in the same book, "they (men and beasts) have all one spirit (ruach). Eccl. iii. 19.

EDITOR.

The Clerical Son of a Ghost in Skyana Rejected, and the Jesus Paul Preached Obeyed.

DEAR SIR: In my last I informed you that I was about to return to Port Perry; and I now proceed to inform you of the progress of the truth in that place.

There is a church there of between twenty and thirty members, calling themselves "the church of God;" and believing in the Age to come, restoration of the Jews, reappearance of Christ, and the establishment of his Kingdom in the Covenanted land. But I found that they lacked one thing, viz., the obedience of the faith. The most of them there take "The Expositor;" in which I am sorry to see friend Marsh take such a sophistical stand against that enlightened obedience which the one faith demands, seeing that he is the means of keeping back many honest hearts from "obeying the truth," as many of them look up to him as their oracle. How glad should I be to see him obey the truth; as I think that through "the Expositor" he is operating as a stumbling-block to some who would otherwise obey; and his conversion would move it out of the way. But it appears that he has taken a stand, and that he will still hold to it, though defeated by argument and testimony, as can clearly be seen, ever so often. I never read any of his writings until within a few months. I rejoice to see so much truth shine out as does from among the error it contains. On the gospel and its obedience, however, he displays a vast amount of weakness, in order to support and defend the position occupied by "the children of disobedience." I endeavored to show some of this class who follow his traditions so congenial to the flesh, the fallacy and sophistry of his reasonings, as presented in an article written by him in the February number of "The Expositor," the result of which may appear hereafter.

I delivered nineteen lectures more at this visit, on the kingdom, as being the great matter of faith and hope, of both prophets and apostles. I laid before them the necessity of understandingly believing and obeying the truth, by showing from the scriptures, that to believe in Christ is to believe the future concerning him, as well as the past—to believe in the message, as well as in the messenger. Luke iv. 43. That to believe in the Son of God promised to the Jewish nation, was to believe him to be the

King of Israel, and heir to David's throne. This was the Son that the Eunuch believed in; for he was reading from Isaiah the prophet, which prophet declared, that the son promised was heir to David's throne and kingdom; and to reign over the house of Jacob.

To believe in "the Son" of Isaiah, and the Son of Sectarian Theology, is not to believe in the same person.

I laid before them, that if they were Christ's sheep, and had heard his voice (through his word), they would follow his, and not the voice of strangers, or strange voices apart from the word; for to follow Jesus was to believe what he taught, and to do what he commanded. "He that believeth the gospel and is baptized shall be saved." This is the voice of the shepherd; not be immersed first, and afterwards believe the Gospel. This is a strange voice; a turning of things upside down, and perverting the right way of the Lord. I showed them that the gospel was contained in "the great and precious promises" (yet future) "by which we are made partakers of the divine nature." This gospel, preached by Philip to the Samaritans, is shown forth to be "the things concerning the Kingdom of God, and the name of Jesus Christ." Query. Did Philip preach a different doctrine to the Eunuch before baptizing him? Acts xxviii. 23-31. The same gospel was preached by Paul, who styles it in Rom. i. 16, "the power of God unto salvation;" it was "the Kingdom of God and the name of Jesus;" not simply the Name. I laid before them also, that to become the children of God they must be "begotten by the incorruptible seed; the word which by gospel was preached" to those whom Peter wrote in 1 Pet. i. 2, 3-25; which incorruptible seed was sown by Jesus Christ, and from which the children of the kingdom are produced. Matt. xiii. 38. In this seed is the germ from which we become the children of God. "This Seed being "the word of the kingdom," understood, Matt. xiii. 19, 23, we ought to perceive the necessity of going to the right shop to obtain the genuine seed; and not to the mock auctions of the present day, where the Peter Funks palm off a spurious article upon the world.

The kingdom preached by Christ and the apostles was a world-punishing, but not a world-annihilating kingdom. It was a kingdom to be set up in the Holy Land, under the Supremacy of the Immortalized Jesus and his saints, ruling the nations in righteousness. Rev. ii. 26, 27.

I showed them, that faith in the kingdom was indispensable for the putting on of Christ in Baptism; "for without faith (in

the kingdom and the name) it is impossible to please God," this being the thing hoped for. I showed them also, that to be united to the vine the union could only be effected upon the principle of faith; for without the true faith, there can be no life to unite to the stock; that the grafting in takes place when we become united to the Name of the Holy Ones in the obedience of faith: then we become united to the Abrahamic stock; and are no more strangers to the covenants of promise." I showed them also, that as Noah by faith entered the ark (being warned of things not seen as yet) so the believer in the things of the kingdom and name, enters the antitypical ark, Jesus Christ, 1 Pet. iii. 20, 21, in which alone we can be preserved, when the judgments are poured out upon a godless and a Christless world.

These lectures having a good effect upon some good and honest hearts, six who had been previously immersed into the theological sonship, and world-burning theory of Antichrist, came forward and were baptized into the one faith. In the whole I baptized fourteen into the Name of the Holy Ones, who are now rejoicing in hope of the glory of God. Since then I delivered eight lectures in Whitby to attentive audiences; but with what effect, must be left to the revelation of the good God, who giveth the increase in due time.

I am now about to lecture again in Scarborough; and I find that the good seed there has not been scattered in vain.

Hoping that your valuable life may be spared to labor in the vineyard.

I remain sir, yours in the Hope of Israel,
S. WILLIAMS.

Toronto, C. W.

May 1, 1858.

The Kingdom First.

Dear Brother Thomas:—Friend Marsh's article on "Valid Immersion" (in Expositor for 1856) has shaken the confidence, and some of the respect, which he had earned in these parts before.

I am surprised that he should so tenaciously insist upon his views of preaching what he terms "Christ," before "the kingdom." For in Abraham's case, he was not only commanded to, but into the land (or kingdom territorial) he came *before* ever "the promise of the Seed" was even hinted at. It was even eight or ten years *subsequent* to his migration before the covenant was confirmed by the oath of "two immutable things," upon the appreciation of which he was pronounced "justified on account of his

faith" in the promises of the *land* (or kingdom proper) and the *Seed*.

It is really astonishing that he cannot get this squint out of his vision. I fear he will not see. May the Lord open his eyes!

Wishing you all success in winning souls, and the reward of the just, with kindest remembrances to yourself and family, believe me yours sincerely in the Hope of the Kingdom and Glory.

JAMES LUXFORD.

Richmond, Va.

In a Mystery.

Dr. Thomas:—Although I am not a member of any Denomination; yet I should be more gratified to see and hear you lecture than any minister whatever. Your views are altogether different from those of the Denominations; and yet, I can understand the scriptures better by reading *one page*, than I can by sitting hours and listening to others, for they only leave me in a mystery. I should like so much to hear you discourse on the resurrection here in Western Virginia. I should like to get your work on the Apocalypse, and see your views, for it is a perfect mystery to me.

Most respectfully yours,

S. J. GALLION.

Feb. 23, 1858.

Hunger in the Desert.

Dear Brother:—The *Heralds* have not found their way here yet. I am hungering in this desert for a portion of meat in due season. That which can be obtained in the soul-markets here is not worth sitting down to eat. It is revoltingly unwholesome to minds that know what the truth is.

Yours faithfully,

JOHN SWAN.

Cambridge, O.

Encouragement.

Dear Brother:—I am requested by one of your readers to forward you five dollars for the *Herald*. She is so interested in its general course and bearing that she feels disposed to assist in its publication. She often remarks, "If Dr. Thomas has not the truth, I don't know who has."

The things you unfold are "deep things," and still of interest to me; and I may say for your encouragement to several others in this quarter. That you may be blessed by, and succeed in developing the truth, is my prayer.

Yours in Hope of the Kingdom,

N. M. CATLIN.

Smith's Basin, N. Y.

Light Wanted.

Brother Thomas:—Having become acquainted with the *Herald of the Kingdom*; and having received much instruction from its lucid expositions of scripture, I have, as might be expected, a strong desire to continue the perusal of it. I wish you to send me all the back numbers containing that excellent article entitled "*The Mosaic and Nazarene Teaching Concerning God.*"

I am a believer in the Gospel of the Kingdom. I believe that Jesus the Anointed will, at the Times of the Restitution of all things, spoken of by all the prophets, "return to earth; gather together the scattered tribes of Israel; reinstate them in their own land; and, setting up the throne of his father David, will sit thereon and execute judgment and justice in the earth. I believe also, that the Saints immortalized will be associated with Israel's King in the government; and so forth.

Into this faith I have been immersed; and I pray God, that I may continue steadfast unto the end. There are no believers here besides myself. I am acquainted with one man, however, who says he believes in the reign of Christ on earth; but he does not seem to attach much importance to the doctrine. He is a Methodist.

I would gladly instruct the people here in the things concerning the Kingdom of God; but their ears are dull of hearing. But send along the *Herald*; and perhaps that will reflect some light upon their minds which are very dark.

And by the way, I want some light too, on two passages of Scripture. The first is Jno. xiv. 2, 3. In this, Jesus speaks as if he were going to prepare a place away from the earth; and yet other scriptures teach plainly that the earth is to be the dwelling place of the Saints. The next text is 1 Cor. xv. 22: "for as in Adam all die, even so in Christ will all be made alive." Will all the heathen who have never heard the gospel; and all those who have died in infancy, be raised from death? And if raised, will they share the fate of those who have rejected the gospel?

I would like to have you explain Matt. xxiv. 34, when you get time. There are other passages which I would like to have expounded, but I will trouble you with no more at present.

Yours in the One Hope,
JOHN W. NILES.

Warren Co. Pa.
May 9, 1858.

The printer has omitted our reply, which will appear in our next.

EDITOR.

Theiopolitical.

Discovery of a new Plot to Assassinate the Emperor of the French.

Paris (April 6) Correspondent of the Manchester Guardian.

It is now positively certain to all those who have any means of knowing what passes behind the scenes, that the ceremony of opening the Boulevard de Sebastopol, was put off on account of the discovery of a fresh plot to assassinate the Emperor. The details of the affair are kept in the utmost possible mystery, and are probably only known to the new Prefect of Police, General Espinasse, and the Emperor himself; but the mere fact of the existence of the plot is known to some hundreds of individuals, and it has even caused a modification in the ceremonial of yesterday, whereof a trace is to be found in this morning's *Moniteur*. The official paper, alluding to the name of the new Boulevard, says, "It was quite right that a muster of troops should mark the inauguration of such an artery of the capital, and, after the Emperor, our soldiers were the first who ought to have trodden a soil bearing the name of so glorious a victory." This, as you will see, is a manner of explanation for the presence of all the troops that were called together yesterday. In the origin, the ceremony was to be a purely civil and municipal one; but, when it was discovered that so great a danger threatened, it was resolved to change its character altogether, and instead of a municipal, it became a military *fete*. Connected with this, I can relate to you a curious circumstance that has just occurred, and for which I can vouch. Last week, one of the very highest placed functionaries here, and one of the nearest, if not the nearest, in habitual confidence to the Emperor Napoleon III, called upon a lady friend of mine, with whom, and with whose husband, he has been upon intimate terms of friendship for the last fourteen years. Both this lady and her husband are foreigners, settled in Paris. The person I speak of made the visit in question on purpose to ask these friends of his what property they had preserved in their own country, and how far they had identified their fortunes with those of France; and the language he held was textually this: "With all that my position obliges me to know, I cannot reconcile it to my long-standing friendship for you and yours not to enlighten you upon the reality of the situation we are, all of us, now living in France. The Emperor's existence is an all but impossible one; he is so surrounded by plots that every day brings

to light, so compelled him to suspect the very individuals who serve him in the interior of the palace, that it is next to a positive miracle that he should escape. His own faith in his preservation is shaken; and from day to day, from hour to hour, anything may happen in Paris, and Paris become a place where no one who is not forced to live should be desirous of prolonging his stay. All this may not occur—it is possible that nothing of it at all may happen; but it is just as possible that it may all occur any day; and that being the real state of affairs here, I cannot reconcile it to myself not to warn you, and not to advise you to be always ready to leave this country at a moment's notice.*"

If I could name to you the man who uttered these words, you would at once see that, unless they were pronounced by Louis Napoleon himself, they could not be so by any one more important. I confess my own impression is, not that the plots for assassination will succeed in their direct and present form, but I firmly believe they have another danger, which is every bit as great, and which is evident to some few of those who live in Louis Napoleon's intimacy. The notion of an incessant and horrible danger hanging over his head has so possessed the Emperor, that in spite of all his resolves to the contrary, his nervous system is shaken to the roots, and he is in that peculiar state of mind that prevents a man from seeing straight or moving straight. He no longer enjoys his liberty of action or of thought, and his own mistaken acts it will be that will probably one day bring a fatal crisis on.

England and France.

THE London correspondent of the *New York Commercial* is determined to see symptoms of eventual hostile collision between England and France, and commences his letter under date April 9th, thus:—

"The reign of commercial dulness and political distrust continues. Not a single event of any importance has taken place since the departure of the *Arago*, but those minor indications which have long been gathering, and which seem all to point to one conclusion, namely, the determination of Louis Napoleon to support his despotism by a war with England, still accumulate from day to day.

"There are those, however, who do not

* Those who know not the scripture must be in doubt. We know that the crisis will come, and that the French Empire will vanish when, as the Frog-Power, its mission shall be accomplished—this is to stir up war by which Russia will come into the position indicated, Turkey will be divided, Jerusalem occupied by Russia, British in occupation of Edom and Moab—a situation indicative that the Lord is about to appear as a thief.—*Editor.*

participate in these apprehensions, and who treat each hint of such a possibility as something too ridiculous for argument. The general public, however, no longer echo their views. The peace party, with that self-complacent blindness which distinguished them previously to the Russian war, join in the happy delusion; but among all other persons there is a growing sense of the crisis that is impending.

"The first signal of the struggle may come at any moment, since nothing could be plainer than that a pretext is now all that is waited for. The refugee difficulty failed to answer the purpose at the time, but even that is still looked to as capable of affording the necessary material for a rupture, in case no other subject should offer that will involve a less flagrant disregard of decency. When Count Walewski withdrew from further discussion on the point, he left it to the people of England to do what was requisite. Therefore, they are not likely to do anything, and the charge can at any time be raised that they have repaid the generous reliance of the Emperor by an insulting indifference. In the hands of Marshal Pelissier a reclamation of this kind will not be frittered down by delicate handling. But it is evidently hoped that some covert and diplomatic cause of rupture may be found without delay. The British occupation of the isle of Perim is the topic just seized, and either this or some movement against Austria in Italy, will perhaps meet the exigencies of the occasion."

Perim.

THE British Government having taken possession of an uninhabited rock called *Perim*, lying in the strait of Babel Mandeb, at the mouth of the Red Sea, and on the direct "overland" route from England to her East Indian Empire, some of the opposition presses of France are denouncing the act as an insult to the sovereignty of Turkey. To this and other objections the *London Times* replies as follows:—

"English steamers, as we have said, are passing and repassing the entrance of the Red Sea daily. No other European flag ever appears on the waters of this tropical gulf. Neither France nor Russia, nor Austria has the slightest concern with it. It is in the exclusive occupation of England, and must in the nature of things remain so as long as England has vast possessions beyond it, and these other countries have none at all. Perim, which is advantageously situate at a point where the navigation is difficult, has been an uninhabited rock, except at rare intervals, since the creation of the world. It

was occupied when Sir David Baird was about to invade Egypt from India, nearly sixty years ago, and when, a few months back, our people returned, they found, we are told, the fortifications and reservoirs just as their grandfathers left them. And yet, because we form a settlement on this desert rock in a sea where no flag but our own ever comes, we must listen to an outburst of spite from the Continental press? We are to forego the possession of a spot which is untenanted by any human being, and which is found to be a convenient halting-place for our mail-steamers and transports, simply out of deference to the susceptibilities of continental politicians, who have not the smallest interest in those regions of the world, and who never heard the name of Perim in their lives. Perim may be necessary for the intercourse between Europe and Asia, but Perim must be left desolate because France thinks that the occupation will too much increase the influence of England on the Arabian and Abyssinian coasts. This is what the science of politics has come to among the publicists of the second Empire!"

England and France—Probability of War.

From the London Correspondence of the New York Commercial Advertiser.

AFFAIRS are going on quietly, but distrust is still universal. Money is obtainable on the Stock Exchange at the rate of 2 per cent per annum, yet the funds are nearly stagnant, the slightest rally that might occur being immediately followed by a reaction. On the French Bourse any sustained rise seems out of the question. And all this is occurring when, even apart from the influx of gold both in Paris and London, every political event should, if we might exclude the idea of long meditated treachery on the part of the Emperor of France, contribute to inspire confidence. The Chinese war may be considered to have long since terminated, and this week, with the final intelligence of the capture and complete occupation of Lucknow, the Indian struggle has assumed a more manageable phase.

On the continent, Italy, however discontented, has no thought of running herself against the steady wall of Austrian bayonets. Austria herself has for the moment no wish but for repose. Prussia is proverbially quiet and conservative. Spain is beneath notice, and Russia professes peace with the most obtrusive amiability. Where then is the cause for anxiety? That which was plainly stated two months ago, is now becoming a recognized conviction on all sides. A war forced upon us by France is admitted by almost all to be possible, and by many to be probable.

The extent to which this conclusion has gained ground was extraordinarily illustrated three nights since in a discussion in the House of Commons on the navy estimates. The House was unanimous on the necessity for vigorously sustaining our defences, and however guarded each speaker might endeavor to be, it was rendered apparent that one thought was predominant in every mind, namely, that the gigantic preparations across the channel are beyond all precedent, and can have but a single object.

Of course the members of the Cabinet endeavored as far as possible to disguise their belief that the Emperor has any ill designs, by suggesting that however much we might place reliance on his good faith, we had no guarantee that his rule would be permanent, and that this was the reason why we should be on our guard; they all admitted that the signs of danger from France were too palpable to be disowned or neglected.

Independent members took a plainer tone. In every large assembly there are always two or three members who win fame by a blunt eccentricity which comes at last to be tolerated and relished, a sort of understanding being adopted that they are to be regarded as privileged persons, and that the general body are not to be compromised by anything they may say. Occasionally they utter great nonsense; mostly, however, in an amusing way, and still more frequently there is a method in their madness which causes them to expose truths that routine minds are sure to miss.

Among personages of this class in the British House of Commons, Mr. Drummond, the banker, reigns supreme, and on the French question he indulged freely in his peculiar vein. Advising the country to take lessons from experience, he reminded us that it has always been the practice of Louis Napoleon to act by *coups de main*. Did we suppose we should receive from him a declaration of war and then a month's notice? He knows his own business a great deal too well for that, and it is our task to be prepared. But it is the habit of our people to refuse to believe in hostile designs, even when they are fairly warned of them. The Emperor of Russia told us he would seize Constantinople, and yet not one single soul in Lord Aberdeen's Cabinet would believe a word of it. In like manner, said Mr. Drummond, the Emperor Napoleon has made his intentions plain. He had always told us a time might come when we should irritate his people, and provoke his army to such an extent that he might not be able to restrain them. And what was he doing now? Was not the very existence of Cherbourg, with

all its powder, just like a man who held up his fist in your face and said, "I have not touched you; you have no cause to be angry—have I not a right to hold my arm where I choose?"

What were all his preparations for? Was there the smallest chance of his having any naval war except with us? Finally Mr. Drummond suggested a contingency which, of course, coming from him, could be received as a cheerful play of fancy, but which will nevertheless, perhaps, awaken a considerable amount of unacknowledged anxiety. "It may not be a proper question to ask, but were we free from a *coup de main* which would take Malta and Gibraltar before we knew anything about the matter? and then we should receive two days afterwards a telegram to say that we had lost them."

The State of Feeling in France.

From the New York Times.

THE following extract from a private letter has been handed to us for publication by the gentleman to whom it was addressed by his correspondent in Paris. The writer is a man of rank in the world of letters, as well as in the society of the French capital, not absolutely identified with any of the extreme opinions which divide and distract the intellect of France, and enabled, by the universal esteem in which he is held, to command the confidence of men of the most opposite political convictions:

"Our politics are somewhat less than when I wrote to you a few weeks since, yet their general tenor is alarming. The public feeling, especially in the Army and Navy, has become openly and violently hostile to England. The occupation of Perim, which implies an absolute and arbitrary domination in the Red Sea, offers a fair pretext of complaint, and Pelissier's nomination to London—although it has pleased superficial and unreasoning observers to term it a compliment to the British valor and and to the British alliance—is rather a threat and a military *reconnaissance*, under an affectation of fairness and cordiality.

"Pelissier himself has more cunning than violence—he is quite unprincipled, sanguinary, and one of those military chiefs who may (and must, whenever the circle of our revolutionary movements is to be put again in motion) covet and dispute the possession of supreme power to attain which foreign war and internal compression will be employed most unscrupulously. He is notably a Republican, but both Legitimists and Orleansists fancy that they can count on him.

"We cannot be on good terms with Austria much longer, for that Power, inti-

mately connected with England, is openly thwarting all our purposes and real or imaginary interests in the East.

"The affairs of Italy remain in a state of most painful suspense. The hypocritical devotion of our government to the Papal interest forbids the hope that any essential amelioration can be effected in that country at present, and the peril of allowing that unhappy and distracted portion of Europe to be driven to utter despair has been lately exhibited, and may be yet more clearly exhibited, in renewed attempts at assassination."

It will be observed that this letter confirms, in the strongest language, the reported success of the Emperor's attempt to awaken the sleeping Anglo-phobism of the Parisians, and that he points to the question of the Island of Perim as an available issue upon which a quarrel with Great Britain may be mooted. The commercial and manufacturing classes of France can hardly be expected to oppose an effectual resistance to any measure which can command the enthusiasm of the army and navy; and, as the English government will most assuredly refuse to recede from its positions in the East, the vague rumors of difficulty and collision between the Western Allies, which have been prevalent ever since the 14th of January, will soon begin to concentrate about the Oriental question. A speedy disruption of friendly relations between France and Austria is also spoken of, our readers will observe, as an impending certainty, and the support afforded by Austria to England in the East is alleged as the overt ground of this further complication in the diplomatic world. We have already called attention to the evident alienation of France from Austria, and to the coincident strengthening of the bonds which unite England with Prussia. It is worthy of notice, now, that Austria has recently manifested an unusually friendly disposition towards her rival at North Germany, and that the Vienna Cabinet has even shown some willingness to yield to the policy of Berlin in the grave economical questions which have long been debated between the two courts. The actual aspect of European affairs is, therefore, not less cloudy and menacing than the internal condition of France herself; and it would really appear that Napoleon III, is rapidly gambling away the vast influence which he had acquired for himself and his country by six years of extraordinary and skilful administration. For whatever the seeming strength of such a dynasty as his may be, the stupendous nature of the financial expedients by which he has maintained himself is thoroughly appreciated throughout Europe, and the

eventual results of them are still regarded as more than doubtful. England, on the other hand, commands all the influence, invaluable at critical epochs in history, which inheres in the general conviction that her resources are inexhaustible, and that her institutions are solidly founded upon a basis which no revolution can shake. France at peace under a Napoleon allied with England, and France at war without the support and countenance of England, are two very different phenomena, and there can be no reasonable doubt that the symptoms, growing daily more and more evident, of coming troubles in the home affairs and the foreign relations of France are already producing their natural effect in the gradual alienation of all the Continental Courts. Russia, herself, with all her bitterness against Austria and England, can hardly be relied on as a cordial friend to the master of the Duc de Malakoff. She has been conqueting with France ever since the peace of Paris; but with the hope of estranging the Emperor from his great ally on the other side of the channel, and Napoleon III., can hardly be so unversed in the wiles of women and of Kings, as to suppose that Russia will put herself to the pains of remembering any troublesome promises after she shall have attained the object with which these promises were made. An Italian *coup d'etat* might possibly release Napoleon from the most dangerous embarrassments of his position. Neither England nor Prussia could very well tender support to Austria in a collision brought by her oppressive policy in Italy, and by a French intervention in the interest of Italian liberty and independence. Such a collision would find Austria in the complete isolation which now threatens France herself. But the policy of Napoleon III., in the Roman States, and his recent but unsuccessful attempt to coerce Sardinia into his "system of repression," are serious obstacles to his taking such a step. He has indeed brought France into such a position by various measures of domestic and foreign policy, that while a foreign war seems to have become his only refuge from a revolution at his palace gates, it is impossible for him to make any serious war, which will not expose France, alone and unsupported, to the shock of a formidable alliance, and awaken her dreams of another sunrise of Austerlitz to the reality of another and a sadder sunset of Waterloo.

Miscellaneous.

A Jew Churchwarden and Advowsons.

At the Easter Vestry held on Tuesday last, at the Parish of St. Margaret, New

Fish Street, Mr. Keeling, of Hebrew faith, was reelected Senior Churchwarden for the fourth year, in conjunction with others as Overseers. The Rector, who presided at the Vestry, expressed his gratification at the reelection of Mr. Keeling, who had performed his duties most advantageously to all concerned. Mr. Keeling, in reply, stated that his creed taught him that the various and solemn offices of public religion were duties of indispensable moral obligation, and that they form the best groundwork of society, the foremost prop of government, and the fairest ornament of both; and he felt sure such views could never be inimical to Protestant interests, either religious or political."—*London Leader*, April 10, 1858.

As churchwardens are rare birds in this western world since George-the-Third Religion was kicked out of these heavens by Democracy, it may be well to explain to our readers of this generation, *what a churchwarden is*. This is necessary to the understanding and due appreciation of the bearings of our extract from the *Leader*. A churchwarden, then, is a man annually elected in all the parishes of England to look after the church, churchyard, and such things as belong to both; and to look after the behavior of the parishioners, who are assumed to be all members of the church. Hence, a churchwarden is a "christian" functionary; and constitutes an element of what is styled "the Vestry"—an assembly of "christians" at whose meetings the Parish Pope, the chief "christian of the parish, called "the Rector," presides. Now churchwardens, rectors, vestries, clerical robes, providing the bread and wine for "the sacrament," parishioners, and so forth, are "christian" consecrated and dedicated things; and are all in their institution based upon the principle that "*Jesus of Nazareth is the Christ*." Without the establishment of this principle, none of these things would have existed; and England would have been at this day worshipping the gods and goddesses of the Saxons. In so far, then, clerical blasphemy is an improvement upon Saxon idolatry with its orgies.

But what have we here in the Rectory of St. Margaret? A Hebrew, who denies the Messiahship of Jesus, playing the part of a "christian" functionary, looking after and taking care of "the sacred things" which declare that Jesus is the Christ of God. And the Rev. Rector highly approves of the practical hypocrisy of the Jew, "who," he testifies, "had performed his duties most advantageously to all concerned!" Now, who can say that the christianity of St. Margaret's, London, is not liberal and charitable in the extreme? Would it say to Mr. Keeling, who performs the duties of his "chris-

tian" office so well, "thou must confess that Jesus is Lord and Christ, or thou canst not be saved?" Thou canst not enter into the kingdom of God?" Nay, for upon the Episcopal principles, he is already in the kingdom, being in the church, because churchwarden of the same! Practically, then, we learn from the case before us, that faith in Jesus, as much as even the demons had in the first century, is not necessary for membership, nor for salvation; nay more, that a Jew may deny that Jesus is Christ—not only be without faith on account of ignorance—passively faithless; but may actively deny him, and be saved! And why not? Does not the Victoria-Religion, and not that only; do not all the "Names and Denominations" of "Christians" send babies, and Socrates, and Plato, and gallows-scoundrels to glory who have neither knowledge nor faith; why then should they not send respectable, because rich, and therefore profitable, Jews to keep them company, upon the basis simply of the performance of duties advantageous to the church?

But the curiosity of the thing is, that Mr. Keeling, the Hebrew rejecter of Jesus, can act as a "christian" parish officer with advantage to all concerned in St. Margaret christianity, a "successor of the apostles," and "an ambassador of Jesus Christ," as the Rev. Rector deems himself, being judge; while the said rector's brethren and superiors of the Episcopal Bench in the House of Lords raise a great clamor against the admission of a non-christian Jew to a seat in the House of Commons, which is made up of atheists, infidels, papists, and men of all sorts of contradictory creeds, on the plea that the admission of such an one to represent the people, "would unchristianize the legislature!" So it has come to this, that an unbelieving and conscientious Jew would unchristianize the legislature; but that an unbelieving Jew, of easy conscience, would not unchristianize the church! From this we should conclude, that the church is a fouler den than even the House of Commons; for that is certainly the purer which is in a state capable of being defiled by a purer thing. The Church is already so defiled that a denial of the Messiahship of Jesus will not defile it? But the British Legislature is so pure and unsullied that if a Jew denying Jesus were to refuse to qualify himself to sit down with the athiests by swearing "on the faith of a christian," this conscientiousness proving the Jew to be a better man than the churchwarden, would not save it from defilement! But, how little christian vitality must the Legislature contain if one Jew representative can nullify 24 bishops, two archbishops, the representatives

of the Clerical Universities of Oxford and Cambridge, and all the pretenders to christianity besides in the Upper and Lower House; all basking in the sunshine of the Woman clothed with the sun, wearing a crown of stars, and the moon of the British Heavens under her feet! An atheist among the number will not unchristianize the legislature; but a Jew believing in Christ and in God, and refusing to perjure himself but denying that Jesus is that Christ, will! What a legislature! O what hypocrites, what spiritual knives it is composed of!

But non-Nazarene Jews have more intimate relations with the Victoria Church than Mr. Churchwarden Keeling. They have money vested in it. This is well known to the "lords spiritual" of the Upper house, and to all the world. The kind of church property owned by Jews who reject the claims of Jesus is called "Advowson," or the right to present to a benefice. Thus, suppose a parish of 100,000 souls, "precious immortal souls," as the clerical soul merchants style them. That parish has a temple they call "a church," which is dedicated to a saint of the calendar, who is considered by the faithful as the celestial guardian of the parish. Hence, in Daniel, these parish churches are styled מבצור מצורם *mivtzorai mahuzzim*, BAZAARS OF GUARDIANS.—places of merchandize dedicated to "guardian saints." The only man who has any right to auction off spiritual merchandize in these bazaars is "the parson of the parish," styled a rector or vicar; or one he may appoint as his deputy, called a *curate*. Any dull fellow will do for this trade, as all that is necessary is ability to read; his routine is to read dead men's prayers published 300 years ago, and "commanded to be read in churches," by the King in Council; and to read other men's compositions, called "sermons," (or his own, if he have brains enough to make them) which he may obtain of any theological publisher at so much a dozen! Now for drawing in "a holy tone" over this print and "zigzag manuscript" on the day of the week dedicated by his pagan ancestors to the sun, in the parish bazaar at weddings, baby rhanisms, funerals, sacrament, and other "services," to all of which there is a bousy looking sinner appointed, called "a clerk," to sing-song "Amen!"—for doing this, or for having it done, which Victoria-Religionists term "Divine Service;" said rector or vicar by tithes, and other impositions, is provided with a stall of several hundred pounds a year.

But a boy imbued at Oxford and Cambridge with Greek and Latin paganism, and trained in hypocrisy for the State Church

cannot enter upon this fat living except by gift or purchase. The fee simple proprietorship in the living is in the owner of the Advowson. If the boy be the owner he can send a curate to "do duty" at a few pounds a year (scarcely enough to feed Balaam's ass,) and when of canonical age, he can if he please, present himself; or, still keep the bazaar-man, pay him his pittance, and spend the rest of the profits on his own lusts in Paris or elsewhere. In Paris, his reverence is "a fast young man," and making himself very popular among the Parisians (which is not to be effected by a protestant divine without profligacy and expense,) he becomes embarrassed, and has to apply to the Jews for relief. These liberal traders are always ready to help a christian sou-merchant in distress, provided he have any available assets. Our youthful divine has his advowson. The Rectory brings him in £450 a year, the interest of £15,000 at 3 per cent. His present necessities are great, and he bargains it off to a Jew for £10,000 or perhaps less. In this way the Victoria-Judas sells the Victoria-Jesus to the Jews for pieces of silver. But what is the Jew purchaser to do with this piece of "christian" property? He cannot don the canonicals without swearing faith in the Thirty-nine Articles of Victoria Religion, which he does not believe. A Jew's conscience will not allow him to do this; but the conscience of Gentiles paganized at Oxford and Cambridge for the Church, has no scruples to overcome. Its standard of right is expediency. It is expedient to swear for the sake of the loaves and fishes. Few believe the articles; but then, there are the fat livings, which cannot be reached by the advowsonless without swearing. Gentiles swear that they believe, and will maintain, and preach the Thirty-Nine Articles which constitute their creed, while they are either ignorant of them, or positively disbelieve them. Speaking of these fellows and their system, Lord Chat-ham said, "it was a popish liturgy, a Calvinic creed, and an Arminian energy"—in plain English, a system of hypocrisy and falsehood. The Jew will not swear, and call God to witness that he swears the truth, that he believes what he despises in his heart, for the sake even of £450 a year; but the Victoria clergy will. But if he cannot qualify himself by a false oath "to preach and administer ordinances," he can continue the journeyman soul-dealer at the parish bazaar, pay him his allowance, and pocket the balance.

In this way the 100,000 souls are sold to the Jews! They can sell an advowson to any mal-principled Gentile, who has sworn in due form to the Calvinistic Thirty-Nine;

or impose a curate upon the parish, who will say as little for "the Jesus Paul preached," as possible. And such is a specimen of the system, which in England is the Christianity established by law; and recognized as such, as the religion of Jesus Christ, by all the protestant world. It is the parent also of American Episcopacy, which still rejoices in the intimacy of a common faith. But who, except a clergyman and the unfortunate he deludes, but slightly acquainted with the first principles of New Testament doctrine can mistake the State Superstition of Britain for christianity! There is not the faintest resemblance between the two systems, either in doctrine, worship, constitution, or morals. It is on the contrary, an awful system of blasphemy—"a Name of Blasphemy" nevertheless, to be preferred as an ecclesiastical police organization to the horrible superstition and cruel despotism under which the nations groan on the Continent of Europe. This is the "MOTHER of Harlots and of ALL the Abominations of the Earth;" a mother worthy of the kings and clergy who sustain her: her harlot progeny do not, indeed, violate the decencies of life, and oppress liberty so brutally as she; they are, notwithstanding, still ecclesiastical prostitutes—the defiling women of Rev. xiv. 4. All State Churches are essentially and constitutionally "harlots;" for a State is a sin-organization in all its elements and details; a religion, therefore, no matter how pure in itself loses its virginity, and becomes a harlot, the instant it forms an alliance with a government of the Gentiles. These remarks do not apply to the Mosaic system, nor to that hereafter to be established by Messiah. These are Theocracies. The kingdoms and republics of the world, Protestant, Papal, Greek, Mahomedan, American or Pagan, are the State organizations of the unmeasured Court of the Gentiles—the provincial jurisdictions of Satan's Empire. The spiritual systems established and sustained by these are the superstitious of Antichrist, and have nothing hallowing or saving in them. On the contrary, they are defiling; and he that is of the saved has no fellowship or sympathy with them. Of such in the scripture referred to above, it is said that "they were not defiled with women, for they are virgins." They were not defiled with the Apocalyptic Harlots, of which the Church, over which Victoria presides as the Defendress of its Faith, is the most Laodicean—a perfect synagogue of Satan, to be captured and destroyed.

EDITOR.

Absurd Clerical Speculation.

THE following appeared in a New York paper, under the caption of "The Locality

of Heaven." An English "DIVINE," "the Rev." G. S. Faber is said to have published a work on this subject, in which if the extract contained in this article is a specimen of the whole, he has written himself down a prince of the long eared philosophers. He believes that Jesus is the Christ, the son of God; but what nonsense to talk of such an one understanding or believing the Gospel, to say nothing of teaching it for the "cure of souls!" This "Reverend Divine" is a writer upon the Apocalypse! The following is the article:

"The whole discussion he bases on an interpretation of the passage: 'In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you.' John xiv. 2.

"In his interpretation of John xiv. 2, he says that the house of the Father is 'the real temple of the Omni-present,' 'the immense mundane house of God;' 'the many mansions are the many spheres, planetary and stellar, which astronomy reveals to us; and the place which our Lord promised to prepare for his disciples, is this planet of ours, in a restored and perfected condition, as one of the many mansions. He thinks that we have a full scriptural warrant for the belief that the Hades, where he contends that the disembodied spirits of men, both the good and the bad, are detained, entering neither heaven nor hell till the resurrection, is a receptacle beneath the surface of the very earth on which we now dwell, and that the compartment of it allotted to the righteous, as well as the one allotted to the wicked, will, by the fires of the last day, melt into and become a part and parcel of the Gehenna of the day of judgment. He thinks that the righteous, after beholding the destruction of this planet from some lofty height, in the clouds, to which they are to be caught up, immediately after the resurrection, will descend again to its surface, renovated and restored to the paradisaical state; and that this is the place which the Saviour promised to prepare for his faithful followers. We give his own words:

"But when the day of judgement, at the second advent of our Lord, shall arrive, then will take place the general resurrection, both of the holy and of the unholy. At that season the present earth and the works that are therein shall be burned up; and the atmospheric heaven will pass away with a great noise; and the elements shall melt with fervent heat. Then the pious dead, reunited to their bodies, and with them those holy ones that shall be alive at the Lord's coming, both these classes of God's people shall be caught up together to meet the Lord in the air; and shall thus be securely conveyed out

of the reach of the general conflagration. Meanwhile, the wicked dead, also reunited to their bodies, and with them, no doubt, those unholy ones who shall then be still alive; both these classes of God's enemies will be caught and enveloped in the flames which burn up and dissolve a world. As this process goes on, the better particles of more pure matter will be sublimated or volatilized, and thence will mount upward from the centre in all directions; while at the same time, as the lighter particles fly off and ascend, the vast burning mass of gross and solid matter, associating to itself the kindred region of the intermediate Tartarus, will settle spherically to the centre, and produce the substratum of that molten lake of everlasting fire, which is prepared for the devil and his angels, and which with them will be jointly tenanted by the wretched victims of their seduction, the finally lost apostates of the human race.' pp. 412, 413.

"To define the precise mode of this gigantic process may justly be deemed an impossibility to us, circumstanced as we are. Apparently, it will bear some resemblance to the following account of it, which exhibits the reversal of the process of fiery destruction. The sublimated particles of dissipated matter descend, by the special will of God indeed, but instrumentally by the mechanical action of gravitation, and as they descend, they combine. A vast spherical arch is formed round the central globe, or flaming nucleus of Gehenna, itself wrapped in a shoreless ocean of liquid fire, the lake of the Apocalypse, burning with brimstone. This arch constitutes the thick massy shell of the renovated earth. Its external surface, beautiful and glorious beyond our present mortal conceptions, becomes the heaven or mansions of the regenerated and redeemed human race, where Christ himself, perfect man [as well as perfect God, disdains not to fix his peculiar residence with his brethren according to the flesh, and thus to make their heaven the special local sovereignty of the universal archangel. But, within this unbroken shell, through which there are no spiracles, inasmuch as it is said to have no sea—within this unbroken shell, in fearful vicinity, securely inclosed on every side, so as to prevent all possibility of evasion, is the appointed prison-house of Gehenna." pp. 415, 416, etc.

"We cannot doubt the perfect sincerity of our author, in the reverence with which he professes to refer all to the word of God; but whence could he have derived his rules of interpretation, to elicit such meanings from the word of God, on topics in relation to which its reticence is so remarkable and undoubtedly so wise?"

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.] Mott Haven, Westchester, N.Y. Aug., 1858. [VOL. VIII. No. 8.

Lecture on the Present Position and Future Prospects of the Jews, by "the Rev." Ridley Herschell, a "Converted" Israelite.

THE following columns, under the above caption, are notes of a lecture reported for the *Herald of the Kingdom*, by Mr. Robert Roberts one of the reporters of the *Caledonian Mercury*, which was delivered in the Saloon of the Royal Hotel, Edinburgh, N. B., on the 19th of April, 1858, by "the Rev. Mr." Ridley Herschell, of London, well known there as a convert from the law-and-prophet nullifying traditions of the Synagogue, to the equally gospel-perverting precepts of "the Church." The subject of the lecture was the present position and future prospects of the Jews. The attendance was select and fashionable, being composed principally of ladies. The lecture for the most part was a genuine effusion of Gentileism on the conversion of Israel; but presented one or two features which Bro. Roberts felt sure would be of interest to the readers of the Herald, so he just put them together in a connected form and transmitted them to us for publication. We receive them as a very acceptable contribution to our pages; and are much obliged to him for the trouble he has taken to put us in possession of the notes.

"The lecturer, who has long been connected with the society for the conversion of the Jews, commenced with a few general observations on the feelings of repugnance with which the Jew is received. 'Converted, or unconverted,' observed the lecturer, 'there exists among the Gentiles not only a feeling of prejudice, but a sort of dislike towards them; and I will give the reason; it is because the Gentiles are their debtors. We never like creditors, and so the Gentiles illustrate a general feeling in entertaining an antipathy towards the Jews, whose debtors they really are.' The

lecturer alluded to what he designated a 'marvellous mistake.' It was a general mistake to reason the Jews don't believe, ergo the Gentiles do, and a great deal was said about the rejection of the Jews, and the stepping of the Gentiles into their place; but if they would only carefully consider one or two facts, they would discover that there was a greater number of believing Jews, in proportion to the mass of the nation, than there was of believing Gentiles in proportion to the great mass of the Gentile nations. He put the case thus:—every third person in the world is a Chinese idolator, every fifth, a Hindoo; every seventh, a Mahomedan; every eighth, an idolator of some other description; and every ninth, a Romish idolator; so that out of the whole population of Gentiles, there was only one-eighth per cent. belonging to the Protestant religion, and of that small portion, how few were real believers! Numerically speaking, therefore, he maintained that there was a larger proportion of Jewish believers in the world, than of Gentiles. He went on to speak of the extraordinary increase of Jewish converts that has taken place during the last half century, remarking that the preaching of the gospel as a whole had produced more effect among them than among the Gentiles, and that if the Gentiles had to make the same sacrifices in professing faith in Christ that the Jews had, there would be a fearful thinning of the ranks indeed. Missions in the east, as a whole, had been most difficult and unsuccessful, chiefly because the Jews were there surrounded with idolatry and superstition bearing the name of Christianity. The Christian idolatry in Jerusalem was the greatest abomination Jerusalem had ever witnessed, and an idolatry far outstripping any the Jews had ever been guilty of. He referred to the rites and ceremonies prac-

tised by the Greeks and Latins, and observed, that the public enactment of such lies in Jerusalem, by the combined priest-craft resident there, made the Jewish heart shudder, and drew him with tenfold vehemence to the place of wailing, there to weep scalding tears over his departed glory. He held his Bible in his hand, and read of the once prosperous condition of his nation. He looked upon the ruins before him, and read of the time when the wastes should be builded, and then turning his eyes upon the abominations of the priests, he associated the name of Christ with the superstition, and exclaimed, 'This my Messiah! this the religion I am to embrace? No, no, never, never!' For these reasons it was almost impossible to get the Jews to listen to anything about Christ.

"The lecturer then alluded to a discovery that was made on the occasion of his visit to Palestine, whither he had been deputed to make inquiries as to the feasibility of establishing a Jewish farm settlement. Prior to that time, Arabia Felix had never been visited; and one of his colleagues, a Mr. Sterne, determined to do so without delay. He fitted out an expedition, and set out on his journey, and after enduring incredible hardships and privations, entered the territory. Here, he discovered, to his great surprise, a community of about 200,000 Jews, living among Mahomedan tribes in a state of cruel bondage. They were in great poverty, and were constantly exposed to the depredations of the ruthless tribes by whom they were surrounded. Their knowledge was restricted to the Mosaic laws and ordinances. They had never heard of Christianity; and when the New Testament was read to them, they were utterly amazed, and eagerly purchased numbers of Testaments. Large numbers of them became convinced of the Messiahship of Jesus, by the simple reading of the book, and exclaimed, 'Ah! we can see the reason now, why we are suffering so much! Our fathers rejected the Messiah?' and, notwithstanding their extreme poverty, they leagued together, and despatched an expedition to Aden, whence they procured £30 worth of Testaments.

"They were constantly oppressed, and manifested the greatest desire to emigrate; and he was happy to say that, though the land was desolate, and trodden down by strangers, the stranger was wasting away. The prediction that 'the land shall be without inhabitant,' had been almost literally fulfilled; and the land was only awaiting the return of its original possessors. All along the coasts of the ancient land of Philistia, there was hardly any inhabitants, and the

same was true of the ancient region of Syria. From Dan even unto Beersheba, and from the river of Egypt to the great river Euphrates, the whole land was nearly vacant. It was crying out to its children, 'Come, come, how long will you let us lie desolate?'

"The mountains of Judah with their terraces neglected and forsaken, were saying, 'Will you not come and plant vineyards upon us again? and the stones were looking out of the ground as if they cried, 'Are we forever to be desolate? Is their no promise that the waste cities shall be builded, and the desolation of many generations?' Such was the state of the country, and what were they to think of it? 'The same word that had said, Christ, 'was to be a light to lighten the Gentile,' had also said, 'he would be the glory of Israel;' and why won't they believe that? He was happy to say that a marvellous change had taken place in the history of that country within the last few years; and he thanked God, and took courage for the prospects that were opening up as a consequence of the late Russian war. A firman had been issued by the Turkish government, conferring upon foreigners the right of possessing lands in any part of Turkey, ten years free of rent, and six years free of taxation. Availing themselves of this firman, the lecturer and others of his nation, had purchased a plot of ground near Jaffa, in Palestine, covering an area of forty acres, and planted a Jewish settlement, for the purpose of affording employment to the Jews in their own country. This settlement had been in operation for about a year, and was prosperous; but, as his hearers would have seen from the papers, a dark chapter had already clouded its brief history. About three months ago, some marauding Bedouins broke in upon the settlement, and committed an outrage upon one of the resident families. At the time of its occurrence, he was in London, and when he heard of it, he had applied for redress at the proper authorities; and that application had providentially opened up prospects, with reference to the future of Israel and their land, such as had never before existed. He obtained an immediate interview with the Turkish Ambassador, and complained of the grievous breach of law which had been committed. The Ambassador assured him that the men would be brought to punishment; but, he replied that it was of no use to talk of punishment in a land where there was neither law, authority, nor order. Mr. Herschell pointed out that in the present dangerous condition of things in Palestine, there was no power

to administer punishment, that the country was ruled by the wild Arab tribes from which it was infested, and that some vigorous remedy was required. He suggested one to his Highness. He recommended that the Sultan should proclaim liberty to all Jews throughout the world to return to their land, with power to possess and cultivate the soil,—also, that he should offer them protection, and allow them to establish their own forms of municipal administration, empowering them to protect themselves. The Sultan would then have a neutral power, preserving peace and order in a land otherwise the prey of social anarchy and confusion. The country would soon become peopled with a hardy and enterprising race, in whose hands it would become prosperous and flourishing. The Ambassador, the lecturer proceeded to say, expressed himself quite captivated with the prospect. Palestine had always been a source of trouble and annoyance to the Porte; and every scheme for its proper management had hitherto failed; but the one Mr. Herschell had placed before him, he pronounced the best he had yet heard. He declared his readiness to act upon it; and after a series of interviews between the lecturer and the Ambassador, in which the matter was discussed in all its bearings, a document was drawn up, embodying the result of their deliberations, and officially forwarded to the Turkish Government. It was now under its consideration; and the lecturer had not the least doubt that it would be acted upon, as it was identical in principle to the firman recently issued. Who could tell what the result would be? He would say nothing about the fulfillment of prophecy; but it might be the means of gathering together a number of Israel into their own land, preparing the way for the fulfillment of that prediction which said that Jehovah's spirit shall be poured out upon the House of Israel, when they shall look upon him whom they have pierced, and mourn in Jerusalem. The church was waiting for that day, and the whole nations of the earth was waiting for the revival of that nation; and the day was perhaps now dawning,—the time when, according to Scriptures, messengers from the Jew should go forth to Tarshish, Pul, and Lud, to Tubal and Javan, and the isles afar off which have not heard of his name. He trusted the day was not far off.

“But before any thing of this kind had even entered his mind, in the providence of God they bought land in Palestine, near Jaffa, from the Porte,—the first land that had ever been consigned to British subjects. It was situated near the port where all travel-

ers landed. Their object was, to have there a nucleus community of believing Jews, laboring on the ground as far as they could, for their own support, and so escape the persecutions which they would otherwise experience at the hands both of their brethren and the superstitious tribes around them. They hoped by and by, to establish educational classes in the little community; and who could tell what, by God's blessing, it might become. It might be the place which might yet give the first hearty welcome to the returning wanderers of Israel, welcoming them to that part where Peter required a vision before he could believe that the Gentiles could be saved. He hoped his hearers would require no vision to be shown that the Jews would be saved according to God's promises, but that they would come forward and help them with their substance, in settling in that ancient Joppa, whence the gospel first sounded to the Gentiles.

“The agricultural settlement at Jaffa had begun. They had sent as its superintendent, Mr. Henshaw, an earnest, well-trying Jewish convert—a man who had for eleven years been superintendent of an institution in Jerusalem. His wife, a most devoted, enlightened, and refined Christian lady, had gone with him; and both had zealously devoted themselves to the work.

“He did not present these things before them as any very great thing; but at the same time, we would say, ‘Do not despise the day of small things;’ and if they sympathized with him who wept over Jerusalem, before its desolation, let them sympathize with them who are endeavoring to build the old wastes, and let them help them. He was not acting under any society in the matter. He was acting on his own personal responsibility; and it cost him a great deal of labor. He was not paid by any; and, he had therefore, a right to ask their active sympathies in this matter.

“A Ladies' Association had been formed in Edinburgh, the week before, for the purpose of prosecuting the matter. A few christian ladies had united together to collect subscriptions, and he wanted some of his lady hearers to join them. In his opinion they could do nothing better for the cause of Israel; and they could do nothing better than to help Israel's cause. Whatever was done in connection with the land of their fathers, called forth feelings which no other locality could. Had none of them experienced the glow of feeling occasioned by hearing some familiar national air whistled in the streets of a foreign city,—in India, or any other country; and should not the very sound of the names, Jew and Jerusalem—localities hallowed in the Jew's memory—

should not they call forth feelings which nothing else could? He assured them that the enterprise would prove an important one, and fervently urged them to take a part in its promotion."

The lecturer was listened to with profound attention throughout.

Gospel of the Kingdom not one Idea.

[Concluded.]

PROMISES COVENANTED TO DAVID.

The covenant for David is recorded in 2 Sam. vii. 12-16; 1 Chron. xvii. 11-14. And Jehovah says to him, "I will raise up thy seed after thee, who shall be of thy sons; and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom during the Olahm (or *Millenium*.) I will be to him for a Father, and he shall be to me for a Son, who in his being caused to bow down, I will chasten him with a sceptre of men, and with stripes of the sons of Adam: but my mercy I will not take from him, as that I put away from with Saul, whom I removed from before thee. And thy house and thy kingdom shall be established during the Olahm in thy presence; thy throne shall be set up for the Olahm."

Now, concerning the covenant, the Spirit of Christ in David says in Psal. lxxxix. 3, 4, I have *hewn* a covenant (so expressed from the custom of *cutting up* victims, and passing between the pieces, in ratifying promises) for my chosen; I have sworn to David my servant, saying, I will establish thy seed during the Olahm; and I will build up thy throne for a generation and a cycle *דור-דור-דור*, *l'dor-wah-dor*."

And in verse 19, "Concerning Jehovah our shield, and concerning the Holy One of Israel our king, in a vision then thou spakest to thy saint, and thou saidst, I have laid help upon a Mighty One: I have exalted one chosen from the nation: I have found David my servant; with the oil of my holiness I have anointed him; with whom my hand shall be established; yea, my arm shall strengthen him. The enemy shall not exact from him; and the son of wickedness shall not humble him. And I will beat down his foes before him, and will plague those who hate him. My faithfulness and my mercy shall be with him, and in my name his horn shall be exalted. And I will set his hand (or power) in the sea (Mediterranean), and his right hand in the rivers (Euphrates and Tigris.) He shall call upon me, saying, Thou art my Father, my strength, and the rock of my salvation. Yea, I will appoint him the first-born, the highest of the kings of the earth. I will keep to the Olahm my

kindness for him, and my covenant shall be sure for him. And I have appointed his seed for eternity; and his throne as the days of the heavens. . . . My covenant I will not break, and what has gone out of my lips I will not change. Once have I sworn by my holiness; I will not lie to David; his Seed shall be for the Olahm, and his throne as the sun before me. As the moon, also a witness, steadfast in the sky, shall be established Olahm."

And in Psal. cxxxii. 11, "Jehovah hath sworn truth to David, and will not turn from it, saying, Of the fruit of thy body I will place on the throne for thee. If thy sons will keep my covenant and my testimony which I will teach them, their sons also shall sit in the throne for thee during the cycle—*עַד-עַד adai-ad*. For Jehovah hath chosen Zion; he has desired it for his habitation. This is my rest during the cycle; here will I dwell, for I have desired it. There I will make to bud a horn for David. I have prepared a lamp for mine anointed. His enemies will I clothe with shame, and upon him his crown shall flourish."

In the second Psalm the Spirit predicted that there would be a conspiracy of Jews and Gentiles against Jehovah and his Christ; but he also declares therein that, in spite of them, he would anoint his king upon Zion, the mountain of his holiness. In the seventh verse the resurrection of this king is predicted in the words addressed to him, "Thou art my son; I to-day have begotten thee. Ask from me, and I will give the nations for thine inheritance, and the ends of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel.

But let this suffice. The Psalms are full of testimony concerning the sufferings of the covenanted seed, and of the glory that shall follow. Beside the Covenant of the Kingdom and Throne there is "*The Word of the Oath*," appointing David and Jehovah's son High Priest of Israel after the Order of Melchizedec. The words are, "Jehovah hath sworn and will not change, saying, "Thou art priest for the Olahm, after the order of Melchizedec"—cx. 4. This was an important item in the Olahm. It taught the abolition of the Aaronic priesthood, and the appointment of the Son of David, of the non-sacerdotal tribe of Judah, to the high-priesthood for a period termed in Daniel "*a season and a time*," and in the Apocalypse "*a thousand years*." This was a remarkable High Priest—one born in the house of David, afterwards transferred to the right hand of Jehovah, after that to reign King in Zion supreme

over all his enemies, and to officiate as High Priest in Jerusalem—at once King of Righteousness and Prince of Peace, as Melchizedec was before him in the same city.

Thus, in general terms, the measure of faith which constituted "*perfection in degree*" for those who walked in the steps of Abraham's faith, that they might be "*justified by faith*," though not "*through the faith*," (Rom. iii. 30) in the time of David, and thence to the baptism of John, was defined by

1. The Covenant of the Land made with Abraham.

2. The Covenant of the Kingdom and Throne of the Olahm, made with David; and,

3. The Word of the Oath, constituting the seed of Abraham and David High Priest, or Prince as well as King, for the Olahm.

These three things understood and believed with all the heart; that is, with an Abrahamic disposition, such as was found in Nathaniel, in Zaccheus, in Mary of Magdala, in the apostles, in the three thousand, and such like, constituted faith perfect both in kind and in degree; a faith which distinguished believers in the Mosaic Olahm from mere Israelites, who boasted in the law, but violated it in everything that did not suit their convenience. An Israelite whose faith attained to this threefold degree of perfection "walked," as Paul says, "in the steps of that faith which Abraham had before he was circumcised," and by it became a son of Abraham in a higher sense than the hereditary, and an heir of the righteousness which gives right to the promises believed. The prophets were of this class. They were Israelites *by nature*, and Israelites *by faith*; nature subjected them to the yoke of the Mosaic law; faith made them heirs of the Olahm with its kingdom, life, honor, wealth, and glory. Had our friend of the Expositor flourished in all the brilliancy of his Christyanian gospelism in the palace of David, as cup bearer to the Lord's anointed; and had he told the Royal Prophet that all that was necessary to constitute one of his subjects "an Israelite indeed" was the sincere belief that, when the seed appeared, he would be "the anointed son of God;" and that it was quite unnecessary to be troubling the people's minds with "covenants" and "oaths," which were tests of faith that tended only to sow dissension and to divide the nation; had he discoursed to David as he homilizes his contemporaries on the sufficiency of a faith expressed in two words of Psal. ii. 7 בני אלהים *beni alah*, "Thou art my son," which the devils themselves uttered with trembling

earnestness; had this been the fruit of what he calls his faith, the royal ancestor of Jesus would have regarded him as a faithless son of Belial, and, in the words of one of his own inspired melodies, have said, "What hast thou to do to declare Jehovah's statutes, or that thou shouldst take his covenant in thy mouth? Seeing that thou hatest instruction, and casteth his words behind thee"—Psal. l. 5, 16, 17. Our friend's "kind of faith" and "degree of faith" he pleads for, measured by the disposition and intelligence of believers in the time of David, would have placed him among "the Jews by nature," or rather among the children of the house of Esau, who were starving upon the mess of pottage, while Israel enjoyed the birthright.

But when John the Baptizer appeared, the measure or degree of faith was enlarged. It suffered not the diminution of a jot or tittle, but was amplified by the announcement that the Son of God, the King of Israel, of whom Moses in the law and the prophets did write, who is to bear the sin of the world, *was about to be manifested to Israel through baptism*. This was announcing that "the kingdom of heaven was at hand," or more correctly, that, "the Regal Dignity of the heavens has approached," and is about to reveal himself. John's proclamation would stir up the people to the study of the scriptures, that they might know under what circumstances he was to appear, where he was to be looked for, what sort of a person he was to be, and so forth; that when he appeared they might know if he answered to the description given.

After John the Baptizer was imprisoned, Jesus took up the announcement where he left off. When John immersed his blood relation in the Jordan, whose real official character and paternity he did not know, until Jehovah publicly acknowledged him by a voice from the heavens, saying, "This is my Son, the Beloved, in whom I delight," he also testified that Jesus was the Son promised to Israel of David's house. This was an article of faith added to the truth embodied in the covenants and the Word of the Oath; and so enlarged the measure or degree. Apart from those three things, the proclamation of the paternity of Jesus was of no more interest to mankind than the testimony of Moses and Luke that Adam was "Son of God." The devils believed that Jesus was the anointed Son of God, and trembled, for they saw him as their destroyer. But like their co-religionists of our day, their faith was imperfect; it was neither "perfect in kind" nor "in degree." They believed in the anointed sonship of Jesus; but like modern devils, they knew nothing,

and cared less, of the "Covenants of Promise" and "the Word of the Oath. Those, however, whom John's baptism of illumination had prepared for the King of Israel, and who therefore walked in the steps of their father Abraham's faith in kind and degree, they confessed that Jesus was "THE SEED" of Abraham, and the son of David and Jehovah, concerning whom they were instructed in the covenants and word. This made the difference between them and the devils in matters of faith, even as now. The devils had "an imperfect faith," just that "weak" or "ignorant" thing our friend of the *Expositor* is the apologist of, while the disciples of Jesus had a perfect faith in kind and degree—*perfect enough for justification*, if not to cast mountains into the sea.

OF THE MYSTERY OF THE GOSPEL.

Nevertheless, the faith had not then, as yet, attained its full dimensions. The measure or degree was to be still further enlarged. The enlarging of the degree of faith to a fulness that was to endure without diminution or addition until the apocalypse of Jehovah's King in power and great glory, was the work in which Jesus and the Apostles labored faithfully. During the last seven years of Daniel's 490, the period of the joint labors of John the Baptist and Jesus of Nazareth, the Covenant of the Land was "being confirmed for many;" as Paul says, "Jesus Christ became a minister to the circumcision on account of the truth of God, *in order to confirm the promises of the fathers*," called theirs because they held them as their hope, which confirmation was completed in Jesus being "cut off," or covenanted, that his blood might become "the blood of the covenant," he being its mediatorial testator. While he was engaged in this work of enlarging the degree of faith, some things were purposely hidden from the eyes even of the apostles. Still their faith was perfect in the *appointed* degree. They believed the promises of the two covenants and the Word of the Oath, and they believed the new article of faith, that the son of Mary was the Covenant-Person, son of David, and son of Jehovah; but there were certain things which the prophets, and even the angels, desired to see into, and some which not the Son himself, but the Father only, was acquainted with. These things they were not permitted to understand till their great teacher was risen from among the dead. 1st Pet. i. 11, 12; Mark xiii. 32; Luke xviii. 31-34; Jno. xii. 16.

Now, these things were all "*the things of the name of Jesus Christ*," pertaining to "THE MYSTERY OF THE GOSPEL," "*the Mystery of Christ*," or "the mystery which hath been

hid from ages and generations, but *now* is made manifest to the saints," by the apostles' preaching—Col. i. 26, iv. 3; Eph. vi. 19; 1st Cor. ii. 7; Rom. xvi. 25. They believed in Jesus as the Christ, the Son of God; they believed also the covenants and the Word of the Oath; but they understood not the Mystery of the Name, until Jesus had risen from the dead, and then "opened their understanding that they might understand the scriptures" of the prophets. Luke xxiv. 45. When this was accomplished the measure of their faith was enlarged, and they were prepared to go forth and to invite Israel to faith perfect in kind and in degree with their own.

The mystery is based upon the Son-manifestation of the Father-spirit in the flesh of Abraham and David, called Jesus Anointed; the condemnation of sin in that flesh crucified; the justification of Jesus by the Spirit in his begettal to Holy Spirit Nature; and reception again to glory. The foundation being laid, a superstructure is raised upon it, expressed in the words of Jesus, "Thus it is written, and thus it behoved the Christ to suffer, and to stand up from among the dead on the third day; and that enlightenment and remission of sins by his name be published to all the nations beginning from Jerusalem."—Luke xxiv. 46, 47. This, as explained by the apostles to Jews first, and afterwards to Gentiles, in their preaching and writing, termed "THE REVELATION OF THE MYSTERY," with the two covenants and Word of the Oath, constitutes the *appointed degree of faith*, which people are invited to embrace with all their heart, as a qualification for the "One baptism." Being enlightened in these things, and becoming obedient in consequence, he has attained to "the unity of the Spirit." He is of the One Body, the Mystical Christ, into which by the One Spirit he has been baptized with the One Baptism, having one Lord, and one God and Father, with one faith and one hope of his calling—1st Cor. xii. 13; Eph. iv. 4-6. What a contrast between this "New man, renewed by knowledge after the image of his Creator," and the miserable abortions that pass for Christians, who can only cry out with devils, profess to be ever learning, but never able to come to the knowledge of the simple yet beautiful and glorious truth we have herein endeavored to set forth.

Having thus exhibited in general terms the faith in perfection of degree, we will be a little more precise for the readers' benefit, and present it in the form of a numerical synopsis, that he may see at one view what are the items of the One Faith and the One Hope which are before the mind of the

scripturally enlightened believer of the Gospel of the Kingdom and Name, before he is invited to the baptism, or obedience of faith, which it enjoins. Let no one, however, treat it as a creed. We do not present it as such. Our friend of the *Expositor* is very anxious to get at something definite. He will see that we do not teach that all the Bible must be understood and believed to make an immersion valid baptism; yet he will be enabled to see the immense disparity between his pigmy Christians of Lilliput, with their two-word "faith," and the gigantic babes of the Exalted Jerusalem, the Mother of the Sons of God.

The faith by which the ancient Christians were justified from their sins in being baptized exhibited the following truths:

1. That Abraham's descendants in the line of Isaac and Jacob, would constitute a GREAT NATION,

2. That all other nations of the earth, when enlightened, would be blessed in Abraham and with him.

3. That all the Land of Canaan should be possessed by the Christ, by Abraham, and all in them.

4. That they should possess it in what Paul terms the Economy of the Fulness of Times; styled also the Millennium by some, because it should continue a thousand years.

5. That in that Millennial Economy Israel and the nations, enlightened and justified, will constitute the kingdom and dominion, which under the whole heaven will be possessed by Christ and the Saints.

6. That the throne of that universal dominion will be in Jerusalem; the throne of David restored; that it will be occupied by David's son and Lord, who will be Priest upon the throne, and bear the glory.

7. That the Christ should be caused to bow down, being filled with iron and the shaft of a spear, and pierced in the hands and the feet, or crucified; that in being thus crucified in Sin's flesh, he would bear the sins of his faithful brethren to the tree; that their iniquity being made to meet in him in this way, he would become an offering for sin, pouring out his blood unto death.

8. That the Christ being delivered to death for the sins of the many, the covenants in whose promises they believed would be brought into force, he being the MEDIATOR thereof; and then be raised from among the dead alive for evermore, for justification unto life of the believers of the promises; for by his stripes they are healed.

9. That being raised, the Christ would ascend to the right hand of POWER; nor be forsaken thereof while there remained any foes to be subdued.

10. That Jesus of Nazareth, son of Mary, is that Christ of whom these things are testified by Moses and the prophets; and that, though crucified through weakness, he was raised from the dead HOLY SPIRIT NATURE, and now sits at the right hand of POWER, temporarily absent from the earth.

11. That God is spirit, and the son of Mary was flesh; that God, who sent him, gave him the spirit without measure, which constituted his sealing; so that the words he spoke and the miracles he performed were the deeds and doctrine of the ETERNAL SPIRIT, through whom he offered himself without spot to God.

12. That being glorified, he is "the Lord, the Spirit," the Alpha the Omega, the First and the Last. He who is, and who was, and who is to come, the Almighty.

Such are specifications of the Covenant of the Land, the Covenant of the Aion-Kingdom and Throne, the Word of the Oath, and the Mystery of the Gospel; which *four things* comprehend what is termed in Acts viii. 12 "the things concerning the kingdom of God, and of the name of Jesus Anointed." Many more collateral details might be elaborated, as may be seen by any attentive reader of the scriptures; but we do not hesitate to say, and our one-idea Diabolonians will not venture to deny it, that the man who, as the result of his own diligent investigation and study of the Scriptures, can say from the heart, I believe these specifications, is duly qualified for immersion into the Name; that in the act, his kind of faith (faith working by love) may be reckoned for "repentance;" and his degree of faith for "remission of sins." Surely such a faith is perfect both in kind and in degree, which can perfect the conscience, and constitute the believer an heir of the kingdom of God, with eternal life and glory. "We speak wisdom," saith Paul, "among them that are perfect;" and again, "In malice be children, but in understanding be perfect; let us, therefore, as many as be perfect, be thus minded." This was a perfection resulting from having "no more conscience of sins." An imperfect faith, for which our friend has such affection, cannot produce the result; for pardon is predicated on perfection in kind and in degree; as it is written, "He that consents not to wholesome words, the words of our Lord Jesus Christ, and to the teaching which is according to godliness (the mystery of which is great) he is smoky, knowing nothing; but doting about questions and strifes of words, whereof cometh (among other things) perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness." The words referred to by

Paul are the glad tidings of the kingdom, which Jesus began to preach in Galilee; and alluding to which he said on Olivet, "This gospel of the kingdom shall be published in the whole habitable earth for a testimony to all the nations." This he said before he was crucified; and after he rose from the dead he commanded his apostles to go and preach that same gospel, beginning from Jerusalem, and said, "He having believed and been immersed shall be saved, but he that has not believed shall be condemned." These are the wholesome words of Jesus Christ announcing the gospel of the kingdom as the one faith perfect in degree. He that believes it has faith perfect in degree; but he that believes it not, whatever else he may believe, has an "imperfect faith," which is fit only to be mended, or cast away as vile.

In a former number of the *Herald* we discoursed upon the case of the eunuch at considerable length; and we are not aware that our friend has taken any notice thereof. We need not, therefore, now enter upon it again. We shall content ourselves, for the present, with the remark that, *the eunuch was of the Jewish faith, and a student of the prophets*; and that his faith only required the addition of the Mystery of the Gospel to exalt it to "perfection in degree," as it was already "in kind." There is no parallel between the eunuch and the ignorant Diabolonians of our days. These know nothing about the prophets, the hope of Israel, the covenants, and so forth. Their "sincere faith" is unadulterated folly; they have heard of Jesus—that other Jesus preached by the clerical servants of Antichrist—but of the Jesus Paul preached they are as ignorant as His Unholiness the Pope. If this Italian were dipped, he would make a Christian of our friend's type. And why not? Prince of devils that he is, he believes all our friend believed about Jesus some thirty years ago. Let our friend ask him, "Dost thou believe, with sincere faith, that Jesus is the anointed Son of God?" He would answer, "Yes." Upon this our friend would be bound to admit, upon his own premises, that Antichrist had the faith of a Christian!! But try this false prophet with the degree-measure of faith we have herein exposed, and his infidel character would soon be seen.

PAUL AT CORINTH.

Our friend of the *Expositor* is evidently not very well satisfied with the sufficiency of his one-idea diabolonian outcry for justification; for after telling us that the *eunuch's* answer to Philip, which he terms "the inspired Philip's test," is the only infallible rule, the only direct test in the Bible by

which to know a professor's fitness for a valid immersion, he shoots off beyond Azotus into the heart of Corinth to show what they believed as a qualification for the one baptism. But the curiosity of the thing is that we do not find in the passage he quotes Philip's test at all! He cites the reader to Doctor Antichrist's last appeal for bolstering up his crotchet of an imperfect faith in degree for justification. The reference is 1st Cor. xv. 1-11. If the reader compare this with the doubtful passage in Acts viii. 37, he will find that the eunuch says, "I believe that the Son of God is the anointed Jesus"—πιστευω τον υιον του Θεου ειναι τον Ιησουν χριστον; while in the text from Paul *Jesus is not named*; and instead of saying, "I delivered to you first of all, that Jesus is the anointed Son of God," as he ought to have done, according to the theology of Diabolus Antichrist, D.D., Paul says no such thing, but declares that he delivered to them, *among the first things*, how that the anointed died for their sins, according to the scriptures (of the prophets) was buried, and that he rose again on the third day, according to the (same) writings." Here were three propositions;

1. The anointed died for sins, according to the prophets;
2. He was buried; and,
3. He rose again, according to the prophets.

And these propositions were not the very first things of all, but only "*among the first things*." Our friend *italicises* the words of the English version, "*first of all*," but he knew very well that they are not a correct translation of εν πρωτοις. In the propositions there are historical events implied; but that implication Paul kept in the background when he first introduced himself to the Corinthians. He did not tell them at first that he *had died*, had been buried, and *had risen again*. This was not his manner of preaching. We are told by his companion and co-laborer Luke what his manner was in presenting the truth in Acts xvii. 2, 3. "Paul," says he, "as his manner was went into the synagogue unto the Jews, and three Sabbath days *reasoned with them from the writings, expounding and proving*,

1. That it was necessary that the Anointed one should suffer; and,
2. That he stand up again from among the dead; and,
3. That this is the Anointed One, Jesus, whom I announce to you."

Here are three propositions set forth in an order which cannot be improved. If our friend had been in the synagogue he would have charged right into the third pro-

position, by which he would have thrown the whole concourse into an uproar, which would have resulted in his violent expulsion and defeat. No; Paul had more wisdom than to do this. His opponents said that, "being crafty, he caught them with guile." He was too wise to make a direct onslaught upon the prejudices of the Jews, who detested the name of Jesus. Paul was careful, therefore, not to mention his name, until he had excavated a mine right under their feet. There were the writings of Moses and the prophets in their midst, ordinarily read and commented on in their meetings. They taught, and the Jews all believed their preaching concerning the appearance in Israel of the Anointed One of Jehovah, styled in Hebrew *Messiah*, and in the Greek *Christ*. Upon this ground Paul and all the Jews, both people, priests, and rabbis, could meet in peace and concord, unanimously agreed. But they were not agreed that when Messiah appeared he would be persecuted to death. Still, they would listen to a proposition affirming that, *when he came*, the prophets foretold he would come to suffer death; but while they would discuss this with equanimity, they would not entertain without tumult the third proposition, that the crucified Nazarene was he. Hence Paul did not preach Jesus to them until he had first proved his first and second propositions from the prophets.

Now this view of the matter is established by his course at Corinth. He came there from Athens alone, and found employment with a fellow-craftsman, with whom he worked at tent making. "*Every Sabbath day*," however, he went to the synagogue "*and reasoned*." During these days things went on smoothly enough, and he persuaded the Jews and the Greeks "by his prophetic expositions and logical demonstrations that his first and second propositions were true. But though they admitted this, Paul had not yet invited them to the consideration of his third proposition, which was, like the subject of it, a stumbling block and ground of offence. Indeed, being alone, Paul was afraid to come out with the declaration that "Jesus is the Christ." In his letter to them afterwards, he tells them that he "was with them in weakness, and in fear, and in much trembling." During these Sabbath days, then, he was "declaring unto them the testimony of God," expounding to them the gospel from the prophets, as he did at Rome (Acts xxviii. 23), yet all the time saying nothing directly about Jesus being the Christ, the Son of God; he preached to them the Christ, and he a crucified one, but who he was he forbore to say. Upon this proposition he was for a time non-committal.

But in process of time Silas and Timothy arrived in Corinth from Macedonia. This encouraged and emboldened Paul considerably. At the same time the Spirit perceived that a crisis was duly formed for the introduction of the third proposition, and therefore constrained Paul, demonstrating to the Jews that the Christ was Jesus. Referring to this, he says in his letter, "My speech and my preaching was not in the persuasive words of man's wisdom, but in demonstration of spirit and power, that your faith might not stand in the wisdom of men, but in God's power."

Now mark the result. As long as Paul evangelized the gospel to them without naming Jesus all was peaceable enough; but as soon as he announced that Jesus is the Christ, all was tumult and confusion, and "they opposed themselves and blasphemed." This consequence of introducing the third proposition shows that when he preached the gospel he did *not* "first of all" preach Jesus as the Anointed Son of God. No one, we presume, will deny that during all the Sabbath days he was in Corinth before the arrival of Silas and Timothy he preached "the gospel of God (which he had promised through his prophets in the holy writings) concerning his Son, of the seed of David according to flesh," &c.—Rom. i. 1-3; this being admitted, it is an evident conclusion that the proposition, "Jesus is the Anointed Son of God" *is not the gospel*. Hence in Rom. xvi. 25, Paul presents us with what he terms,

1. "My gospel; and,
2. The preaching of Jesus Anointed; and,
3. The revelation of the Mystery, which was kept secret during Aion-times, but now made manifest through prophetic writings."

The Corinthians "*heard*" these three things, which contain the Covenants of Promise, the Word of the Oath, and the Mystery of the Gospel, as already itemized in the testimonies and specifications before the reader. Paul's third proposition is an indispensable element of a faith "perfect in degree," for without it, though a man could be a very good Baptist, or disciple of John, he could not be a Christian; and on the other hand, if a man's "faith" were summed up in the devil's outcry that they "knew Jesus the anointed Son of God," but knew nothing of the things so often insisted on herein, he might make a very pious devil, but though dipped often enough to make a blackamoor white, he could not be Christ's and therefore Abraham's seed and heir according to the promise.

It is very easy to see what Paul preached to the Corinthians for gospel by reading his epistle to them, or even no more of it than

the fifteenth chapter, which is, indeed, the apostle's declaration of what he preached, "Through which also," says he, "we are saved, if ye hold fast *τινι* *λογω* to a certain word (or argumentative discourse) I evangelized to you, unless ye believed in vain." He declared to them "the testimony of God;" he preached a "crucified Christ;" he spoke "the wisdom of God in a mystery, even the hidden wisdom;" he spoke that they might know the things freely given to us of God;" he demonstrated to them the foundation corner which is the Anointed Jesus; he taught them that "all things were for the sake of the saints," who should be immortalized and glorified at the appearance of Jesus, with whom they should reign as kings; that at the end of the *Olahu* or *Aion* the kingdom should be delivered up to the Father; the Son subordinated to the Father; death destroyed; and God be all things to all men. Such was the glorious gospel he evangelized, to which he exhorted them to adhere. They believed it, and were baptized.

In conclusion, then, we would remark that, from what is now before the reader he will be able duly to appreciate the wisdom and intelligence of our friend's oracle, that, "no higher degree of faith than this (the sincere belief that Jesus is the anointed Son of God) is demanded" to qualify a man for immersion. He exhorts those immersed upon this one idea not to be troubled; but if they had not this degree of faith, which is itself next to none, to be re-immersed without delay. With all due respect to our friend, we hope his readers will pay no regard to this advice. If they and he have no more faith than he glorifies, they are not fit for baptism. Our friend's gospel is "another gospel" with not an atom of vitality in it. This we have amply proved in this article. It is perfectly ridiculous to term Paul's third proposition the gospel or glad tidings of the kingdom, seeing that it expresses no tidings at all, good, bad, or indifferent, but simply declared the identity of Jesus with the Christ who was to come. The confession that he is Christ in the mouth of one ignorant of the prophets, as most are in these days, is senseless. Timothy made the confession Jesus himself made before Pilate, not that he was Son of God, but that he was King of the Jews. In fact, they go together as in the case of Nathaniel. We conclude, then, by exhorting our friend in his own words, "O, be wise, lest you lament your folly when it is too late to secure an inheritance in the kingdom of God!"

EDITOR.

Theiopolitical.

Russia and the North-West frontier of India.

WHEN, at the close of the year 1856, war was declared against Persia, we pointed out that our true policy in relation to Central Asia lay, not in the direction of an aggressive expedition to the Persian Gulf, but in rendering the north-west frontier of our own Indian empire "permanently unassailable." The question, we maintained, should, on our part, be viewed defensively, not aggressively. We were interested in Herat, and in Persia herself, no further than they could be made directly or indirectly dangerous to the tranquillity of British India. Other views, however, prevailed. A British fleet, carrying an Anglo-Indian army, entered the Gulf, occupied Bushire, and eventually took Mohammera. The declared objects of the expedition were the evacuation on the part of the Persians of the Herat territory; the humiliation, but not injury, of Persia herself; the dismissal of an obnoxious prime minister; and the destruction of Russian influence at the Court of Teheran. How have these objects been attained? The cost of the expedition amounted to nearly two millions sterling. Its drain upon our troops in India endangered, in the sequel, the existence of British rule in Hindostan. And surely this risk and this outlay should not have been incurred for nothing. Yet what are the facts of the case? Having gone to war for specified objects—having at Constantinople refused to a Persian ambassador terms pretending to be nearly all we required—having then, under the auspices of Louis Napoleon, accepted at Paris, from the same ambassador, terms less favourable to ourselves than those rejected by us at Constantinople—having then hastily closed the war without receiving one farthing indemnity—having evacuated Persia without retaining any territorial lien—having acceded to so much :—what, we repeat, is the present state of our relations in regard to Persia and Central Asia? Persia may have been humiliated, but only into hatred of us. Ferookh Khan has returned to Teheran with thirty French officers in his train. The territory of Herat is still held by the Persians, even in the face of a mission deputed by us to ascertain the truth of its evacuation. Persian influence and Persian documents are found at Delhi, inciting our own subjects to rebellion; and Russia is pressing onward more

persistently, more permanently than ever, along the entire northern boundaries of Persia from the Caucasus to the Desert of Merve.

Now it is far from being our intention to irritate by suspicion, or to encourage unnecessary apprehension by exaggerated statements of danger. But it is, at the same time impossible to hide from ourselves that this question of Central Asian policy, and, above all, the question of Russian influence in Asia generally, assumes every year, to every politician of intelligence, a more and more serious aspect. Before the Crimean campaign we readily accepted the assertion that the power of Russia would be exerted not in Asia, but in Europe. Russia has now tried Europe, and, by a happy mischance, has failed. Asia is still open to her. The combinations that foiled her in Europe would not recur in Asia. And in Asia she possesses, moreover, an undisturbed fulcrum both of territory and material, whence, gradually, and almost without any chance of unexpected reverse, she may hope to move and sway the whole continent. So long as serfdom continued unshaken in Russia, we clung tenaciously, though somewhat doubtfully, to the assurance that, though omnipotent at home, she was powerless for havoc abroad. But serfdom is now shaken, and is likely to pass away at no very remote period. We know, from long and bitter experience, how impracticable it is for a great civilized power to remain stationary in Asia, even when honestly desirous of so doing. We know from observation, from the accounts of travellers, from the records of our Foreign-office, and from numerous independent private sources, that Russia is at this very time striving by every possible means—among others by means of English capital—to increase and permanently maintain military lines of communication towards the banks of the Arras and the north-western provinces of Persia; that Russia has already occupied the Caspian Sea with her steamers; that her irregular troops, her forts, and her wells are to be found at convenient distances from the eastern shore of the Caspian to the Aral, and at Khiva; that Russian agents are at Herat and at Kandahar; that Russian emissaries have been found in India, and have compelled us into the adoption of a passport system; and finally, that in Tartary, even to the extreme eastern coast of Asia, Russia is pressing southward upon China. We gather from sources equally independent, and almost equally numerous, that a common impression—an impression which among half-civilized tribes obviously tends to fulfil its own prophecy—prevails in Central Asia that an invasion of British India will be undertaken,

and that in that invasion they will partake*. Our own officers on the frontier speak of Russian outposts being advanced so near to the Indian frontier as Khokan, and of the friendly tribes exterior to our frontier speaking openly of coming disturbance, expressing astonishment at our supineness, and admitting that they are not able to remain neutral. We find from a work † recently published, that the oldest and most distinguished military commander on our north-west frontier has from the first been emphatically of opinion that the Persian expedition was a great error; that its effects would be momentary only, would be enormously expensive, and would leave matters on our frontier of India, as regards security from threat, insult, or real attack, exactly as before. We find that General Jacob had further, and wholly unknown to us, before the commencement of the Persian war, strongly deprecated the invasion, and as strongly advocated and explained the defensive “arrangements along the frontier requisite for placing our Indian Empire in a state of permanent and increasing security and repose.” Those proposed arrangements have our cordial and unqualified support. We shall quote the General’s own words:—

“At present all that is required to be done is to ensure the certainty of success and security on our own frontier. . . . I have long past thought over the subject of the arrangements proper to secure our north-western frontier.

“There are but two great roads into our Indian Empire from the north-west—but two roads, in fact, by which it is possible for a modern army to march.

“One of these, the Bolan, lies through an entirely friendly country. The Khelat territory extends to Peshceen, forty miles beyond the head of the pass, in the table-land of Affghanistan, and is inhabited by Belooch and Brahoocce tribes, who are of an entirely different race from the Affghans.

“The road through the Bolan is, even at present, generally good, and sufficiently easy for an army to proceed by it, with all its artillery, stores, &c. This road is also the shortest from Herat to British India, and is the natural outlet to the ocean of the com-

* This invasion will doubtless be entertained; but judging from Ezekiel’s prophecy, it is probable that it will not reach beyond the Holy Land. Gog’s invasion of Palestine and Egypt, will be an advance towards India; but he will never get there: for both he and the Merchants of Tarshish are broken on the land of Israel.—*Editor.*

† Views and Opinions of Brigadier-General Jacob, C.B., collected and edited by Captain Lewis Pelly, author of “Our North-West Frontier.”

merce of a very large portion of Central Asia.

"From the foot of the Bolan, one continuous and almost dead level plain extends for nearly six hundred miles through Kutchee and Sind to the sea.

"The only other great road, the Khyber, is very differently circumstanced. The people are unfriendly and barbarous, the country is far more difficult, and the distance greater; while there is already a strong division of our army at Peshawur, so that we are tolerably well secured in that quarter—quite sufficiently secured, indeed, under the arrangements contemplated by me, because from Quetta we could operate on the flank and rear of any army attempting to proceed towards the Khyber Pass; so that, with a British force at Quetta, the other road would be shut to an invader, inasmuch as we could reach Herat itself before an invading army could even arrive at Cabool.

"Such a position would form the bastion of the front attacked, and nothing could, with hope of success, be attempted against us until this salient were disposed of. We may, I think, then, leave the Khyber without further discussion of the statistics of this road at present, and confine our attention to the Bolan.

"The more the matter is considered in all its bearings, relations, and consequences, the more certain it will appear that there should be a good British force at Quetta, a good made road from that place through the Bolan Pass to Dadur, and thence continued through Kutchee to the British frontier, to connect with the lines of road in Sind. The portion of this road from Dadur to the sea must, I think, eventually become a railway, but probably not till a very long period has passed by."

These paragraphs, with their appended summary of arrangements, contain the pith of the Central Asian question, in so far as it at present concerns us. And we acknowledge, that if the sum expended in the Persian Gulf, principally for the enrichment of the enemy, had been applied to this permanent defence of our own frontier, we should have been far better prepared when our mutiny broke out, and should now be in a condition of comparative security from external insult. We do not desire to complicate our Eastern difficulties by raising up ghosts to terrify. But we cannot forget how suddenly we were overtaken by Indian internal disorders, when our highest authorities were assuring us that India was "profoundly tranquil." We remember, also, that the same experienced soldier who, long prior to the revolt, warned us of its approach, and characterized, at the hazard of his own commission, the then con-

dition of the Bengal army as being our greatest source of danger, now warns us, and has any time these two years been warning us, that our neglect of the north-western frontier of India is "commensurate with that" of our Indian Empire. "If," he adds, "we remain idly looking on from the valley of the Indus at Russia's Central Asiatic game, the consequences to us will be such as no statesman would wish to contemplate." Again we say, we distrust no one, and we deprecate all aggression on our side. But we warn England against being once more found sleeping on an Asiatic mine. Forewarned should this time be forearmed; and, for ourselves, we shall at least continue to raise our voice against all official and public indifference to this most serious question.

London Leader.

Miscellaneous.

Virginia Ecclesiasticism.

In our number for May is an article over the signature of our highly esteemed collaborer for the kingdom of God, Albert Anderson, under the caption of "*Virginia Ecclesiasticism.*" As we stated in a note to the article, "we took considerable liberties with his communication;" and we may add now, that they were so considerable as almost to obliterate the characteristics of its original authorship. To this brother Anderson makes no objection, only for certain reasons of his own, he would like the reader to know what of the article pertains to him. To gratify him, therefore, in this very reasonable request, we insert the following communication, which is a transcript of so much of the article as belongs exclusively to him.

EDITOR.

"To all concerned about Bible truth, the following is submitted by the subscriber. In the "Union Christian Intelligencer" of Dec. 19th, 1857, is an article entitled, "Judge, Rule, Govern, over the signature of E. E. Orvis. When this *said* E. E. Orvis first came to Virginia, he advocated, as I am informed upon good authority, the personal reign of Messiah upon the earth, and man's mortality, as at present organized. He was told that if he advocated this doctrine, he would not be countenanced in Virginia. He changed his course after this, out of accommodation to his dear brethren, and to his own temporal or pecuniary interests. He makes, that is, he tries to make a great display of *himself* in attacking Dr. Thomas and Mr. Cross, two men as far superior to himself as the orb of day to the moon walk-

ing in borrowed brightness. He probably does this to obtain notoriety. If he would be humble and modest, he might get along right well amongst his fellows. He seems to me to resemble an overgrown spoiled child, and one made awkward by self-conceit. For his benefit I quote the following lines :

" 'A little learning is a dangerous thing,
Taste not or drink deep of the enlightening spring;
These shallow draughts intoxicate the brain,
But drinking largely sobers us again.' "

His attacking Dr. Passmore and myself in a paper, in which he had abundant reason to believe, we could not be heard in our own defence, proves him cowardly and mean. His assailing our veracity unnecessarily and causelessly, is a severe reflection upon his own.

I am disposed to dismiss him with few words, as an incorrigible case. I pronounce the 'Union Christian Intelligencer,' a one-sided, unfair concern.

Having disposed of the personalities inaugurated by E. E. O's attack, I proceed to remark, that the word *krinco*, as used in Acts 17, 31, signifies to judge, rule, or govern. E. E. Orvis makes a great parade, endeavoring to appear a profound critic; and to prove that I am without authority in so rendering the word. But as a set off to this a gentleman and a scholar, and one who is not a member of any church, residing in this county (King Wm.) tells me, that his Lexicon reads the word *krino*, 'to rule.' Another Greek lexicon which I carry with me, under this word, says 'Since in the East, the king is judge, hence, to regulate, rule, reign, judge with regal power, and splendor,' and refers to Matt. 19 : 2-8 : and Luke 22 : 30, as examples in which it ought to be so translated. Grove's Greek lexicon so renders it, which the gentleman referred to above, and who resides at Lanesville, has in his possession. A Greek Lexicon appended to the Testament, and gotten up with great care after the example of Mill, and various other readings by Griesbach, and upon the authority of Greenfield, and confirmed by the same being based upon Wahl's Lexicon, which I carry with me.

"P" is a given dictionary authority, I will give some Bible authority in the case of the Baptist and Jesus, who preached the gospel of the kingdom, saying, 'Repent ye, for the kingdom of heavens is at hand.' The time had in Daniel had been fulfilled, for the end of the kingdom to be preached; it is at hand to set forth the kingdom in the gospel.' See Mark 1 : 1, 3 ; 14, 15. 'The beginning of the gospel of Jesus Christ, the son of God, as it is written in the Prophets,

Behold I send my messenger before thy face, which shall prepare the way before thee. 'The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.'

"Now, after that John was put into prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand, repent ye, and believe the gospel.' It is evident from these testimonies that the kingdom was at hand in the sense of its being exhibited in the preaching, or proclamation of it by John the Baptist, and Jesus the anointed of Jehovah. See also Luke 10 : 9, 11 ; and Matt. 11 : 12, 13. In Luke 16 : 16, we read, 'The law and the Prophets until John ; since then, the kingdom of God is preached, and everything is pressed into it.' This is conclusive evidence to me, that wherever the gospel is preached, the kingdom may be said to be brought near to the people. Now, let the reader consider the question, what inducement did John and Jesus urge for repentance? I affirm that they urged the gospel of the kingdom of God, as containing all the needed incentives to repentance. Paul did the same that his Great Master did, but not in precisely the same words : 'God commandeth all men everywhere to repent ; (that is, to be wise after having been unwise,) because he has appointed a day in the which he would judge or rule the world in righteousness, by that man whom he has ordained ; whereof he has offered assurance to all, in that he has raised 'him from the dead.' We must believe that the Master and the apostolized disciple, preached the same gospel as inducing repentance.

"The word *krino* is illustrative of the richness of the Greek language ; it signifies both judge and rule. This criticism is substantiated by the prophetic testimonies ; for example, in prophetically representing the reign of the Great King in Psalm 72, David says, 'Give the king thy judgments, O God ; and thy righteousness unto the King's Son.' This shows that when Jesus is king in Zion, his judgments will be recognized as the judgments of Jehovah. Isaiah, in chapter 9th, gives both ideas, 'Unto us a child is born, and a son is given ; the government shall be upon his shoulder ; his name shall be called wonderful, &c. : of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order and to establish it, with judgment and with justice, from henceforth, even for the age. The zeal of Jehovah of armies shall accomplish this.' Here are both ideas of judging and ruling. In Prov. 8th, Wisdom says, 'By

me kings reign, and princes decree justice; by me princes rule, and nobles (even) all the judges of the earth.' Here princes, nobles, and judges are interchangeable terms. All through the Book of Judges, the rulers are styled judges, the two offices being in the same person. This is to be perfectly verified, when Messiah and his holy ones shall administer the kingdom of the heavens in righteousness over the future world of nations.

In Matt. 2 : 6, we have the word *poinanai*, rendered rule in the common version. This is another illustration of the richness of the Greek. It signifies both to feed as a shepherd his flock, and to rule; because shepherds in olden times both ruled and fed their flocks. God in Messiah will rule Israel, and the world of many nations, as a good shepherd feeds and rules his flock. In this chapter, Jesus is set forth as King of Israel, the anointed one of Jehovah. It would require a volume to treat fully all the testimonies upon this subject. See Mr. Cross's book on the personal reign.

I need not repeat all of my former letter; the reader can see the remainder of it by reference to the May No. of the *Herald*, beginning on page 111. He can pretty well discriminate between my language and that of my *highly-esteemed and much-loved* brother and friend. The *apparently severe* expressions are not mine; the lashing of Coleman and Walthall belongs to brother Thomas. I think they both deserve it for publishing attacks, and refusing to publish a defence against those attacks.

"It is due to my beloved brother to state that the striking *realities* pointed out in the paragraph beginning *last* upon the page 113 are his.

"I need scarcely repeat my invitation to Mr. A. Campbell to discuss any points of difference. I think E. E. Orvis, and R. T. Coleman have placed themselves beneath the 'dignity of my contempt.' I will not now enter into a list of Coleman's abuses against me. The world (I thank God for it) is wide enough for me and such men, to exist apart from each other. With best wishes to all the *noble-minded and honest-hearted*, I remain *willingly* an humble *learner* in the school of the great teacher, Jesus, the Messiah.

"A. ANDERSON.

Psychological Revivalism.

Dearly Beloved Brother,—The diversity of religious thought in our age is peculiarly remarkable. The "golden waters" of sectarian literature abound, few "sands of gold," however, have as yet been crystalized. "The

dews of kindly affection and gold dust of noble thoughts," are not found plenteously in sectarian theology. In this *seculum multiforme* may be found, in a state of chaotic confusion, all the types of thought and theories of fancy of all the historic ages. The sects stand in silent co-presence in a "negative state of impotent antipathy." With them there is much dissolution of opinion, no fermentation of thought. They occupy a peculiarly critical position for the age, that of "fossil immutability." They have no energy to lead the intellect, no power to touch the heart. They cannot go back, because they have declared the absolute identity of their systems with Bible Christianity, which has been accepted as an established and fundamental truth. The one step forward is to self-annihilation as sectarian communities. Eminent clergymen appreciate their critical condition, they perceive the imbecility of sects and denounce them with a free-will logic, sometimes with rapturous cheers, and sometimes amidst the hisses and groans of the audience. In 1850, the Dean of Bristol concluded a fierce and virulent attack upon his order, whom he accused of "lording it over God's heritage," with a quotation from St. Ambrose, who says correctly, "*there is scarce a heresy that has ever entered into the Church except by the way of the clergy!*" In 1847, Dr. Chalmers published his *Conceptions of Popular Theology*—he thus writes in the *North British Review*, "As things stand at present, *all creeds and confessions have become effete, and the Bible a dead letter;*" and that orthodoxy which is inert and lifeless in 1851, was by the Bishop of Oxford the subject of the following very frank confession: "He believed the great and fundamental objection to grant the Church of England any synodical action, arose less from any fear as to the mode in which she would use it, than from an *entire want of faith in her divine mission!* Men believe," he added, "*that there was no presence of God with her; that there is no truth of God in her for which to live, and for which, if need were, to fall.*"

When such is the confessed condition of spurious Protestantism, dissenting and orthodox, it is not surprising that the minds of all earnest men, whose minds are of sufficient strength to force their own way into the higher regions of living faith, do so, leaving the "effete" inert and lifeless, creeds and confessions behind them. Sectarian literature, which is the expression of the imbecile and effete situation of the religious world, has no attraction for them. They are seen in their various stages of struggle for liberty and light, in the various compartments of the Palace of Truth.

The facial muscles of the broad-faced religious gentleman, have recently been remarkably agitated. An electric shock of irresistible force, has been playing its fantastic antics upon the minds of men, women, and especially the children; the excessive violence of this shock has acted independently of their predominant mental disposition. This religious energy flits about like a Will-o'-the-wisp, amazing all by its whimsical transitions. The bells were chimed, the altar candles dazzled, dogmas dallied, and the people were seized with religion and wonder. Sound-throated gentlemen of silk gloves and cambric ties, exhibited their comic tendencies and grotesque physiognomies. The impressible and mercurial minds of the people, were thrilled with the dreary effervescence of clerical enthusiasm. Indeed, the stirring up was carried to such a pitch, that Satan's kingdom appeared on the very verge of denationalization. Vast numbers of the scamps and good-for-nothings, were suddenly transformed into "ornaments of religion and virtue," and others became thoroughly honorable fellows. Christendom reeled to and fro like a drunkard, and Satan's grapes were gleaned. The hills and vales, the church and the workshop, resounded with the vociferation of the clergy and other noisy furor of their saints. All the gallows-birds, the profligate sons and daughters of earth, have not yet realized the kindly and sympathetic influences of this marvelous psychology. They were not the happy subject of the sublimely sudden leap—they were not brought into psychological juxtaposition with Golgotha and the skies, consequently they were not transformed into "ornaments of religion and virtue." Their wings are too heavy to soar among the stars; they have not been educated to rise from this lower world, soar among sidereal heavens, stand upon the pavements of the milky way, drive through the first and second heavens, and leave the fixed stars behind them,—or, what is still more difficult, to wing their way "through the boundless spaces on the other side of creation" on their "journey towards eternal bliss." "A broad and ample road," the journey of which according to Young, Queen Anne has been performing towards the heaven of heavens, where the angels are to receive her, and carry her still onward from the stretch of his imagination, which tires in her pursuit, through the boundless spaces of airy nothingness beyond the outskirts of creation.

A serene calmness has come over this whimsical creature, the "cure of souls," and squeezing men within the limits of orthodox dimensions, has been suddenly suspended, and society is again "silent as a picture." A mysterious dumbness has seized the oracle

and calmed the "heart of all agitation." As a ghost it comes and skims away. I suppose when the temporalities and spiritualities of any given place are nicely poised, this noisy hysterical being does not draw well in harness. The miserable jargon and fantastic pedantries, strange spectral delusions and ignes fatui (which befog, bewilder and allure into the quagmires and fog-lands, where the eye supplies no guidance and the foot no surty,) cannot, as gospel simplicity, moral culture, and Bible study, are not their instruments, proceed with their work.

This modern religion of astronomical attraction and charnel-house repulsion, has its convenient periods for rhapsodic solemnity on the stars and skulls. It sets before us a miserable jargon of chaotic nonsense as the faith in which we may rejoicingly live and hopefully die. Its stereotyped ideas are a miscellaneous accumulation of dogmatical, fanciful, and historical credenda. Berkeleyist idealism, Spinozistic pantheism, and Swedenborgian mysticism, Pythagorean numbers, Platonic emanations, and Aristotelian abstractions, German neology, the "inward light" of Fox and "Coleridean moonshine," alike combine to form the muddy waters of this spurious scheme. This religious chameleon possesses a wonderful appetite for heterogeneous beliefs. It believes in Christ and Plato, Moses and Hugh Miller, Paul and Luther, Butler and the Bible. Its ignorance is as comprehensive as its faith is all-embracing.

"Things like this you know must be
In every famous history."

Cabalistic word-shuffling and spiritual alembicizing, are flowers of mind which are not palatable to men who have not utterly renounced their reason, who are not afraid of a little infringement of the *status quo*, and who investigating "the deep things of God" for themselves.

The sublime egotism of this scheme of curing souls is, that it regards man as a compound of the angel and the brute, therefore requiring a double process in conversion; the angel is exalted by the contemplation of an aerial paradise on the other side of death, "where the inmates" according to Dr. Chalmers, "float in ether, or are mysteriously suspended upon nothing"—"where every vestige of materialism is done away, and nothing left but unearthly scenes that have no power of allurements;" the brute is humbled by being reminded of its "relation to the stalls," and is squeezed into orthodox dimensions by fiery alarms of eternity; of fiery punishment; it is brought into psychological combat with "the fiery gulf" and a "wilderness of wonders burning round."

Stoical indifference and mental calmness cannot always be maintained when we hear the groans of hell ascending "through the dark profound, ten thousand, thousand fathom,"—when we hear—

"The deep resounds; and hell, through all her glooms Returns in groans the melancholy roar."

Awfully frightened by such diabolical caricatures, and *ne plus ultra* absurdities, man instinctively flies the "rubbish of the world, full bent on heaven, leans all that way, *his bias to stars*," in hope of the sublimely sudden leap, when he shall "burst the shell, *you ambient azure shell*, and spring to life."

This faith, which is but an affair of police over the conscience—a scheme for keeping vigils over the temper of the mind and habits of the home, is entirely unlike the faith of the Bible, which is a generous stimulant of hope and recovery to an invalidated world, whose natural forces were broken, and whose beauties, felicities, harmonies, were effaced by the gloomy realities of the darkening paradise. This faith unfolds the principles of political, ethnological and geogonic freedom. Points to the millennial anticipations of new-world-organization, and unfolds the sublime realities of a future life. Points to the pre-millennial advent as the time when other colors, sublimities and melodious harmonies of paradise, which, for six thousand years, have veiled their faces with the dust and clods of earth, shall awake from their wintry torpor and fill the arms of death with all the grandeur, splendor, freshness, and luxuriance of eternal spring. The signs of the times are ominous, presaging the rise of the bright and morning star, the unclouded beauties of millennial day. There are many stirring scenes on the battle-field. The best educated statesmen declare "the future dark"—they know not whither it may lead them. The fog is so intense that none see their way with clearness. The splendid prophecies of sentimental folly which come so profusely from the lips of voluble peace prophets in the Crystal Palace, has been overshadowed by the clouds of battle-distress of nations, and perplexity. There has been no disposition to melt their cannon into steam engines and twist their bayonets into reaping machines, by the nations. This spirit must be content to wait for a fairer occasion. The age is rapidly drifting into war and anarchy. The sword of Italy intends to crush the "laws made to serve the tyrant's will," the dreamy destinies of the Anglo Saxon race, are rapidly vanishing. The most remarkable sign of the times, is, I think, the actual position of France; forty years ago she was a chained captive at the feet of Europe. Behold her in 1858 the leading power of the

world. The frogs have their work before them, and of course the power that "produces sign-events" must be the most significant sign. There are many other striking and significant events, such as the situation of Piedmont, the peculiar changes of the European powers, the *sword of Italy and the people's war*, who "scent their own battle and salute it with joy." "Constantinople," says the *Westminster Review*, "is still a ticklish subject," notwithstanding the eighty millions of British money, and the blood of thousands of brave men in the mud of Balaclava. The great object of the Crimean war was so to manage the Turkish question, that the spirit of revolution should be held from breaking out. "Freedom was the one especial thing which was *not* to be fought for," says correctly, the *Westminster Review*. Therefore England formed an alliance with two despots, selected the Crimea instead of Poland as the theatre of the campaign, where she struggled for the life of the third in the supposed war of liberty. The cannon of Sebastopol are still as death, her fleet remains under the water, but Russia is not exhausted. A great nation rallies rapidly. Russia is bound by treaty not to reestablish the Euxine fleet, or re-build the fortifications of Sebastopol. Nevertheless, we may assure ourselves, Sebastopol "will again resume its armor; its docks will again be cleared; again a fleet will float upon its waters, and when the steppes are crossed by railroads, and when in a few days, without exhaustion, the armies of the empire can be poured into the Crimea, the hazardous experiment of 1854 will scarcely be repeated." Patiently waiting for Christ, who embodies both God's ideas and the race's wants, I remain yours faithfully and affectionately,

WM. PASSMORE.

Lunenburg, Va., June 11, 1858.

The Gospel in Norfolk, Va.

Dear Brother Thomas,—I remained in Norfolk eleven nights, and delivered ten lectures, of which three only enjoyed the light of day. In the afternoon of the fifth Lord's day (in May) at the distance of a mile or more, and at a place secluded from the city view, and under the influence of a cheering sunshine, I had the satisfaction of baptizing four sons of our fallen race, as believers of the gospel of the kingdom, formerly preached by Jesus and his apostles. After baptism we retired to the residence of brother Augustus Winslow, and broke bread in memory of the *broken body* of our great Redeemer. Others appeared deeply interested in the truth as recorded in the divinely inspired volumes.

I was requested to invite you to Norfolk. An ekklesia may be considered as having been formed in Norfolk, a body called out by gospel obedience, founded upon a disposition begotten in its five male members; a disposition to carry into operation the heavenly will. I humbly trust that God will give increase to this little flock.

I marvel at any *indifference* and *lukewarmness* amongst the professed disciples of the truth as it is in Jesus.

Enlightened by the word, we recognize a period of *sin, disease, and death*, reaching from the transgression in Eden, to the *times of restoration* of all things, as spoken of God by the prophets. This long and *dreary* and *awful* period is characterized by the apostle as the *bondage of corruption*, and one during which we are subjected to sufferings. However, he cheers the believers in this manner: "I reckon that the sufferings of this present time are not worthy of comparison with the *glory* which shall be revealed in us; the earnest expectation of the creature waiteth for the *manifestation of the sons of God*. The creature was subjected to vanity, *not willingly*, but by him who has subjected it in hope that it should be delivered from the *bondage of corruption*, into the *glorious liberty* of the children of God." The period indicated by the last expression is the *Palins genea*, the *regeneration*. Moses tells of the generation of the heavens and of the earth; Jesus of the *regeneration*. The spirit of God elaborated the former, the same spirit will bring forth the latter. And this is well indicated by the expression, "Times of refreshing from the *presence of Jehovah*." The Psalmist addressing Jehovah says, "Thou sendest forth thy spirit; thou *renewest* the face of the earth. This coming period of *regeneration, of renovation, of restitution*, affords scope for the glowing strains of the prophets concerning *Zion and Jerusalem*, the city of the *great King*, and consequently the *joy of the whole earth*."

I marvel at the *lukewarmness* of some who profess to believe the prophets in their *abounding and heartburning testimonies* concerning the *kingdom and the glory* of the kingdom and dominion, so soon to *fill the earth*. Why merge and submerge our *energies* in things that *perish*? Why not imitate the apostle in being able to say what he says in his epistle to the Christians of Philippi: "What things were gain to me I consider loss for Christ, &c. If by *any means* I might attain to the resurrection from amongst the dead. Forgetting the things behind, and *stretching forth* to the things before, I press toward the mark for the *prize of the high calling of God in Christ Jesus*." See the whole of the third chapter.

On the *principle of love* God gives us

Christ, and in him all things. If we love him because he first loved us, is it a *hard matter* for us to *love one another*? Can we not *provoke* one another to *love and good works*? How is it that some neglect the assembling of themselves? Is this the way to prove their love to him who loved them, and *gave himself for them*?

In view of the *rising of the sun of righteousness*, soon to *take place*, in view of the *near dawning of Messiah's day*, and of the *consequent filling of the earth with the glory of Jehovah*, and of our being *found in Christ* and thus considered worthy of joint participation in the thrilling realities of that day of a thousand years, is it possible that we can suffer ourselves to be unmindful of what we have professed, ungrateful for the things promised, or indifferent to the burning word, and examples of patriarchs and prophets, and apostles, with Jesus the captain of salvation, leading many sons to glory?

These are intended as hints to all concerned. God Almighty condescend to undertake for his cause and for his people upon the earth, is the oft repeated prayer of yours in much esteem and affection,

June 12, 1858.

A. ANDERSON.

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 "Prepare a Place."*

In the first text, Jesus says, "In the house," or Kingdom, "of my Father are many abiding places; if not, I would have told you. I am going on to prepare room for you. And if I go and prepare room for you, I will come again, and will take you to myself; that where I am, ye also may be." Jesus has been at this work for the last 1800 years, and will not abandon it until he has developed the situation defined in the prophets as that which is to obtain and immediately precede his "coming again." The drying up of the great River Euphrates is a part of the preparation. Until the power represented by this river be taken out of the way, there will be no room for the House of the Father on the Holy Land. The River-Power is drying up, as all the world can see; and every one who recognizes it as a predicted sign of the times—a sign predicted in the revelation God gave to Jesus Christ; may discern Jesus "preparing the way of the Kings from a Sun's risings," or making room for his disciples and brethren, the Saints. He is overruling the affairs of the nations, and giving direction to political events, so that a crisis may be formed at Jerusalem, which shall necessitate his imme-

* This should be read after J. W. Niles' letter on p. 161.

diate and personal apocalypse. When you see the signs of the Sixth Vial, concentrating in France and Turkey, Austria and Italy, then says Jesus in effect, "Behold I come as a thief! Blessed is he that watcheth!"

The next citation reads, "For since through a man death, also through a man resurrection of dead ones. For as in the Adam they all die, so also in the Christ they all shall be made alive." In these words, Paul is only treating of certain dead ones, who are characterized by being "in the Christ."

The Saints die, because they have become Christ's by intelligently obeying the gospel of the kingdom. Paul was not discussing the destiny of the heathen, nor of infants; but only of those who belonged to a certain "order," which is thus stated:

1. Christ the first fruits;
2. They that are Christ's at his coming;
3. The End; or those who arise at the end of Messiah's Aion; and added to Nos. 1 and 2, complete the God-Manifestation of the Eternal Spirit for this terrestrial province of the Universe—"God the all things in all."

No; it is better to die a heathen than to understand the gospel, and not obey it. "The ground of condemnation is that light," or knowledge, "has come into the world; but men love darkness," or ignorance, "rather than light because their deeds are evil." The heathen have no choice. They are born under a necessity through which they cannot, if so disposed, which they are not, force their way. The time has not come for their regeneration; nor is there in the world a power capable of effecting it. The glory and honor of enlightening, civilizing, and spiritualizing the heathen world is reserved for Jesus and the Saints. When they begin to work the world will wake up from its present stupifaction, and clerical intoxication. The influence and power of the blind guides of all nations will be blasted. God will show mankind that their present spiritual leaders are hypocrites and impostors; and having severed their bonds, he will, by his Saints, teach them of his ways; and by the breathings of his Spirit through them as the leaves of the forest of good trees, heal the nations—"the leaves of the tree were for the healing of the nations"—Rev. xxii, 2. Then the heathen will be responsible and accountable; but now they are not; for though the Bible may be sent to them by thousands, and missionaries by ship loads as gigantic as Leviathan, who can prove to them that the Most High is speaking? That the Bible contains a revelation from him? That it presents a reliable invitation to a veritable kingdom and glory to be apocalypsed in a cycle of centuries, or

Aion to Come? All their traditions are against it; and these are inwrought into the very constitution of their flesh; and nothing but the spirit is potent enough to slay it and emancipate the world from its dominion. Missionaries! British, American, and European missionaries, to carry the Bible to the heathen, and render them responsible or even able to give an account! Preposterous in the extreme! This is only one form of flesh combatting another; darkness contending with darkness; the beam saying to the mote in a brother's eye, "Let me, I pray thee, cast thee out!"

Where are the thousand millions of Gentiles that shall occupy the earth after an interval of five hundred years from this? Nowhere. And where shall our generation of heathen be in that remote future? Nowhere. "Out of the ground thou wast taken; for dust thou art, and to the dust thou shalt return." This is the sentence that rests upon flesh and blood, and resolves itself into a very brief and obvious calculation which may be expressed in the saying, "take nothing from nothing, and nothing comes." EDITOR.

Israel's Passage Through the Red Sea.

Dr. Robinson's statements as to the locality of the region called *Goshen* are brief, but satisfactory, though little is added to the information already possessed. He did not traverse this region, but made careful inquiry respecting it when at Cairo. The modern province of *Esh-Shurkiyeh*, "extending from near *Abu Zabel* to the sea, and from the desert to the former Tanaitic branch of the Nile," is at this day reckoned the most fertile in Egypt, and it is here that the ancient *Goshen* must have lain. In the middle of the fourteenth century this district possessed 383 towns and villages, and was valued at a million and a half of dinars, showing that in that age it was one of the most valuable districts of the land. To the present day it retains its high value, and is said to yield the largest revenue of all the Pasha's provinces. Without determining how far north *Goshen* extended, and whether it took in Heliopolis or the district round Cairo, we must keep in mind its position relative to the desert into which it once sent in such haste its two millions and a half of alien population. *Goshen* lay alongside of the desert—say at least some sixty or seventy miles—without intervening mountain, or stream, or sea, or frontier stronghold of the Pharaohs. A march into the desert was to Israel a very easy and simple thing. Taking with them food and water, they could have started at once eastward, and been soon

(oration)
P. 203
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beyond the reach of "Busiris and his Memphian chivalry." Pharaoh might no doubt have pursued, probably dashed in among the unarmed rear with his chariots, but he could not have *intercepted* them. They would have been encamped in the desert before he could have heard the news of their departure.

It is this that is the true key to the question of their passage through the Red Sea.

It is usually assumed that from the position in which they were in Goshen they could not help crossing that sea in order to reach the desert. This would have been the case had Goshen lain somewhere between Cairo and Thebes. In that case they would have pushed forward with all haste northward, in order to turn the flank of the Mukattem range at Cairo, and get round the tongue of the Red Sea at Suez into the wilderness. But Goshen was far *north* of Suez, and by its proximity to the desert, furnished them with a way of immediate escape out of Egypt. Instead of availing themselves of this, however, they march *southward*, not *eastward*, that is, they marched in such a direction as not to *escape* either from the sea or from Pharaoh, which they might have done, but to throw themselves between both. Before this southward march escape was a simple enough process, merely demanding expedition and order; after this, escape became not only difficult, but impossible, except by some supernatural interference, to extricate them from the meshes of that net into which they had deliberately thrust themselves. A people ignorant of the country, and following a leader as ignorant as themselves, might have committed this tremendous and fatal blunder; but they had lived for generations on the borders of the Eastern Desert, and therefore knew it well; their leader was one who knew the southern as well as the eastern district of the peninsula, for he had been at Horeb before this; and besides, the road between Egypt and the desert was thoroughly well known in those days, when the mines of Magharah and Surabitel-Thadem were worked by the Pharaohs; so that Israel's divergence from the natural road, which was one of comparative safety, and their selection of another, which was not only not the way to their destination, but one of hopeless and overwhelming peril, is something which has not yet been accounted for on any of those principles either of wisdom, or strategy, or daring which the history of great emergencies does sometimes exhibit. It was this divergence from the proper track, and the apparent madness of that southward movement, which deliberatel

threw the Red Sea between them and the desert, that led Pharaoh to plan and execute his attack. For such a divergent march as that of Israel there must have been secret reasons, and these reasons were not long of unfolding themselves. The God of Israel was here to fetch his last stroke of vengeance upon Egypt, and complete what the ten plagues had not yet effected. The peerage or "chivalry" of the land, as Milton well calls it, was now to be laid prostrate. For this end was the strange southward march—a march which acted as a stratagem of war to draw out the whole remaining host of Egypt in pursuit, in order to complete the humiliation of the kingdom.

Here, then, there is what one may, with all reverence, call a supernatural *misleading* of the people, in order to accomplish an end the most triumphant, and to lay the foundation of results, whose permanent duration may be seen centuries after in the history of the delivered nation.

The attempt, then, to evade or dilute the miracle of the passage of the Red Sea is one which multiplies twofold the difficulties in the adjoining parts of the history. The dissolution of the miracle does not satisfy any demand of the narrative, nor afford any clue to the strange story. The expulsion of the supernatural leaves the Mosaic narrative in a most unsatisfactory state—a state to which its unaffected and simple sincerity does not entitle it.

"Israel's passage of the sea," says Dr. Bonar, "has, by some been considered a strictly natural event, with nothing more of the supernatural in it than might be ascribed to a providential concurrence of circumstances. It is affirmed that the passage was made at or above Suez, that the tide was at ebb, that the ebb was a very low one, that the east wind made it lower, that the shoals were left dry, and that upon the dry ground thus produced by this fortunate concurrence of physical phenomena, the two millions marched across into the peninsular desert. This, however, is hypothesis, not history. The above statements are assumptions, not deductions from the Mosaic narrative. However plausible, they are conjectural and gratuitous. Their object is to furnish such an explanation of the event as to render a miracle superfluous; or failing in that, to reduce it to its minimum of the supernatural. Assumptions such as the above amount to positive inventions of fact—inventions not at all suggested by the record, and liable to peculiar suspicion, as having been got up for a special purpose—inventions whose tendency is to impeach the historian's truthfulness, and to impute to him language not merely exaggerated in the extreme, but in-

correct and insincere; nay, studiously meant to mislead. We take the narrative of Herodotus as we find it; we make no assumptions inconsistent with his strict veracity; we give him credit for telling us fairly what he saw and heard, in words not fitted to mislead or to leave us in doubt as to his own belief, and we are not warranted in treating Moses otherwise. That, by the acceptance of a literal interpretation of the narrative, we should be committed to the admission of the miraculous in the event, is no sufficient reason for resorting to such an excess or to such assumptions. Moses narrates the event in a way such as to make his readers suppose that he was relating a miracle, and not a providential concurrence of natural circumstances. If he meant no miracle, he misleads us entirely, both as to the event itself, and as to his own belief of its supernatural character. His narrative is fitted to deceive, and his descriptions are not merely overdrawn, but express the reverse of the actual fact, as when he speaks of the waters standing up, and forming a wall on either side, whereas they must have sunk down, and been much lower than usual, if Israel crossed at ebb-tide on the shoals.—Pp. 97, 98.

“Most assuredly Moses and David and Asaph and Isaiah believed the cleaving of the Red Sea to be one of the greatest miracles ever wrought on earth. They had no idea of an ebb-tide and shoals. Dr. Robinson and others may say that they were mistaken. If that position be taken up, then I understand the state of the question, and certainly it is the only real question before us—namely, whether the opinion of the sacred writers as to such a matter of fact is to be depended on? It is impossible to explain away their language, or to evade it by pronouncing it the exaggeration of poetry, or the license of oriental figure. Not that this is a question as to verbal inspiration. I confess that I do not see how we can have the thoughts of God if we have not his words; but this is not, after all, the question. Grant that the words are not infallible, still they are words which were evidently meant to express a miracle. The thought or opinion of the writers in the above case was, that there had been a miracle. Attach what value you please to their words, still the meaning is as obvious as any meaning can be; and it is with the meaning not with the value or quality of the words that our argument has to do. The only answer to all this is, that the words are inaccurate and exaggerated. But what authority has any one to pronounce the language of another inaccurate? If a man is prepared to prove them inaccurate by personal observation, or by other history, or

by their involving an impossibility, let the evidence be stated in full. The advocates of the non-miraculous have not attempted this line of proof.

“In the absence, then, of evidence to the contrary, we must recognize the accuracy of the language employed in the statements cited above. The sacred writers believed in a miraculous division of the Red Sea, and they have said so. Let Rationalism step in here, and show that Moses and Joshua and David and Isaiah and Paul were wrong in their belief; for it is on this that the question really turns. And that question involves in it, not the fallibility of men, but the untruthfulness of God. For if God has spoken through them in any sense, then he certainly meant us to understand that the passage of the Red Sea was altogether supernatural. He would not himself speak, nor allow his servants to speak in a way that would convey a totally false impression of the facts. He would not, as the God of truth, have told us that the sea stood up on either side of Israel as a wall, if he wished us to understand that the ebb-tide had swept away every drop of water on the right hand and on the left.”—*Extracted for the Herald.*

Czar.

THE Russians gave the name of Czar to the Khans of the Tartars. Karamsin says on this subject, vol. vi. p. 438:

“This word is not derived from the Latin Cæsar, as several learned men erroneously suppose. It is an ancient Oriental word, as may be seen in the Slavonian translation of the Bible, and it was first given by us, the Russians, to the Emperors of the East, and afterwards to the Tartar Khans. It signifies in Persic a throne, or supreme authority; and it is to be traced in the termination of the names of the Assyrian and Babylonian kings, as Phalussar, Nabonatzar, Belshatzar, &c.” He adds in a note, “In our translation of the scriptures Kessar is written for Cæsar; but tzar or czar is altogether a different word.”

“An Emperor of Russia at Moscow is a King of Assyria in Babylon,” says De Cusine in his *Russia*, p. 433.

“The Religious Revivals in a French Point of View.”

THE American people furnish us a new example of the moral and intellectual disorder which we have had but too often to point out, and which might lead us to doubt their reason and their good sense. The fact of which we are going to speak is of such a

nature that we truly do not know whether we must laugh at such quackeries or pity them as the result of mental aberration which has its cause in effects until now unknown, of an unimaginable atmosphere.

A mysterious fever, of the most singular nature, has just broken out in New York and in most of the States of the Union; it is well calculated to give a true idea of those people, who pretend that they are civilized.

From whence are the facts published in the American journals derived? To what sentiment do they attribute their existence? What remorses have inspired them? That it is difficult to say, unless it be found in a repentance as extraordinary as the very fault of the financial mistakes of that nation. Whatever may be the cause, the fact is that for some time a *furor* of prayers—and what prayers!—has taken hold of the population of the Union; the places of worship are daily overcrowded with people, weeping over their sins and demanding absolution, each to their own God, and in the midst of revolting and ridiculous mimeries.

And it is not only in the places of worship that those exercises are practiced; public places, coffee houses, theatres, concert rooms are the stages where those performances called revivals take place. They obtain a *succès de vogue*, and this *vogue* is well observed.

In fact, is there anything more singular and more curious than these solemn meetings where thousands of men and women kneeling in silence, interrupted by sobs and groans, and where at once arises the voice of an orator who relates the sins of which he has been guilty? Another exclaims that he has been very unhappy, and entertains his brethren with his family affairs, and the grief which he finds in his household. A third publicly thanks God that his son has left off drinking whiskey, and has forsaken the barroom for the place of worship. A woman implores the Almighty that He should move the heart of a young man whose indifference causes all her troubles; the last one claims the cure of a disease, and inveighs against doctors and the advertisements published in the newspapers.

We would never finish should we quote all the scandalous stories told about those meetings, where it seems an entire population has lost its good sense. It is a trait of manners to be added to the portrait of Brother Jonathan. Hypocrisy could not be found wanting in him.

In the meantime, while this religious fervency seized the inhabitants of New York and other cities, they gave an example of the comedy which they play for an end which we are unable to guess.

In one of the streets of New York, and about the funeral of a rowdy killed by a pistol shot in a barroom row, a quarrel arose between two members of the fancy. One of those honorable gentlemen pretended that the rowdy Paudeen had been murdered in a cowardly fashion. The other maintained, on the contrary, that he had only got what he deserved. In order to come to an agreement, a duel was decided. Seconds armed with revolvers ordered the crowd to stand aside, as if a performance was in question, and the two men conscientiously beat each other unmercifully, to the great merriment of the bystanders. The police, as is always the case on such occasions, was not present. They were undoubtedly at the revivals. Here is what New York has come to.—*From the Paris Pays.*

The Religious Mania in Canada.

THE Kingston (Canada) *News* states that revival meetings have recently been held in the country back of that place, attended with unfavorable results. The unsophisticated yeomen of both sexes attended these meetings under the influence of excitement. The furor of the participants in the religious exercises was of so extravagant a character at times that some of them actually shrieked, others stamped, and one is reported to have fairly jumped over a stove in a paroxysm of holy feeling. Among the enthusiasts was a farmer, past the middle age, who was previously remarkable for his quiet demeanor, but who, by frequenting the meetings, became at last a confirmed maniac. Last week the poor man was submitted to an examination by physicians of Kingston, who pronounced his case hopeless. In consequence of the result, the meetings were discontinued.

Conversion of the Jews.

THE conversion of the Jews in Palestine used to cost about ten thousand dollars a head; but even at this rate the mill does not grind well. Bishop Gobart very honestly breathes discouragement, talks of the doubtful piety of those that are converted, and the growing hate of the Moslem race. Services are regularly conducted in five languages; monthly, weekly, and other meetings held; money lavished; eight schools maintained, with hardly any result. All over Palestine it is the same.

A Fashionable Church.

"READ the following from the pen of Fanny Fern on the subject of fashionable churches :

" You enter the church porch. The portly sexton with his thumbs in the arm-holes of his vest, meets you at the door. He glances at you; your coat and hat are new, so he graciously escorts you to a seat in the broad aisle. Close behind you follows a poor meek, plainly clad seamstress, reprieved from her tread mill round, to think one day in seven of the immortal! The sexton is struck with sudden blindness. She stands embarrassed one moment, then as the truth dawns upon her, retraces her steps, and with a crimson blush, recrosses the threshold, which she had profaned with her plebeian feet. Hark to the organ! It is a strain from "Norma," slightly Sabbathized. Now the worshippers one after another glide in—silks rattle—plumes wave—satins glisten—diamonds glitter—and scores of forty dollar handkerchiefs shake out their perfumed odors! What absurdity to preach the gospel of the lowly Nazarite to such a set! The clergyman knows better than to do so. He values his fat salary and handsome parsonage too highly. So, with a velvety tread, he walks all round the ten commandments—places the downiest pillow under the dying profligate's head, and ushers him with seraphic hymning into an *upper ten* heaven."

Rev. Mr. Buas, a converted Jew, and Assistant Secretary of the Society for Ameliorating the Condition of the Jews, has been lecturing in Boston. A few nights since he stated that, in his official capacity, he had recently received a letter from England giving an account of a meeting of Rabbis in that country, to discuss the question whether Jesus was the true Messiah. "They had agreed, if the Messiah did not come in fifteen years, to accept Jesus as the true Messiah."

The British Minister to Turkey.

From the London Times, May 11.

SIR Henry Bulwer has been appointed to succeed Lord Stratford de Redcliffe as Ambassador at Constantinople. The post is one which requires no ordinary qualifications for Constantinople still remains the centre of intrigues which within a few years may again imperil the peace of Europe. Now, whatever his faults of temper may have been, Lord Stratford, by his long experience, and the weight of his personal character, did undoubtedly exert an extraordinary influence

in the councils of the Porte. This kind of influence is now withdrawn, and cannot be replaced. There is not, on the Foreign Office list, the name of any one diplomatist who could at all pretend to the succession of the retired Ambassador. The system which he represented—the system of personal influence—had its evils as well as its advantages; but whatever these may have been, with Lord Stratford they have disappeared. It would require half a century to build up again the kind of *Viceroyalty* which he exercised at Constantinople. Still, it is not all loss. If Lord Stratford could at times bring a strong pressure to bear upon the Turkish authorities, it must also be admitted that he could set his own government at defiance. If the Turkish Ministry are now freed from a stern taskmaster, English statesmen are also liberated from the dominion of a dictatorial servant. The Embassy at Constantinople, both as far as we and the Turkish government are concerned, will henceforth be placed upon an entirely new, and perhaps—considering the altered circumstances of Europe—upon a sounder footing. The English Ambassador to that court must henceforth be in reality, as well as in name, the mouthpiece of the Foreign Office. Under this new state of things it would have been difficult to find a man of more varied experience than Sir Henry Bulwer. For the last thirty years he has been almost constantly employed in the diplomatic service. At Vienna, at the Hague, at Paris, at Brussels, at Constantinople, at St. Petersburg, at Madrid, at Washington, at Florence, his name will be found recorded in the lists of the various embassies. For three or four years, indeed, during this long period he remained at home, but even then he was in the House of Commons. For the last two years he has been engaged as Commissioner at Bucharest in investigating the state of the Danubian Principalities, and in this capacity has been brought into immediate contact with modern Turkish diplomacy. Whatever the success of his mission may be, it would have been difficult to select a man with fairer antecedents for the post of our representative at Constantinople than Sir Henry Bulwer.

Unflinching.

Dear Sir:—I know of no publication like the Herald of the Kingdom. It rejoices my heart to read the writings of one man in all the world who is able scripturally to sustain himself without flinching or yielding.

Respectfully Yours,

JOHN PERKINS.

Cuyahoga Co., O.

British Patronage of Idolatry and Hindoo Conversion.

R. G. WILDER, an American Protestant emissary to the Hindoos, and who had resided in India over eleven years, in a sermon recently preached, said that the British Government pays out of its treasury \$850,000 every year for the support of idolatry, besides showing favor and supporting it in various other ways. A few years ago, it was not only giving large sums every year for the support of idols and temples, but from the principal shrines she was receiving still larger sums as revenue from the Pilgrim Tax. He condemned unsparingly the existing patronage of idolatry by the government. It had, however, done a great work by denouncing suttee, infanticide, and some other enormities, as capital crimes. The recent enactment, legalizing remarriage of Hindoo widows was another powerful blow against Hindooism. Just before he left India an enactment appeared against hook-swinging, and other cruel rites.

He said that Britain had 120,000 soldiers there, whom she had recently sent out to reduce the country to order; and added, "Why might she not send out as many soldiers of the cross to conquer India for Christ?" As he did not answer the question, we may as well do so, by saying that England has not got that number of Christians to send. Be this as it may, the question implies that he thinks she has; at all events, he plainly declares that "The church in America has abundant resources to evangelize India in one generation." Yes, but what an evangelization it would be! We have a beautiful illustration of it in the cities of Europe and America, whose evangelism is the same. What exceedingly Utopian and gullible speculatists Satan's people are! Though they know that Jehovah himself, by his spirit, in the Apostles and their contemporaries, speaking the languages of all the nations, did not convert their generation; yet they have the absurdity to affirm that the church in America, which knows only a spurious Protestantism—knows no other tongue than its mother English—and can give no proof of God's approval of their teaching—has abundant resources to evangelize India in one generation. Is it possible that R. G. Wilder is not "wilder than a March hare?" Certainly he cannot be sane. EDITOR.

May 10, 1858.

Physical Force Reform.

DR. GUTHRIE, the most eloquent of living Scottish preachers, has recently published a

work styled "*City Sermons.*" They have been reviewed in the *London Times*, in which the reviewer signalizes the weakness, not to say, absurdity of the doctor's practical suggestions as to the best means of correcting the evils incident to great cities, which he so eloquently deplores: and a writer in *Frazer's Magazine* traces this weakness to the severe *Calvinism* of Scottish theology. "Dr. Guthrie," he says, "is a good man, in practice, and apart from his creed; but when he begins to write or reason, behold how vague and irrelevant he becomes! We do not blame him; it is the system, not the man, that is to blame. A benevolent Calvinist *must* regard our sins and sorrows with blank bewilderment; do good by stealth, and blush to find it fame—for it is at the expense of its logic, at the peril of its consistency; and he must retreat from its speculative and practical dilemmas into a vague metaphor and windy palaver." It is certainly rather characteristic of Calvinism that it should call in the strong arm of the law to suppress moral evil, as it emphatically asserts in its fundamental principles the utter impotence of all moral means to change the individual or reform the race. In its eyes no man is in a more hopeless state than the merely moral man, and no instrumentality is predestined to more certain failure than one which depends for success on moral influence. A consistent Calvinist, therefore, is necessarily a physical force reformer."

The evils incident to great cities can never be extirpated by any moral influences existing in the world. The moral influences of Romanism and Protestant sectarianism are too feeble in themselves to keep under the lusts of human nature. We see this evinced in all classes of society. Vice reigns in the palaces of majesty and its lords spiritual and temporal, as well as in the styes of the swinish multitude; only in the upper strata of society vice is clothed in purple and fine linen, well washed, starched, and perfumed; while in the lower it is habited in malodorous and filthy rags. The moral influences are supposed to radiate from church establishments, which are embodiments of perfumed iniquity and sin. The most eloquent Dr. Guthrie is no doubt most intimately acquainted with the inefficiency of all church-moral influences; he, therefore, appeals to the strong arm of power for the suppression of vice. But the strong arm is itself intensely vicious and depraved; therefore in being stirred up by the doctor to work upon moral evil, it would only suppress one form of it offensive to him, and set up another form offensive to somebody else. The truth is that the Isms backed by the

civil power are neither destined or able to correct the evils of society. This work is reserved for a power in itself holy, just, and omnipotent—a power that can break the neck of fashionable and vulgar iniquity; and authoritatively establish truth in the pulpit, and righteousness in the pews. A physical force reformation is what society stands in need of. It must be subdued first, and moralized afterwards. Physical force is the only argument mankind are at present capable of understanding. Subdue the existing generation, and put the rising generation under divine instruction and rule (not the instruction of “divines,”) and the evils incident to cities and countries densely or sparsely populated, will all be removed—the Leaves of the Tree of Life are for the healing of the nations; and of this tree the moral influence is neither clerical nor Gentile.

Feb. 3, 1858.

EDITOR.

A Needed Work.

DEAR BROTHER THOMAS:—I feel as if it would be truly refreshing to see your face in the flesh, and talk over the glorious things of the glorious kingdom of our Lord and Saviour Jesus Christ. To its establishment and triumph our hope looks with unwavering confidence, knowing that yet a little while, and he that shall come will come, and will not tarry, and by this faith we live. The Herald increases in interest; the articles showing the harmony between the Mosaic and Nazarene doctrines are of the highest order; it is obviously a needed work to aid in the deliverance of man from the bondage of error, caused by the teachings of the Bible, having been made to give place to the doctrines of men.

Our little congregation at China Hall, West Baltimore Street, gets on very well; we are on the increase in knowledge, if not in numbers; and we are also encouraged by a fair attendance from outsiders. I am looking with great interest to Europe, it looks very pacific just now, but I cannot think it will be long before we shall have some very significant sign of the event for which we long and pray.

With affectionate remembrances to you and your family, I am dear brother,

Yours most truly,

WM. P. LEMMON.

Baltimore, Md., May 10, 1858.

Sunday and Weekday Religion.

The tides come twice a day in New York harbor, but they only come once in seven days in God's harbor of the sanctuary. They rise on Sunday, but ebb Monday, and are down and out all the rest of the week. Men write over their store door, “Business is business,” and over the church door, “Religion is religion,” and they say to religion, “Never come in here,” and to business, “Never go in there.” “Let us have no secular things in the pulpit,” they say; “we get enough of them through the week in New York. There all is stringent and biting selfishness, and knives, and probes, and lancets, and hurry, and work, and worry. Here we want repose, and sedatives, and healing balm. All is prose over there; here let us have poetry. We want to sing hymns and to hear about Heaven and Calvary; in short, we want the pure gospel, without any worldly intermixture.” And so they desire to spend a pious, quiet Sabbath, full of pleasant imaginings and peaceful reflections; but when the day is gone, all is laid aside. They will take by the throat the first debtor they meet, and exclaim, “Pay me what thou owest! It is Monday.” And when the minister hints something of their duty to their fellow-men, they say, “O, you stick to your preaching. You know not how to collect your own debts, and cannot tell what a man may have to do in his intercourse with the world.” God's law must not go into the week. If the merchant spies it in his store, he throws it over the counter. If the clerk sees it in the bank, he kicks it out at the door. If it is found in the street, the multitude pelt it with stones, as if it were a wolf escaped from a menagerie, and shouting, “Back with you! You have got out of Sunday!” There is no religion in all this. It is mere sentimentality. Religion belongs to every day; to the place of business as much as to the church.

High in an old belfry there is a clock, it is wound up once a week; it has no dial-plate or hands. The pendulum swings, and it goes tick, tick, day and night, unnoticed. What the clock is, in its chamber, keeping time to itself, but never showing it, that is the mere sentimentality of religion, high above life, in the region of airy thought; perched in the top of Sunday, without dial or pointer to let the week know what a clock it is, of Time, or of Eternity!—*H. W. Beecher.*

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.] Mott Haven, Westchester, N.Y. Sept., 1858. [Vol. VIII. No. 9.

Mosaic and Nazarene Teaching Concerning God.

NO. VI.

IN our previous articles expository of the scripture revelation which the Eternal Spirit has given concerning "God," we have shown—

1. That Moses, the prophets, and Jesus all teach that the Godhead is *one* ALL, or Power; and that this unity is absolute:

2. That they teach, that the ONE SELF-EXISTENT ETERNAL ALL hath never been seen by any mortal man;—that he is an undivided and invisible unity, preëxistent before the beginning of all things intelligent and material:

3. That they teach, that he dwells in unapproachable light:

4. That they teach, that SPIRIT emanates from His Substance; and that SPACE, which is unbounded, or infinite, is filled with this SPIRIT—Spirit, which is seen in the lightning, and heard in the thunder, "the voice of God:"

5. That they teach, that all created things are *εξ ὧν* out of this Spirit, and *by* it; and therefore out of and by the Eternal Power; who is consequently "the Father" of whatever exists:

6. That they teach, that "there be Gods many and Lords many," which are called *Elohim, Shaddai, Adonai*, and so forth; and that these are *created intelligences*—corporeal manifestations of the Spirit of the light-inhabiting ETERNAL INCREASE:

7. That they teach expressly or by implication, that these created deities have all been originally subject to evil even as we; and that they have become Immortal Gods after the moral and physical type exhibited in the biography of Jesus of Nazareth:

8. That they teach, that all immortals are "the Sons of God"—of Him who only hath

immortality as an essential quality of His self-existing and uncreated substance:

9. That they teach, that in seeing God, men saw embodiments of the Spirit of the Eternal Increate, not the Eternal himself, "whom no man can see and live;" and that these embodiments are Sons of Power, i. e. of God:

10. That they all teach, that the doctrine concerning God reveals *the multitudinous manifestation of the ONE ETERNAL INCREASE by his Spirit*; which is styled "the Manifestation of the Sons of God:"

11. We have shown, that these Sons of Power ("sown in weakness, raised in power") in the aggregate constitute "THE NAME OF JEHOVAH"—a Name of Multitude; a myriad-manifestation of THE SPIRIT OF THE INVISIBLE GOD—THE ONE I SHALL BE; "God manifested in flesh;" which is a grand mystery, but apostolically revealed:

12. We have shown, that Sonship to the Eternal One is an Old Testament element of this great mystery; and that an Individual Son was as necessary to the development of the "Many Sons," as an Isaac was to "Israelites indeed;" "we through Jesus."

These things having been demonstrated, much rubbish has been cleared away. Trinitarianism and Unitarianism have both received a quietus. There are not three Gods in the Godhead; nor are there but three in manifestation; nevertheless, the Father is God, and Jesus is God; and we may add, so are all the brethren of Jesus Gods; and "a multitude which no man can number." The Godhead is the homogeneous fountain of Deity; these other Gods are the many streams which from this fountain flow. The springhead of Deity is one, not many; the streams as numerous as the orbs of the universe, in which a manifestation of Deity may have hitherto occurred.

"God," said Jesus, "is spirit"—*πνευμα ὁ Θεός, pneuma ho Theos*. Heathen Greek writers, whether poets or orators, generally meant by *Theoi*, the plural of *Theos*, nothing more than supernatural beings of a higher order than men. The word, in itself, had attached to it none of those more metaphysical conceptions which belong to our term *Divine* as significant of the uncreated and eternal. The great teacher, Jesus of Nazareth, did not use the word *Theos* at all, inasmuch as he discoursed not in Greek. The probability is that he used the word *Ail*; and that John who wrote in Greek, selected *Theos* in the singular number, and appropriated it to a Hebrew signification, which the teaching of Jesus would explain. "There shall not be there other Elohim before me." This was said by Jehovah to Israel. When Jesus, therefore, spoke about God in relation to bowing down, and serving or worshipping him, he had doubtless referred to *Ail-Shaddai*, who afterwards named himself *Jehovah*, or *Yahveh*. "*Theos* is Spirit," then, is equivalent to saying, *Ail*, or *Jehovah* is Spirit. But the proposition of Jesus is not limited to individual unity; its scope is multitudinous. *Spirit* is *Theos*; that is, whatever is Spirit is *Theos*—is of a higher nature than that of mortal men. Hence he declared to Nicodemus, "that which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Here are two natures—the *Man-nature*, and the *God-nature*. We all know by experience what flesh is. It is a wind that passeth away. It is vanity, and "profiteth nothing." We do not, however, know experimentally what the *God-nature* is; all we can at present know is what is testified concerning it in the teaching and experience of Jesus and the world. He was flesh, having been born of the flesh, though not by the will of man; and he is now Spirit, having been born of the Spirit from the grave. Jesus then is Spirit. Paul styles him "a life-imparting Spirit," and "the Lord the Spirit." Being Spirit, he is therefore *Theos* or God, as well as the Father. He is now no longer flesh and blood; but **HOLY SPIRIT NATURE**—a flesh and bones embodiment of Spirit; and therefore of the One Jehovah.

Jesus is the type, or pattern, in whom is illustrated the plural manifestation of divine and multitudinous unity—**ONE in many, and yet that many ONE**, as symbolized in the Mosaic *Sh'ma Yisraail*. This idea was the basis of the doctrine, which Jesus said was not his, but the teaching of Him that sent him—that is, of the Eternal Spirit or Father. "My doctrine is not mine," says he, "but his that sent me. If any man will do his will, he shall know of the teaching whether it be of God, or whether I speak of myself."—

John vii. 16, 17. His doctrine consisted of the words which Moses predicted in Deut. xviii. 18, the Eternal Spirit, Jehovah, would put into his mouth; and to which, if any one will not hearken, "he shall be destroyed from among the people."—Acts iii. 23. We hope our friend Marsh, and all others like him, who contend for the sufficiency of the faith of the demonized in the divine Sonship of Jesus, will defer to this. We repeat, for the illumination of such speculators in Old-Man theology:

☞ That justification unto life and glory in the kingdom of God is predicated upon three things—

1. Upon believing the testimony concerning Jesus Christ;
2. Upon receiving the doctrine of the Eternal Spirit he delivered to the world; and,
3. Upon one so believing yielding an assured and affectionate obedience to the precepts he enjoins.

"Thou hast," said Peter to him, "the words of eternal life; and we believe and are sure that thou art the Christ, the son of the living God."—John vi. 68. In this, Peter connects the *words* and the *personality* of Jesus as the subject-matter of faith. "This is to *believe on Jesus*"—to accept him according to his claims; and to receive his words as reported by them whom he commissioned to preach them. And "this is the work (ordained) of God, that ye believe into him whom *εἰς ὅν*, he hath apostolized," or sent forth. "As my Father hath taught me," continues Jesus, "I speak these things;" and "If ye continue in my word ye are my disciples indeed; and ye shall know the truth which I have heard of God, and **THE TRUTH** shall make you free."—John viii. 28, 31, 32, 40. Hear also what he said on another occasion in regard to this matter. "He that believeth on me, believeth not on me, but on Him that sent me;" which is equivalent to saying, *he believes the doctrine I am sent to teach*—doctrine which originates not from me as son of Mary; but from the Eternal Spirit who sent me, and, by his effluence, dwells in me, speaking through me, and working by me. Therefore he said, "If any man hear my words, and believe not (those words), I, (the son of Mary) judge him not." Who shall judge him then? God certainly; and because God's doctrine is not believed: for says Jesus, "He that rejecteth me, and receiveth not my words, hath that which judgeth him; **THE WORD WHICH I SPEAK**, that shall judge him in the last day. For I have not spoken of myself; but the Father who sent me, he gave me a commandment what I should make known and what I should treat of."

Nothing can be plainer, more intelligible, or emphatic, than this. We may confess that Jesus is the Christ, the Son of God, as the demonized of ancient and modern times, but this will give us no right to the things comprised in "the great salvation"; we must not only believe this, but we must also intelligently believe the doctrine that Son was sent to teach the Jews. If we are ignorant or ashamed of this, we shall be condemned, though we may make the loudest professions of faith in, and of love and devotion to Jesus. What can be more to the point than these sayings of Christ—"If a man love me, *he will keep my words*; he that loveth me not, *keepeth not my sayings*; and the word ye hear, is not mine, but the Father's who sent me." A man cannot keep the words of another if he be ignorant of those words, neither can he believe them: hence no one scripturally loves Jesus who is ignorant or faithless of his teaching. A man ignorant of the truth taught by Jesus, though ever so sincere in his belief of error, is in his sins, and under sentence of death; for it is only that truth believed and obeyed, that frees from sin and its consequences. "Sanctify them through thy truth, O Father; thy word is truth." This is the sanctifying element of Christianity; and that truth is the word of the kingdom hearkened to and understood by the honest and the good of heart. Mat. xiii. 19, 23; Luke viii. 15. But they who, in face of these plain statements of Jesus, persist in averring that a man is justified, and becomes one of the saints of God, and obtains a right to the life, honor, glory, power and riches of the kingdom, by acknowledging the paternity of Jesus, while he is ignorant of the doctrine he received from the Father, and delivered to the Apostles, are neither honest nor good of heart in the scripture sense of the expression. They are the Ecclesiastical Know-Nothings, of whom Paul writes in 1 Tim. vi. 3, 4, saying, "If any man teach otherwise, and consent not to wholesome words, **THE WORDS OF OUR LORD JESUS CHRIST**, and to the teaching which is according to godliness, he is smoky, *knowing nothing*—destitute of the truth," and so forth. This is the condition of the clergy, ministers and scribes of universal "christendom," as it is called; and of the leaders of the people whom they cause to err. The wholesome words of the Lord Jesus are ignored by them all; for if they do not in so many words declare that he lied, they practically convert his teaching into falsehood by their abominable traditions. He declared, that if a man did not believe the gospel of the kingdom he and his apostles preached, that man should be condemned; but they in word or deed say, "No; a man

may be saved though tofally ignorant of the whole matter." For what else is the language of the religion-gettings and "consolations of religion" ministered by the clergy to their ignorant dupes on every side? They make void the doctrine of Jesus by their traditions and practice, and speak evil of the truth they pretend to preach. And it is but pretension; for of that truth they are obstinately ignorant in all its details, knowing neither the Father, nor Jesus Christ whom he has sent; and treating with contempt, or indifference and neglect, the words he delivered, if by any chance or accident any of them happen to come before them. But of such the Lord hath said, "Whosoever shall be ashamed of me **AND OF MY WORDS**, of him shall the Son of Man be ashamed when he shall come in his own glory, and in the Father's, and of the holy angels."—Luke ix. 26.

But to return from this digression penned for the especial benefit of those who pay but little regard to the doctrine taught by the prophet like unto Moses; who are willing to honor Jesus with empty words of piety and love, but are positively averse from being troubled with his hard and inconvenient instructions: we proceed to remark that in the words of eternal life which he delivered, he declared the principle that "**THE FLESH PROFITS NOTHING**." When, therefore, he said, "He that seeth me, seeth Him that sent me"; and elsewhere, "He that hath seen me hath seen the Father," he excludes the idea, that the Flesh born of Mary's substance was the Father. This was not the Father, but simple flesh; for "that which is born of the flesh," said he, "is flesh."

He that seeth the Spirit, then, seeth the Father; for it was the Spirit that uttered the words through Jesus, as clearly appears from his saying, "The words that I speak unto you I speak not of myself; but *the Father that dwelleth in me*, he performs the works," or miracles. The Flesh, or Mary's Son, was the earthen vessel, the Cherub, hidden as a polished arrow in the quiver, or shadow of the power of the Eternal Spirit; in other words, "the Spirit of Jehovah rested upon him" after his anointing. He was filled with the Effluence* of the Eternal Substance, and covered with it as with a halo of power, so that he was hidden, covered, or protected from the machinations of evil doers, and from evil influences, which could not harm him until the protecting effluence was withdrawn. This resting upon, indwelling and covering, was the sealing and anointing of the Father, foretold in Dan. ix.

* By effluence we mean that which flows from, or out of the substance of the Eternal Father. We use it in the sense of the phrase *Spirit of*.

24.—“Sealing the vision and prophet, and anointing the Holy One of the holy ones.” And John the Baptist bare record of this, saying, “I saw the Spirit descending from heaven like a dove, and it abode (or rested) upon him.” The Spirit Dove was the seal or mark of the Father; the form or shape assumed by the Divine Effluence in the anointing of Jesus. John saw this Spirit Dove, and so did all the surrounding multitude; for Jesus said to them, “Have ye not at any time heard the Father’s voice, or have ye not seen his form? Or have ye not his declaration abiding in you; that him whom he hath sent, to this one ye should not give credit?” In these inquiries, he referred to what was well known to all who attended John’s proclamation. The Father’s symbol was the Dove, and “the voice,” the declaration, “This is my beloved Son, in whom I am well pleased.” They had seen and heard this, the sealing and acknowledging the prophet—the Father bearing witness to the Son—yet did they not give credit to the doctrine he set forth.

This sealing and anointing of the *כֶּרֶב* *Cherub*, was the subject of the following testimonies. “And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the reverence of Jehovah, and shall make him of quick understanding in the reverence of Jehovah; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, and contend with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness shall be the girdle of his reins.”—Isai. xi. 2-5. But this was only partially accomplished at the epoch of the anointing. The judging of the poor, the contending with equity, the smiting of the earth, or nations and the slaying of the wicked, are events hereafter to be developed in the day of the power of the Son of Man. The testimonies of Matthew, Mark, Luke and John, abundantly illustrate the former, or inceptive part of Isaiah’s prophecy, which, in its fulfilment, became the earnest of the certain and literal accomplishment of the rest.

In Isaiah xlix. 2, the effect of the anointing is thus foretold. “Jehovah hath chosen me from the womb; from the bowels of my mother (Mary) hath he made mention of my name (by Gabriel.) And he hath made my mouth like a sharp sword; in the shadow of his hand (or power) 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.” Here the Cherub of the Spirit bears the name of his ancestor Jacob, whose name was changed to Israel, which signifies “Prince of Power,” i.e., of God, in our vernacular—*כֶּרֶב* in the original. His mouth was truly like a sharp sword, for it cut deeply into the hearts of the self-righteous hypocrites of his day, who gnashed upon him with malice and dislike. When he opened his mouth to speak, the word of power uttered wisdom, counsel and knowledge; and of this word, Paul says in Heb. iv. 12, “It is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” In Eph. vi. 17, he exhorts the saints to take it as the weapon of their warfare against all crotchets and imaginations that exalt themselves against “the knowledge of God,”—the knowledge revealed by Him. “Take,” says he, “the Sword of the Spirit, which is the Word of God; and with this “stand against the Devil’s wiles,”—verse 11.

But the Cherub of the Eternal Spirit in the days of his flesh and blood, did not wholly fill up the idea presented in the phrase “made my mouth as a sharp sword.” In his future manifestations, he is represented in the Book of Symbols, as having “a sharp two-edged sword issuing forth from his mouth.” We refer to Apoc. i. 16, and c. xix. 15. In the latter place, the use he is to make of the sword is stated in these words, “that with it he should smite the nations.” The interpretation is, that at his approaching advent, he will assume the position indicated in the chapter in relation to his associate Cherubim, on the one hand, and the hostile nations, on the other. Being the Commander-in-Chief, or “Captain of Salvation,” the Word of Power goes forth from his mouth. He commands that the nations be smitten, and his orders are obeyed; and though they make great resistance, they are finally overcome by the energy, whereby he is able to subdue all to himself.—Phil. iii. 21.

When we contemplate the Cherub before his sealing and anointing, we see only the Son of Mary—“the Seed of the Woman,” in the words of Moses; and Son of God, in the same sense that Adam was. The New Testament writers give us very little information concerning Jesus during thirty years of his sojourn in the covenanted land. All we learn concerning him after his return from Egypt is, that he dwelt in Nazareth, and was subject to Mary and Joseph; and worked at the trade of his mother’s husband.

He knew his real paternity was not of Joseph; he never went to school; yet was he wiser than those who assumed to be his teachers, being filled with wisdom, the grace of God being upon him; and was the beloved of all who knew him.—Matt. i. 23.; Luke ii. 40, 46–52.; Mar. vi. 3.; Jno. viii. 15.; Psal. cxix. 97–104. He was clearly in an intellectual and moral condition parallel with Adam's before he transgressed. The "grace of God" was upon Adam, and imparted to him much wisdom and knowledge; but still left him free to obey the impulses of his flesh, if he preferred it, rather than the Divine law. This was the case also with Jesus, who, in his discourses, always maintained the distinction between what he called "*mine own self*," and "*the Father himself*," who dwelt in him by his effluence. "The Son," said he, "can do nothing of himself"; and this he repeated in the same discourse, saying, "I can of mine own self do nothing." He refers all the doctrine taught, and all the miracles performed, to the Father, whose effluence rested upon him and filled him. If this be remembered, it will make the "hard sayings" of his teaching easy to be understood.

Thus, in John vi. 38, Jesus says, "I came down from heaven;" "I am the bread that came down from heaven—the bread of life; if any man shall eat of this bread, he shall live in the Aion, and the bread that I will give is my flesh." These sayings caused the Jews who heard them to inquire, How can this man have come down from heaven whose father and mother we know? And, how can he give us his flesh to eat? These inquiries were prompted by their rule of interpretation, which has been the rule of their posterity through all ages to this day. They interpreted the discourses of Jesus by the principles of the flesh. "Ye cannot tell whence I come," said Jesus, "and whither I go. Ye judge after the flesh." They only conceived of the flesh born of Mary coming down from heaven, and of their eating that flesh as they would eat meat. They did not recognize the voice of the Father in the words that came from the mouth of Jesus. If they had, they would have understood that it was the Spirit that had come down, and was to "ascend where he was before;" that the Spirit claimed the Cherub born of Mary as "his flesh," because it was prepared for Him.—Psal. xl. 6.; Heb. x. 5.; and that he gave this flesh, which he calls "my flesh," for the life of the world; which flesh, Paul says, "*through the Eternal Spirit offered himself without fault to God.*" Judging according to the principles of flesh-thinking, they did not understand that it was an intellectual eating and drinking of

the Spirit-and-life words, or teaching, that came down from heaven concerning the Christ and him crucified. "Thy words were found, and I did eat them," says Jeremiah; but the contemporaries of Jesus had almost as little taste for such eating as ours. When a man marks, reads and inwardly digests the subject-matter of the Father's doctrine, he eats and drinks it, and is "taught of God," as all must be who would be saved. That doctrine sets forth the things of the kingdom of God, and the things concerning Jesus Anointed, among which is the sanctifying of those who believe the promises covenanted, through the offering of the body of Jesus once. They who understand the doctrine of the Father, and believe it unto obedience, eat the flesh and drink the blood of the Son of Man; for, saith he, "He that eateth my flesh, and drinketh my blood, *dwelleth in me, and I in him.*" This indwelling is by faith of the words which are spirit and life, as appears from Paul's exhortation to us, saying, "Let Christ dwell in your hearts by faith." When the words, or doctrine, of the Eternal Spirit concerning the kingdom and name are the subject-matter of our faith, we dwell in Christ, and Christ dwells in us. The Jews did not see into this, because they judged after the flesh, which, in this great matter of God and salvation, is altogether ignored as unprofitable. "It is the Spirit that quickeneth; the flesh profits nothing; the words that I speak unto you are spirit and life;" therefore, if these words dwell in us, "spirit and life" dwell in us, otherwise not.

We must judge then, after the Spirit, for "the deep things of God," which are "the things of the Spirit of God are spiritually discerned." There is a sense, then, attached to the spirit-and-life words of Jesus enunciated by him in preaching the gospel of the kingdom, which the natural man, judging after the flesh, cannot receive. It is evident that the Son of Mary, the body laid in the sepulchre, was never in heaven till his ascent thither after his resurrection: how then, says the man who thinks only after the flesh, can "the Son of Man ascend *where he was before*?" This is as incomprehensible to him as the eating of the flesh and the drinking of the blood of a slain man imparting life to the eater; and he exclaims with Nicodemus, "How can these things be?"

To this question, the answer, in principle, is, that "that which has been born *εκ, of, from, or out of*, spirit, is spirit;" and as "God is spirit," is therefore God. "The Spirit breathes where he pleases, and thou, Nicodemus, hearest his voice; but thou perceivest not how he is come, and in what he goes away; thus is every one who has

been born of the Spirit." Nicodemus and his contemporaries heard the Voice of the Spirit, breathed forth in the words of spirit and life uttered by Mary's Son, who they knew was a teacher come from God. But they did not perceive that this teacher was the Eternal Spirit, nor did they comprehend *how* he came. Judging by flesh-appearances, they only saw Mary's Son, as they saw Isaiah or one of the prophets, as teachers come from God. They did not perceive that Jesus was "a body prepared" by special Spirit-creation, the Cherub upon which the effluent power of the Eternal Substance rested; and that upon him and through him, he walked through the country, breathing forth his voice in the doctrine taught, and his power in the miracles performed: not perceiving this, still less did they comprehend that the Effluent Power would so thoroughly change the constitution of the 'Body Prepared,' that it should be no longer corruptible flesh perpetuated in life by blood and air, but should be transformed into spirit-flesh and spirit-bones, constituting a Spirit-Body—a material, corporeal substance—essentially incorruptible, glorious, powerful, deathless, and quickening; and that in this, as *corporealized* spirit, the Effluent Power that had "come down from heaven"—from the abode of the Eternal Substance, "which no man can approach unto"—would "ascend where he was before." They did not see into this any more than our Trinitarian, Arian, or Sabellian contemporaries do. These accept symbols created by the controversies of past ages, but can explain nothing, having no scriptural understanding of the "heavenly things." The Son of Man born out of the flesh was flesh—mortal blood and flesh, but he is no longer so. The same Son of Man has been transformed into incorruptible spirit-substance, and is therefore spirit; and as spirit (not as flesh) is "where he was before." He is "Jehovah the Spirit," the fleshy element being an accretion to the Effluent Power, which does not change the constitution of the Spirit, but is spiritualized thereby.

Between the two living manifestations, was interposed the *death-state*. In this state, the Cherubic Flesh was deserted by the effluence of the Eternal Substance. The effluent spirit forsook Jesus when he exclaimed upon the cross "My AIR, my AIR, why hast thou forsaken me?" The effluent power by which he had taught and worked was withdrawn from him *for some time before he died*. The Spirit no longer rested upon the Cherub, yet that Cherub continued to live as other men. In process of time, he expired. He was now, like the Cherubic Veil of the Temple, "rent in twain." It

was no longer affirmable that "I and the Father are one;" but that "I and the Father are twain;" for the Father was no longer in him, nor he in the Father. In the tomb of Joseph of Arimathea, the body was in the condition predicted in Psalm xxxviii. "Jehovah's arrows stuck fast in it, and his hand pressed it sore. There was no soundness in the flesh; its wounds stank; and its loins were filled with a loathsome disease: feeble and sore broken, his lovers and friends stood aloof from his stroke, which had consumed him, and laid him low in a horrible pit." This was the death-state of the Cherub. Will any one affirm that that dead body was the Father? That it had lived in the world before the world was? That it was the Creator of all things? Nay, it was the flesh only in which sin was condemned; and had it been left there, it would have crumbled into unprofitable dust.—Psalm xxx. 9.

But, in the wisdom of the Eternal Substance, this could not be permitted. This flesh must be born again, and its ears must be opened.—Psalm xl. 6.; Heb. x. 5. The Eternal sent forth his spirit, and "healed his soul" of that "evil disease," which his enemies said, "cleaved fast unto him, that lying down, he should rise up no more."—Psalm xli. 4, 8. But the Eternal Power defeated their machinations, and proved them to be liars; for He turned the body into spirit, and made it ONE IN NATURE with himself—the Spirit-Son of the Eternal Spirit, equal in power and glory—GOD.

In this Holy Spirit Nature, the effluence of the Eternal went away. "In what he goes away, Nicodemus, thou dost not perceive." He did not comprehend that the emanation of the Father's substance, converged and focalized, and rendered visible in the Spirit-Dove—that the Spirit which had come thus, would go away corporealized in a body born from the grave, to the place in which he was before, and there rejoice in the glory possessed before the world was.

These things being understood, it is not difficult to understand the import of the sentence, "thus is every one that has been born of the Spirit." He is first in the flesh, subject to disease and death. This, however, is to be superseded; and those who are "taught of God," and by that teaching are enlightened by the spirit-and-life words of the truth, which brings them to "the obedience of faith," are transformed, or "fashioned like unto the body of his glory." This occurs at the epoch of the resurrection, termed by Paul, "the redemption of the body"—the One Body—"the manifestation of the Sons of God," who all become "like him" in body, as they have been in faith

and practice—Spirit, because born of the Spirit, and therefore God, because, “Spirit is God.”

Well may the apostle exhort believers to “walk worthy of God, who has called them to his kingdom and glory.” It is indeed “a high calling,” and a great manifestation of divine love bestowed upon men by the Father, that he should invite them to become his sons, and when manifested in the Divine nature, be in them “all things for all.” When we contemplate such a destiny, that we are to be elements of the Spirit-glory, the Cherubic manifestation of the Eternal Spirit, which is to fill the earth as waters cover the sea, we ought, indeed, to “purify ourselves, even as he is pure,” and to live superior to the mean and petty considerations of time and sense. “Walk worthy of God”—worthy of a position in which we shall be *ισαγγελοι*, *isangeloi*, equal to angels, “the sons of God being the children of the resurrection.” But here we must leave the matter for the present. In a future number, we shall resume the consideration of the Cherubic manifestation of the Spirit.

Theopolitical.

Why is France Arming?

We have the happiness to possess a Government which, if we are to believe all it tells us, has found means to conciliate France without condescending to any of the ordinary means of conciliation, and it is so much our interest to believe it that we are not disposed to weigh probabilities minutely, or call into question what some might consider very doubtful assertions. Let us, then, by all means, take it for granted that our diplomatic feud is at an end, and that a state of feeling has succeeded very different from that which dictated the curt and acrid despatch with which Count Walewski concluded the correspondence. Let us turn our minds to the exploits now enacting on the tropical plains of India, to the oratorical thunder launched against us from the temple of the Capitoline Jove at Washington, to the destinies of Commissioner Yeh, to the blood-stained valleys of Montenegro, or to whatever other quarter may challenge the attention of the political observer. Still there is one unfortunate fact which will force itself upon our attention in spite of the very best exertions we can make to persuade ourselves that the political atmosphere is quite as clear on the side of France as we could desire. For what purpose, or in what quarrel, against whom or for whom, we know

not, France is undoubtedly arming on a scale, with a method, a system, and a deliberation, truly formidable to all the neighbours—whether, like ourselves, they have the good fortune to be sheltered from the impending storm under the unbragous branches of an *entente cordiale*,—whether, like Belgium, Piedmont, and Spain, in the consciousness of their inability to resist, they listen with no unreasonable trepidation for the first howl of the coming tempest—or whether, like Austria, they know not how soon they may be compelled to fight for their dominions against a brave and well-disciplined enemy. France is certainly arming, and arming both by land and by sea. Her army, already large, is undergoing considerable increase. She is just on the point of completing a railway which connects all her military stations with the fortifications of Cherbourg, a port constructed at enormous pains and at a vast expense, and possessing every facility that skill can devise for the simultaneous embarkation of very large bodies of troops. France is, besides, busily engaged in the construction of a great steam-fleet, armed and propelled on the very best and newest principles at present developed by the art of war; she is gathering up her colossal strength, and would appear to be on the eve of some vast enterprise, in the prosecution of which that strength is to be put forth to the utmost. Not only is the military element studiously strengthened and increased, but it is beginning to assert a predominance over civilians which shows itself more and more every day, and naturally makes us anxious about our relations with a country in which the balance is so completely pressed down by the superior weight of the military class.

It is in vain that we seek for anything in the present condition of France which can account for the remarkable proceedings to which we most unwillingly allude. The finances of the country are in a state that must render any naval or military expenditure not absolutely called for by necessity or honor peculiarly inexpedient. The people of England have no wish nearer their hearts than to remain on the very best terms with their formidable and warlike neighbor, and we are sure that there is no country in Europe which would regard a rupture with France with any other feelings than those of the most genuine abhorrence and dismay. We cannot believe for a moment that the enormous preparations which France is making are intended for defensive warfare, for there is not the slightest symptom of a wish in any quarter to attack her. Her form of government agrees entirely with the notions entertained by the Governments of

the greater part of Europe, and we in England have long learnt to renounce the Quixotic notion of forcing our own ideas upon other nations. If France is happy, we are content she should be so in her own way, and desire nothing but to see her great, peaceful and prosperous. Why, then, is France arming?

It may be that the peculiar form of government in which France has seen fit to indulge, necessitates some increase of the army for purposes of domestic repression, and we would much rather believe it is so than suppose she is marshalling her forces for some foreign war; but, if we grant that the army is increased for the purpose of insuring domestic tranquility, on what ground are we to account for the corresponding and contemporaneous augmentation of her fleet? The navy has always been a favourite force in England, because, among other reasons, it is a force which cannot readily be used for the purpose of coercing the people. In France the same principles must apply, and we are at a loss to know for what purpose a large steam navy is being prepared. France has but few colonies, and those of inconsiderable extent. She has no large foreign commerce to protect, no refractory India to reconquer and reorganise. She has nothing to fear from a descent on her coasts from any foreign power. Why, then, is France arming and augmenting her navy?

We have a right to ask the question; for, whatever be the enemy against whom the thunderbolt is forged, there is no doubt that these warlike preparations in a time of profound peace tend to inflict upon us, in common with the rest of our neighbours, many of the calamities and miseries of war. If France will insist on increasing her armies and her navies, she forces us, her neighbours and her allies, to do the same. We have too much at stake within this little island of ours to be contented to exist by the permission and on the sufferance of any ally, however magnanimous. History warns us against incurring the fate of those nations who have trusted the power of the sword in other hands than those in which they were content to trust their freedom. If France is determined to arm we must either be content to lie at her mercy or prepare to arm too. If she increases her regular army we can hardly do less than call out and embody our Militia. If she insists upon increasing her navy, she forces us most unwillingly, from the barest considerations of prudence, to undergo the expense of a Channel Fleet. This expenditure, which is not required for domestic purposes, nor for the defence of our colonies, nor for the reduction of the India Rebellion, is purely of the nature of a war-

expenditure in self-defence, forced upon us by the threatening attitude of a Power which tells us in the same breath that it is our cordial friend and sure ally. We should prefer other proofs of cordiality, friendship and alliance than are to be found in an attitude which compels us either to trust ourselves blindly and entirely to the professions of a neighbouring State, or to hamper our commerce, embarrass our finances, and retard necessary improvements, for the purpose of keeping up a barren and unprofitable force to defend us against attacks which may certainly never have been contemplated, but which it is our bounden duty to render impossible. The time has arrived when we ought to speak plainly on this matter. We have had too much of compliment and grimace of late, and a little openness and sincerity on the part of England would be refreshing, were it only for their novelty. We would, then, take the liberty respectfully to submit to the Emperor Napoleon that it is the sincere wish of this country to be his good friend and true ally; that to this end we have made many sacrifices, and are prepared to make many more; but he asks too much of us if he expects that he is at once to enjoy whatever power, support, or influence, his alliance with England may give him, and at the same time to inflict upon us by his vast military and naval preparations a war-expenditure which we are most unwilling to incur, and which casts upon us many of the evils of a state of actual hostilities. In politics many things apparently discordant may be made compatible, but it is impossible that two powerful and neighboring nations can at the same time be arming against each other and united in close alliance and cordial friendship.—*The Times.*

The Fate of Turkey Sealed.

It is a hard task for men or nations when they deliberately attempt to undo a fact which has already been settled by the irreversible decrees of nature. Turkey is teaching all Europe this lesson at the present moment. For fifty years past the politics of Europe have never been without some phase or other of the Eastern question. Whether the theatre of diplomacy were Paris, Vienna, or St. Petersburg, there was always to be seen the figure of a dim dis-crowned Sultan, no longer, like his ancestors, invoking Allah on the battle-field, and leading on the hosts of the Moslem against the infidel, but squatting on a gorgeous carpet—pale, sad, rueful—like the ghost of a caliph expelled from Paradise. After settling all their other

quarrels, the statesmen of Europe have always found the Eastern question remaining on their hands. If they patched it up in one place, it fell to pieces in another. If they put new pillars to the front portico, the next instant the scullery was in ruins. If, undismayed by this disaster, they renewed with much pains and great cost the essential part of the structure, ten to one if the workmen employed in doing it were not buried beneath the fall of a great stack of chimneys breaking through the crazy roofs, and rendering one-half of the huge mansion permanently uninhabitable. Such a state of things of course invited depredators. The empire resembled a house in chancery. It was everybody's property. Enterprising neighbors on all sides were on the watch to possess themselves of whatever lay nearest to them, or could be most conveniently carried off—a likely joist of timber, an adaptable piece of stone-work, a garden gate, or even an odd hinge. While the good friends of the Sultan were trying to keep them from entering at the front door, they crept in at the postern, or, if the rear was well secured, they would make a sudden raid into the hall. Even his good friends themselves pilfered on their own account, knowing well that the place would tumble to pieces, and actuated in their zealous efforts to protect it simply by a fear lest one should get a larger share of the booty than the rest. Thus it has been with the crazy old Turkish empire for the last half-century. Surely it is time to recognise the truth. The time for restoring it is gone. Its foundations are hopelessly cracked. Every beam is rotten. Every wall is slanting to destruction. To restore it is impossible. It would be as easy to raise old Babylon once more on the banks of the Euphrates, to turn the dens of the satyrs and wild beasts which howl there into splendid palaces, and re-establish the dynasty of Nebuchadnezzar in the midst of its hanging gardens and temples.

There is not a syllable of exaggeration in this representation of the present condition of the Turkish empire. Everybody knows this, and everybody but Lord Palmerston admits it. His lordship stated his belief on a recent occasion that few nations had made more satisfactory progress than Turkey during the last few years. We must make allowance for the indisposition which every statesman necessarily feels to acknowledge that the great object of his life has turned out a failure. In the long course of repairs which Turkey has undergone, Lord Palmerston has been master of the works. When Greece succeeded in vindicating its freedom, and was about to be erected into an independent state, English diplomacy turned the conces-

sion into treachery, by allowing to Greece an extent of territory altogether too small to sustain the fabric of independence. Left to themselves, the Greeks would soon overrun Thessaly, and extend their boundary to the Danube. We should see once more the glorious spectacle which was exhibited in Spain when the long-oppressed Christian tribes poured down from their fastnesses in the mountains, swept their Mussulman oppressors from one city after another, till the last remnant was driven from the soil, and the cross supplanted the crescent, from the Pyrenees to the Straits of Gibraltar. We review with admiration those deeds of Spanish chivalry, which form one of the brightest pages in the annals of Christendom; which ushered in the brilliant era of Ferdinand and Isabella; which, by kindling the national energies with the force of regained freedom, led to the discovery of America by Columbus, the discovery of a new route to the Indies and the Cape, and laid the foundation of that gigantic commerce which has descended as a heir-loom to ourselves. If we can admire such deeds when viewed through the vista of five centuries, why so averse to see them repeated now? If we still exult in the expulsion of the Mussulman from the soil of Spain, why are we so anxious to maintain the curse of his domination in other portions of Europe? The mountaineers of the Herzegovine are now essaying to achieve their freedom just as the people of Castile and Leon did many centuries back. What prevents them? The diplomacy of England—the policy of Lord Palmerston. A word from us would erect the Principalities of Moldavia and Wallachia into an independent state; it is our policy alone which binds them hand and foot, and delivers them over to the rapacious, ignorant, insensate despotism of Turkey. Years ago, Palestine and Arabia would have been incorporated with Egypt in a new monarchy, under rulers who, though adhering to the Mahometan faith in matters of religion, were prepared to inaugurate a more enlightened and efficient system of government. We stepped in to hinder this beneficent revolution. We are still suffering from the consequences of one of the greatest wars of modern times, undertaken in defence of Turkey, and yet, after sacrificing our treasure and our army—such an army as we shall not soon see again on our shores—in the attempt to win this object, we are surrounded on all hands with the most overwhelming proofs that our efforts have been from first to last an ignominious failure. France is willing to let things take their course; to bestow the gains of that great struggle upon the Christian population of Turkey; to recognise the decay which

we cannot prevent, and to allow free scope to the undergrowth of national sentiment and enterprise among the Christian tribes, which would in due course supplant naturally and peacefully the effete and obsolete government of Constantinople. Austria, for her own selfish dynastic ends, is opposed to this course, and we, whose interests and principles are all in favor of it, help Austria, who, without us, would be powerless, in keeping the carcase of Mussulman barbarism afloat. How long will the people of England permit their rulers to prosecute this miserable, unchristian, illiberal, inhuman, and perfectly chimerical policy, in defiance of every principle which we, as a free people, are bound to honor, and to which we owe our own greatness?

Who are these Mahometans, for whose patrons we set ourselves up before the world? What have they done, what are they doing, to vindicate, in the face of history, the crusade to which we are pledging our resources in their behalf? Where are those signs of progress which satisfy the yearnings of Lord PALMERSTON, and give a hope of some future restoration of the Ottoman empire. Restoration! What is it to restore life and vigour to Mahometanism? What would it mean at Delhi? Can it mean anything better at Constantinople? The Ottoman empire can only be reintegrated by a return to the principles on which it was founded; by carrying out the maxim of the Koran in law, politics, and commerce; by muzzling the Christian dogs, and holding over their vile necks everywhere the keen scimitar which destroyed their freedom centuries ago. Mahometanism means despotism, barbarism, rapacity, cruelty. Teach it to be just, tolerant, humane, and you let out its life blood. The murderers of Jeddah were five thousand strong. In open day, the representatives of France and England, with as many of their families as fell within the power of the assailants, were hacked to pieces. At Candia, the spirit of the Mahometan population is just the same. They clamoured for the blood of a Greek who had excited their anger. The Turkish admiral gave up the unhappy man, who had fled to him for refuge. He was forthwith strangled, and his corpse dragged through the town, amid the infernal shouts of his murderers. The same spirit of rapine and bloodshed is rampant throughout Syria, and the feeble officers of the Sultan try in vain to subdue it. Hopeless disorganisation meets us everywhere. The treasury of the empire is bankrupt, and while millions are lavished upon the vices and extravagance of the imperial household, new loans are sought to be raised in vain, not to cover even the ordinary wants of the state, but merely to pay interest

on other loans. What can remedy a state of things so thoroughly rotten? What can arrest the downfall of a fabric which at every point is toppling to destruction? The fate of Turkey is sealed. No earthly power can arrest its downfall. We have only to do nothing, and the work will be done without us; but, whatever else we do, let us not be guilty of such treason against the interests of mankind as to delay by any act of ours a catastrophe which will fittingly crown a long episode of barbarism, and prepare the way for a new outburst of national strife through some of the fairest lands of Europe. —MANCHESTER TIMES.

The Mahometan World in an Uproar.

Things in the East look threatening. It is not merely the chequered nature of the news from India which gives rise to uneasiness; it is the whole system, organisation, and mode of social and religious being of Mahometanism in Europe and in Asia which gives disquietude. It is evident that the Mahometan, whether in Arabia, Syria, or Palestine—whether in Mecca or Medina—whether in Candia, Bosnia, Servia, or Montenegro—whether in Trebizond, Erzeroum, Bagdad, Damascus, or Palmyra, is now instinct with the spirit of intense hatred against everything Christian, and there needs but a slight pretext in any city or seaport town, where a handful of Christians dwell among a number of Turks, to induce the latter to rise and massacre indifferently the members of the Latin and Greek churches. Intelligence from Athens, arrived by way of Marseilles, states that a fierce and terrible reaction by the Mussulmans against the Christians had taken place in Candia—the ancient Crete, one of the largest islands in the Mediterranean, and forming the Ejalet Kirid, or country of Crete of the Turkish empire. All the European consulates in Candia had, it appears, been attacked, as well as the Catholic churches, and the Christians were quitting the city in large numbers. Mr. Pashley, now the chairman of the Middlesex sessions, who, when he travelled in Crete in 1834, was a fellow of Trinity College, Cambridge, estimated the population of Candia, at about one hundred and twenty-nine thousand souls. Its population has not much, if at all, increased during a quarter of a century, and we should say the population of Greeks, whether from the Morea or from the Ionian Islands, was as three to one compared with the Turks, not counting the male and female slaves. Yet, though numerically outnumbering the Turks, we find the Christians flying from the capital and from Canca, and taking refuge either in the

Morea or in the Ionian Islands. This is an indication of the ferocity of the Mussulman. We need not say that most of the operations of trade in Candia are carried on by Greek or Latin Christians, and the necessary consequence of their flight must be to put a stop to the oil, wax, silk, fruit, and wine trades of the island. British and French commerce also must to a certain extent suffer. Great Britain supplies to the Candians manufactured stuffs, leather, iron, salt, provisions, lead, tin, hardware, and crockery, while our neighbors and allies, the French, supply coffee, snuff, wines, and *articles de Paris*. Hence this Mahometan fanaticism not only touches a question of toleration, religious belief, and humanity itself, but it touches also a question of commerce, of trade, and of intercommunication, and interferes with the freedom of demand and supply, with the freedom of import and export.

Nor is it alone on the shores of Crete that these unhappy Mussulman manifestations have taken place. In the south-eastern portion of Asia, in the country between the Tigris and the Euphrates, in the city of Bagdad itself, the capital of a Pashalic, where there is a little Anglo-Indian society or colony, disturbances have broken out on the subject of recruiting; and as in the vicinity of that city the lieges are veritable sons of Ishmael, their hands being raised against every man, it cannot be doubted that every man's hand will be raised against them. When it is considered that the commerce of Bagdad consists almost altogether of Indian manufactures and produce which are brought up the Tigris from Bengal by the port of Bassora, and distributed into the Nejed country through Syria, and over Khurdistan, Armenia, and Asia Minor, some idea may be formed of the importance and magnitude of the commercial interests at stake. Some of the caravans from Bassora to Syria have been known to consist of five thousand camels, each carry a quarter of a ton of goods, at an average charge of one hundred piastres per quintal, or about £20 per ton. The trade of Aleppo and Damascus with Bagdad, through the Desert and across the Euphrates, is carried on by Mussulmans and Christians, some of whom are European Christians and British merchants, and should a fanatical feeling extend there may be no end to the complications, international, diplomatic, and commercial, that will necessarily arise. Bagdad, let it be remembered, is an emporium of cotton twist, Manchester prints, shirtings, woollen cloths, and hardware, and also of indigo, pearls, shawls, gums, and coffee of Mocha. We trust that British statesmen are alive to the exigencies of the occasion, and that they are fully aware of

the Christian and commercial interests which may be imperilled.

Suez, as well as Bagdad and Crete, has not been insensible to this fanatical Mussulman excitement. The Christian population of Suez, which is numerous, has been threatened, and thus our monthly communications with India, through Aden and Bombay, may be imperilled. Fortunately a British ship of war, the *Cyclops*, is now at Suez, a vessel whose captain and crew have had an opportunity of witnessing the ferocity of the fanatical monsters at Jeddah. In the interests of civilisation a great lesson must be taught these barbarians, either by the authoritative power of their own government, or by the avenging hands of more than one civilised and Christian nation. We could have hoped something of Namick Pasha, if the individual bearing the name were identical with the able and civilised man who bore it in Europe a quarter of a century ago. But we fear there is no identity of persons, though the name be similar, and that very vigorous language, if not decisive acts, must now be had recourse to to vindicate the honor of our flag and the merciless outrages inflicted on Christians, two, if not more, of whom were invested with diplomatic functions. *Ibid.*

Erratum.

In our number for August, on page 186 and column first, thirteen lines from the top, the printer has made us say, that "The Saints die, because they have become Christ's by intelligently obeying the Gospel of the Kingdom!" There is an omission here, called by Compositors "an out." The reading ought to be, "The Saints die, *because of their hereditary descent from the first Adam, and obtain a right to immortality*, because they have become Christ's by intelligently obeying the Gospel of the Kingdom." ;

Analecta Epistolaria.

Letters from Canada West.

No. I.

RESPECTED SIR,—I know not in what age of the world the language of the prophet is more suited than the present "that darkness is covering the earth, and gross darkness the people." But thanks to God the light shall soon arise with healing in its wings for those who have begun in the warfare, and continue steadfast to the end.

Truly the warfare is an obstinate one in these days of darkness and superstition, for men seem to think that if they are honest in what they believe, however much opposed to the truth, they shall be saved. But this arises from drinking so deep of the golden

cup of abominations which has stupefied the world, and closed their eyes and their ears to the truth. It is difficult to reason with a drunkard. So it is with those who are drunk with the wine of the wrath of her fornication. But still there are some who are discovering that there are poisonous ingredients in the cup which must end in death. Oh, that men were wise, that they would consider and turn from these cunningly devised fables which have eat out the truth as a gangrene. The sickly sermonising on ghosts and sky kingdomism has destroyed the truth in relation to Christ's glorious appearing to set up his kingdom in the covenanted land, when Jerusalem shall become the throne of the Lord, when tyrants and despots shall no more decree unrighteous decrees, but that the once crucified Jesus shall return from the right hand of God, and all kings shall fall down and serve him, yea all nations shall call him blessed, and all the earth filled with his glory.

But the scales are falling off some eyes here and there. I have been lately at Owen Sound; three more there have "purified themselves by obeying the truth," having good and honest hearts, fearing not the reproach of men. For, as in the days of old, so now, persecution arises through believing the truth; they have to stand against an evil world that hates the truth. This is hard for flesh and blood; but still theirs is a glorious hope.

The brethren and sisters at the Sound feel desirous of seeing you when you come to Canada. If you could pay them a visit you will receive a hearty welcome there, and they are willing to give you a little of the needful to defray your traveling expenses.

The brethren meet together every first day of the week to break bread and to induce one another to love and good works. They are despised for His names' sake; for the sectarian world, however pious they seem to be, are "despisers of them that are good." Backbiters, lovers of pleasure more than lovers of God, having a form of godliness. Their prophets are prophesying falsely, and their priests are bearing rule by their means, and the people love to have it so. Many more would receive the truth but the people allow their priests to hoodwink them, for as soon as they see any of their flock receive a grain or two of the word of the kingdom, like the fowls of the air, they endeavor to catch it away, lest they should believe and be saved. But the time is not far distant when these shall no more eat the children's meat, for their occupation of deceiving the world shall be gone; when Jesus as the vicegerent of God shall sit enthroned on Zion's

holy hill; when the cry of the oppressed shall no more be raised.

How necessary, then, is it for those who have the truth to be united in making the truth known. As good soldiers there must be unity of action. In order that we may be loyal subjects we must declare unending war upon the enemy—we may get some to desert from the camp. The loyal subject of Great Britain leaves his wife and family, his home, his friends, risks his life in the heat of battle, and all to obtain honor and glory amongst men. Shall not we, then, be loyal to our master who is in heaven, knowing that when he shall appear we shall receive a crown of glory that fadeth not away.

Let us, then, in this means lay up treasure in heaven; for where our treasure is there will our hearts be also. If our treasure is in the world we shall manifest it by doing more to obtain the things of the world than to obtain the things of God.

I find invariably that where men's hearts are truly opened by the truth that their pockets are opened to support it. But where men love "the Almighty Dollar" more than the truth the word of the kingdom is but little service to them; for it is written, "no covetous man shall inherit the kingdom of God." But, alas! how few is there that duly consider this; they spend pounds to maintain their rank in society but are parsimonious towards God in the advancement of his truth. They say, then, to raise some objection, "All that we have is not ours, we are simply stewards; let us see that we use our master's goods that we may give a good account of our stewardship. We have nothing that we can call our own but our *sins*."

The time has come when believers of the truth ought to be putting forth all their energy to make known the truth—some good and honest hearts may receive it and be saved. But, oh! what an arduous task to those who stand against this crooked and perverse generation of hypocrites. How necessary is it for those that believe the truth to hold up the weak hands and strengthen the feeble knees, lest those that be lame be turned out of the way.

There is a great difference with those who are engaged in the fight and those who are simply lookers on. The lookers on do not feel the blows. The lookers on may find fault, for there is a class of fault-finders; but if they were engaged in the fight they probably would feel their weakness. But some of these carry their own faults in their wallet behind them, but other people's faults they carry in the front, so that they are constantly beholding other people's faults but cannot see their own; because behind their

back. The good soldiers are few, the enemy is strong in numbers, therefore the more need of united action. May the good Lord aid and assist you in your arduous work to turn them from darkness to light. May you still be endowed with strength to wrestle against the rulers of the darkness of this age, and may we all at the end of the conflict come off more than conquerors. Amen.

I remain, sir, yours,

In hope of the glorious
Liberty of the sons of God,

JOHN WILLIAMS.

Collingwood, C. W. June 17th, 1858.

LETTER No. 2.

Respected Sir,—The cause of truth is triumphing even in the midst of the darkness. Last week, in passing from Owen Sound to Toronto, I lectured on Friday and Saturday night, at the Fireman's Hall, Collingwood, by request of a few inquirers after truth, as I had lectured there several times before. On Friday night I gave a lecture on the Kingdom of God. I showed that God has had a kingdom on the earth; that God reigned over the twelve tribes of Israel, that the ark was a moveable throne, from which he governed his people, and there he manifested his glory from between the cherubim. But they rejected God their King, in the days of Samuel. According to their request in 1 Sam. viii. 7, he gave them a king in his anger; but only as his vicergerent to act in his stead; for God always held the prerogative of placing upon that throne whom he might choose. The Seat of Royalty also was transferred with the ark to Jerusalem, for in the days of Solomon it was still called the Lord's throne; still called the Lord's kingdom—1 Chron. xxix, 23; Ch. xxviii, 5.

But in the days of Zedekiah the Lord overturned his own throne with a promise of its restoration; that he has not overturned it for ever, but only until (Ezek. xxi. 26, 27), a personage should come to whom God would give the throne and kingdom.

I then traced the Scriptures down to see whom the throne was bequeathed to, and found that Jesus the virgin's son (Isaiah ix. 6, 7; Luke i. 31-33) was the rightful heir. I then found that he had not occupied that throne, but would so do in the future. Hence the necessity of the return of Christ, (Acts iii. 20, 21; xv. 16); therefore the kingdom promised to Jew and Gentile is the kingdom of Israel restored under an heavenly constitution; for instead of being ruled over (as in days of Old) by mortal David and his associates, it will be ruled over by the now immortalized Prince and Saviour Jesus Christ, and his resurrected and transformed

saints. This being the case, I showed that God's kingdom had no existence save as a matter of promise; that those who heartily receive it, it will produce in them righteousness, joy, and peace. This conclusion being deduced from the oracles of God, led me to show that rewards or punishments could not be awarded to any until the Son of Man came to be seated upon the throne of his father David, when the kingdom and dominion, and greatness of the kingdom, under the whole heaven will be awarded to the saints of the Most High. The reward, then, is not for ghosts, but for men and women, made immortal by resurrection or transformation. This raised the finer feelings of some that were there. After I had finished my lecture I gave the privilege to any of the audience to ask any questions if there was any thing that I had not made sufficiently plain.

A schoolmaster arose to debate the immortality question. We debated in turn until twelve o'clock; we broke up to resume it on the following evening, as he stated that he was not prepared, but would be prepared then. The next evening I took up this question from Rom. ii. 7, and showed that from reason and Scripture no such doctrine was taught. Debate again took place with the schoolmaster, who, I supposed, was prepared. He brought a quantity of books, and said that if he fell he should fall in the good company of Luther, Melancthon, Knox, Chalmers, etc. I stated that if I fell I must fall in company with Peter, Paul, James, John, and Christ. As the debate went on he was compelled to admit that there was not any positive proof in the Scriptures, but that all was inference. He made a great many admissions during the evening, which made some of them mad against me, and they flung eggs at me through the window, but only one struck me. The chairman arose and said that he was sorry to say that the disturber of the meeting was a class-leader!

Next day (Sunday) I spoke again, and once since at the water-side at the baptism of a young man who had been investigating the matter for some time before. He had heard me lecture previously, and was induced to take your invaluable work, the *Herald*. He is now rejoicing in hope of that glorious kingdom to be set up by the God of heaven.

I am now about to commence a course of lectures at Scarborough, in the hope that the good seed may find its way into some good and honest hearts. I have two lectures announced for next Sunday. But Canada is intoxicated with Sectarianism. It is a difficult task to run against popular opinion. But it must be done. It is high time that

the believers of the gospel of the kingdom should put forth their energy to endeavor to enlighten our fellow men, that they may obtain an inheritance among the sanctified. The signs of the times show that the day can not be far distant. Let, then, those who believe the truth not be found among the foolish virgins: or among those who shall be saying, my Lord delayeth his coming. But may our earnest desires be as John, "Even so come Lord Jesus, come quickly!"

I remain, sir, yours
in the one hope,

J. WILLIAMS.

Toronto, C. W., June 24, 1858.

Interesting Letter from England.

DEAR SIR:—It is a long time since I wrote to you, but it is not because I have forgotten you, or cease to be anxious concerning your welfare and the glorious work you are engaged in. It is rather because I do not wish to trouble you with letters, and not having had any thing particular to communicate of late. We get very regularly the *Herald* every month, and I can assure you we prize it highly for the truth's sake, which is therein so boldly and ably advocated. Since I last wrote (six years ago), we have had some changes in Nottingham, all, I believe favorable to the truth; our meetings are well attended, and a good deal of interest is manifested in the things of the kingdom and name. We meet in a comfortable and commodious schoolroom, which we should very much like to get filled. If we had an able public advocate of the kingdom's gospel, who was willing to spend and be spent for the truth's sake, I have no doubt much might be effected in England, by way of opening the blind eyes; but until "the hour and the man have met," we must work on perseveringly and patiently, knowing that even our labor will not be in vain. I doubt not there are more of Christ's sheep yet among the Gentile goats, who will, having a good and honest heart, come forth and stand boldly for the truth. Dear brother, we have seen this of late; several young men we have among us who have reason to rejoice that ever they had seen your invaluable "Elpis Israel," or the "Herald of the Kingdom and Age to Come," who by these means, and our united testimony, have been brought into the knowledge of God and our Lord Jesus, now both our Lord and theirs. I know it would rejoice your heart to behold our order and steadfastness in the gospel; it would repay you to see the young and the old in the faith in Nottingham, earnestly contending for that faith once delivered to the saints.

Last year I had the privilege of paying a visit to the *ecclesia* in Edinburgh. The brethren met there in July, from various parts of the country, to deliberate upon the best means of promoting union and mutual cooperation in endeavoring to spread the truth. I must say I was pleased with the brethren in Edinburgh. I think they stand in the first rank among the faithful in Britain, both for energy, zeal, and a love and knowledge of the truth as it is in Jesus. I pray they and we all may be found faithful unto death—or until the revelation of the glorious king, that then we may receive the crown. O, how true it is, that the knowledge of the exceeding great and precious promises makes us partakers of the Divine Nature, leading us to purify ourselves as Christ is pure!

Having left the modern Athens, with all I held most dear therein, and arriving safe at home, I experienced a sad change, and began to think I should see my brethren and sisters no more in the flesh. I was suddenly taken with a most malignant fever, which completely prostrated me, and brought me near to the very sides of the pit—but God, in whose hand are the spirits of all flesh, has restored me to health and vigor again, and I trust I may abide in the flesh now, that living I may live more unto him, by bearing testimony of his wisdom and goodness, even of that wisdom which is revealed in the gospel of the kingdom, which he ordained before the world for our glory. The time is short. "The mystery of God is about to be finished, as he hath declared unto his servants the prophets." To those who are the instructed—the justified—having a knowledge of this secret, the counsel which God has determined, I think there can be no mistake about the signs of these latter days. May we all, then, LABOR and watch, that finally we may enter into the rest—God's rest—prepared from the laying the world's foundation, (Dan. ii. 22; Micah iv. 12). As I intimated we had some young men "come out from among them"—that is, the assemblies of the adversary. I may mention one from among the Campbellites in this town, who has left A. C.'s vineyard to work for the vineyard of the Lord, that when the Lord of the vineyard shall come he may reap his reward. This person became acquainted with me in going to a mutual instruction class of the Gentiles (as my custom is when discussion is allowed); he came to see by the light of the Scriptures that Campbellism is no better than other isms, as all will do if they will READ and THINK; and therefore he abandoned it that he might keep the commandments of God, and have the faith of Jesus Christ. T. Wallis, the

young man referred to, wishes me to say to you that though not having seen your face in the flesh, yet he desires to be remembered to you, as he says you have been the means, in part, of turning him from darkness to light, and doubts not but there are others who will rejoice yet that Dr. Thomas became the single advocate of the faith against the now visible darkness of Campbellism. Talking of that sect, I will tell you we have been storming the old fort lately, endeavoring to show the Campbellites what is THE TRUTH; but no, they wont have it. They issued hand-bills announcing a meeting every week at Barker Gate School-room, a "mutual improvement class;" strangers were invited to attend—discussion would be allowed, etc. Well, I went to Barker Gate, and took others of our brethren with me to see if they would allow reasoning in their synagogue; but we soon found that the strangers they wanted were not of our cast of mind. Strangers they wanted to the covenants of Promise, to make them, if possible, stranger still. The second night we were there they abused us most strangely indeed; one of their speakers (who holds a very dignified position in J. Wallis's "Ready Made," 12 Peck Lane), said we were a wolf in sheep's clothing come to disturb the meeting—though they only allowed us five minutes to speak in; but it was evident from their attitude toward us from the first, they did not mean to hear us. The subject one night was, "Faith and Works;" so we took into our heads to tell them what faith was, that it was not as they stated the belief of testimony concerning facts, but the substance of things hoped for as Paul affirms, and therefore the belief of promises. This was sufficient, it worked out the old spirit of Alexander the coppersmith (him over the deep); they perceived, I think, we had not come sneaking or crawling as they elegantly affirmed. J. Wallis came to the meetings; this *Episcopos* began to say we were introducing untaught questions, etc.; that he thought strangers ought not to be allowed to speak. We told him after the meeting that we were able and willing to show that we speak according to the law and the testimony. He said, "Would you like any one to come and disturb your meetings?" We replied he might come and speak for an hour if he liked, so that we might have opportunity to reply. "I should be very sorry," replied he. It does appear to me almost useless to talk with such unreasonable individuals; they are INTERESTED so much in the £ s. d. question at Barker Gate; one of our brethren thinks, they are more a "Tailor's Club" than a church, as they seem to spin round the center pegs in Peck Lane.

But I must make an exception; for T. Wallis, who has "come out," is employed by them at No. 12; how it will fare with him I know not—but of this one thing I am certain, they wont shake his faith; the Word has taken root, and I hope that he will be enabled to bring forth fruit unto life everlasting. In order to warn and admonish our friend T. W. against the teachings of "Owen," and the doctrines of what they called "Thomasism," J. Wallis gave him a book to read, "*Universalism against itself*," "Personality of the Devil, and A. C.'s divine essay on "Life and Death." This essay he said had not been replied to, nor could the arguments (?) be refuted. But we told Mr. J. Wallis, when we next saw him, that the essay in question had been replied to six years ago—at least the principle arguments by yourself; and that you were willing to reply to all, if Alexander would give you page for page in his monthly. But this he will not do for weighty reasons. Talk of replying to that essay—why it would be pastime to any scribe well instructed unto the kingdom of the heavens. The essay is an imposition upon human reason. He begins by throwing dust into your eyes by BEGGING HIS GROUND, then fitting in the parable of the rich man, thief on the cross, etc., and after misrepresenting the arguments of his opponents, triumphantly concludes he has annihilated those "rather plausible sophists" of "no soul memory."

But why do these Campbellites make so much noise about Souls and the Devil and other kindred topics? It is because they wish to avoid coming to any direct issue on *The Gospel*. This they will not discuss, because that subject, said one of their members, is so indefinite! I have no doubt it is indefinite enough with them, but if they were disposed to prove all things, I have no doubt we might make some impression upon them. We have not done with them yet; we shall give them a trial and opportunity to see if they will become wise unto salvation. At present they refuse to hear us publicly; but I doubt not the time is coming when they will see that at any rate those whom they have slandered as "infidels," etc., are not infidels of the promises of God, concerning Israel and the world.

I perceive by the November *Herald*, 1857, that you have Thos. Beadman among your subscribers. I presume it is the same who used to be in the Campbellite church in Nottingham. I knew him well, and rejoice that he now knows what he could never learn in the singer's seat at Barker Gate! May I ask when we may expect your work out on the Apocalypse? I will do my best if you require subscribers for the work—for

I feel I can not do too much by way of propagating the knowledge of these things. And I feel anxious to know more concerning the "signs in the heavens," for surely the saints are now living in the time of the end. The thunderings and lightnings in the heavens of the *kosmos* are certainly indicative of a coming storm, a storm that shall ultimately sweep away the refuge of lies, and terminate in the clear shining after rain of Israel's king long looked for, when he shall come to be glorified in his saints, and admired in *all them that believe*.

Dear brother, permit me again to return you our thanks for your disinterested endeavors to enlighten our eyes in the knowledge of the word, through the *Herald of the Kingdom*. It is quite pleasing to see the postman, monthly, with the *yellow envelope* and President's heads, bringing good news indeed. Many there are among us who would willingly contribute of their means to support you in striving for the faith, but through poverty are not able, financially—but still will do all in their power, and bid you *God-speed*.

Excuse this straggling epistle, and accept the thanks of true hearts.

Yours in the one hope
of the calling,

W. OWEN.

P. S.—The enclosed letter was sent to our brother, Thos. Wallis, since he left Barker Gate, by one of their members, J. Dexter; we send it to you as a specimen of the sort of faith, charity, and understanding of that sect. He has had several such warnings and visitations, but he is now determined to obey the truth by being baptized *into the one name*. James the elder has been warning his flock, especially the young, not to be led away by their *apostate* brother, as, says he, there is a good deal of truth, but also much error among us. O, "the depths of Satan as they speak."

W. O.

New Lenton, England.

June 5, 1858.

Letter of Warning.

Dear Thomas.—Before obeying another gospel which is not *the gospel* let me beseech you to consider for a moment what you are going to embrace and what to abandon.

Did I not hear you a few Lord's days ago stand up in the Church of Christ to call upon your brethren to hold fast the profession of their faith without wavering; to waver alas so soon yourself.—Was it because you knew of this that soon you would be no longer one of us, that made you exhort those you were then addressing to hold fast and not waver in their course?

Who are the friends that you have found dearer to you than Christ and your brethren that should induce you to abandon your first love in all its purity to a second love in its sullied purity, as the Gospel is and must be when the peculiarities of man's predilections and distinctions are engrained on it?

What higher faith do you want than a belief in Christ the Savior of the world?

What higher hope do you seek to aspire to than that of seeing him and being made like him?

What deeper love do you require than that which caused Christ to suffer?

What better consummation than that of immortality and eternal life?

What better assurance than "Where I am ye may be also?"

And yet with all these sublime and cherished aspirations more than human—*Divine* we are deemed to be without the Gospel, and our belief fit only to be cast to the winds of heaven, and man's discoveries are to bring to light a new and better hope, a special hope to be discovered in the last age of the world only, viz.: the hope of Israel.

Alas for the presumption of man, who dares to ascribe the discovery of what was in the Word before he had an existence and will be when he is gone.

See that you cast not away that which you have known and experienced as fine gold for that which you will find dross, lest having forsaken the true liberty wherewith Christ has once made you free, you are again entangled in a yoke of bondage, and are found to have despised the one Lord, one Faith, one Baptism, one Hope of our calling in Christ Jesus. May God help you to cling to the faith once delivered to the saints and a return to your first love and to the communion of your true brethren in Christ.

Yours, affectionately,

JOHN DEXTER.

Nottingham Forest, May 29th, 1858.

Miscellanea.

Voices from the Tomb.

There being still a little time before our departure for Canada West; but not sufficient for the composition of an article expository of "the deep things of God;" which require much, long continued, and patient deliberation before an interpreter can with "full assurance of faith" present his exposition with enlightening effect, upon any portion of the public mind, surcharged as it is with all the vain imaginations and crazy crotchets of the Old Man of the Earth:—Not having sufficient time for this grave and important enterprise previous to leaving

home, we have concluded to amuse the little leisure thus created, in criticising the rehearsal and pantomime of certain performers within the sphere of ecclesiastical theatrics.

Dropping this figure we have to inform the reader in another, that two voices from a whitened sepulchre of the dead have reached us; in other words, that we have received copies of two periodicals; one styled, "*The Gospel Advocate*," edited by Mr. Talbot Fanning, President of Franklin College, Nashville, Tennessee; the other, "*The Christian Banner*," edited by Mr. Oliphant of Canada West. With the former gentleman we had some slight personal acquaintance while sojourning in Louisville, Ky., in 1844; but with the latter, none. They are both of the same tomb, or "Name and Denomination of Christians," as the phrase is, at the head of which is the Rev. Alexander Campbell, Professor of Natural Theology, and President of Bethany College, which is the Evangelist Factory, wherein is ground and duly mixed the white wash which beautifies and adorns the Sepulchre.

In vol. iv. No. 1, of the *Gospel Advocate* which appeared in January, '58, there is a page of matter over the initials of Mr. Fanning, under the caption of "*Dr. John Thomas and his cause*." As it may amuse the reader to peruse a specimen of the kind of matter rehearsed against us occasionally; and as we have a word or two to offer upon its contents, we shall give the article place in our columns under the caption of

LIGHT READING SLIGHTLY SUGGESTIVE.

"From the "*Herald of the Kingdom and Age to Come*, a periodical devoted to the interpretation of the law and the testimony," we learn that its editor, Dr. John Thomas, was in the western portion of Tennessee in August, and amongst other rather novel performances he immersed our old friend Matthew W. Webber, into the hope of Israel. Elder Webber said before his baptism, "When a boy I was immersed and joined the Baptist Church; though pious, I was dipped in ignorance of the Gospel Paul preached. That gospel I now understand and heartily believe it, and I deem it not only necessary, but my privilege to obey it." This was a righteous conclusion, and all persons baptized in ignorance, should be immersed in the name of Christ for the remission of their sins. We baptized one of like experience to-day, but we have called attention to the subject of Dr. Thomas' preaching with two objects in view. First, from his former notoriety amongst us, we have concluded some of our readers would be glad to hear from him; and, secondly, we publish our notice to ex-

press our astonishment at the remarkable shallowness of his boasted labor. If asked as to the peculiarities of the Doctor's teaching, we answer:

1st. He rejects a present immortality. All intelligent believers do the same. There is nothing new in this. Why then boast?

2d. He thinks persons should understand and believe the truth, in order to an acceptable immersion. So do all preachers of note amongst us. There is nothing original in this.

3d. The Doctor teaches his converts, that Christ will reign over his saints. So do all Christians. What is the discovery in this direction?

Then the Doctor has some idle talk in regard to the meaning of the word "*destruction*" and "*annihilation of the wicked*," which he understands not himself and no man on earth can believe. It is extreme mockery for Dr. Thomas to attempt to "*explain the law and the testimony*" which the Lord gave as the last explanations of his mind centuries ago. The worst feature in Dr. Thomas' cause after his high pretensions, is his wickedness in opposing us, in styling the disciples of Christ, "*Campbellites*" and "*Campbellite Baptists*." We make no such professions, and Dr. Thomas, if a correct man, will amend his course. We wish to do him all justice, but unless he push us from the platform of Christ, there is not a hair's breadth of space for him to occupy upon the rock laid in Zion. It is simply ridiculous for him to attempt to build up a party. He must occupy precisely the ground we do, or renounce all belief in the scriptures of truth. We believe what is written in the forms of inspiration, and we defy any one to believe the gospel and keep at a distance from us." T. F.

Such is the article, which, as our caption intimates is "slightly suggestive." We are glad to find that Mr. Fanning is not altogether so dark as multitudes of his contemporaries, as is evinced by his admission of certain generalities, which they do not. He is evidently careful not to express all he would admit, if pressed to be particular; he therefore confines himself to the publication of the most superficial and general statements.

He admits, that "all persons baptized in ignorance, should be immersed in the name of Christ for the remission of sins." In his mind, then, the principle of reimmersion, because of a previous imperfection of subject, is established as correct. He admits, that "ignorance" is the ground of invalidity; and from the context, leaves us to infer, that he agrees that the subject must not be ignorant of "the gospel Paul preached;" for he

justifies the reimmersion of Mr. Webber as "a righteous conclusion," who, when first immersed by the Baptists, had as pious and intelligent "a faith in Christ" as is generally current for "fine gold" in the religious world. But Mr. Fanning justifies his "old friend," and so *in effect* condemns the current coin as mere "*bagus*"—of no more value, in truth, than a pewter shilling: in other words, he practically declares (for he reimmersed "one of like experience") that the thing generally recognized under the phrase "faith in Christ," is not "the gospel Paul preached." But, Mr. F., avoids all details. He does not define what the gospel is that Paul preached. He leaves the reader to guess at his understanding of it; and to draw all sorts of conclusions as to his own profundity by affirming "the remarkable shallowness of Dr. Thomas' boasted labor" in the same!

It is truly amusing to read his specifications of our peculiarities. He had affirmed our "remarkable shallowness," and was consequently bound to prove it; hence the extreme pointlessness of his three particulars; and the especial inaccuracy of the third. He admits, that "all intelligent believers reject a present immortality;" and he is correct in saying, that we reject it also; but he is incorrect in misrepresenting us in contending that there is anything new therein. Our point is, that all intelligent believers from the Fall of Adam until now, have rejected a present immortality; in other words, have had no faith in the existence of "an immortal soul" in the mortal body, which has a disembodied dwelling in bliss or torment immediately, or remotely, after death, and before the apocalypse of Christ. Those who believe this dogma are not "intelligent believers;" and this is what is understood by the phrase "a present immortality; and Mr. Fanning says, that "all intelligent believers reject it." But Mr. F. carefully abstains from defining his terms. He does not tell us what he means by an *intelligent* believer. This would be inconvenient; for the Supervisor of his denomination, the President of Bethany College, and a multitude of its teachers and disciples, believe in "a present immortality." But Mr. Fanning agrees with us, that they are not intelligent believers; for "all intelligent believers reject it." Here, then, is something definite; and Mr. Fanning endorses it as an old truth.

In the second item, he says that all preachers of note among the "Us" to which he belongs, think persons should understand and believe the truth, in order to an acceptable immersion. He would have his readers believe, that there was no real issue between us and Campbellite preachers of note, in relation to this matter. What these preach-

ers exhibit as "the Truth," we maintain is *perverted truth*, and therefore error; so that while we, the preachers and ourselves, would agree that an intelligent belief of the truth previous to immersion, is necessary to constitute it the "One Baptism;" we should not agree in que statement of what the truth consisted in. With them, the necessity is only a matter of opinion; they think persons should understand, &c.; with us, it is full assurance of faith that they should understand and believe the truth before immersion. Mr. Fanning says, "Dr. T. thinks so;" he should have said, "He firmly believes it;" for there is no doubt in our mind in regard to it.

In his third item, Mr. Fanning is altogether wrong. Dr. Thomas does not "teach his converts that Christ will reign over his Saints." Mr. Fanning says, that all "Christians do this;" and as Mr. F. claims to be a christian, he, therefore, teaches it with the rest. This declaration is proof enough for us, that Mr. Fanning, and all such christians, do not understand the Gospel, or the truth, Paul preached. Mr. Fanning's "all christians" call their "churches" the Kingdom of God; and church-members the subjects thereof; and affirm that Christ is now reigning over them!!! We believe in no such nonsense. What we teach on these points is, that intelligently obedient believers of the doctrine of God are not the kingdom; but Heirs of the Kingdom; who are to reign with Jesus, their Joint-Heir and Elder Brother, over the Twelve Tribes of Israel and the nations of the earth, which will be their *subjects* for 1,000 years. Christ is not now reigning; he is simply within the veil, covering the sins of his household, as their High Priest; whence they they are awaiting his reappearance, to make them like himself, and to give them the kingdom and glory of their hope, and which he promised to "the little flock." If Mr. Fanning do not believe in such a kingdom as this—a kingdom whose *territory* is the land covenanted to Abraham; its native born *subjects*, his natural descendants; its *foreign subjects*, "all the families of the earth;" its *nobles*, *princes*, *priests*, and *kings*, the seed of Abraham through Christ by belief of the promises, and so forth; its *capital*, Jerusalem the City of the Great King; its *throne*, David's restored to Zion; and its *Imperial-Chief*, Jesus of Nazareth, the King of the Jews.—If this kingdom is not the subject matter of Mr. Fanning's intelligent belief, he neither believes the truth, nor will he have any part in the kingdom and glory to which alone the gospel calls, although he may be very pious, and very zealous against "destructionists," and so forth. The kingdom above indicated

is the kingdom of which the gospel treats. Its good news is about no other kingdom; so that it is this, or none. Such is "the discovery in this direction."

Passing then, from this, we proceed to remark, that nothing is more easy than for Mr. Fanning to tell his readers that "Dr. T. has some idle talk in regard to the meaning of the word *"destruction"* and *"annihilation of the wicked,"* which he understands not himself, and no man on earth can believe." We beg leave to say, that we do understand it, and that many more than he imagines, also intelligently believe concerning it. But Mr. Fanning is not justified in styling the "talk" *idle* until he has proved it to be so by refuting the unanswered testimonies and arguments of our letter to him: published in the first volume of the *Herald of the Future Age*, p. 174, in the year 1844. There is a letter there of seven pages brevier, which, though written before we had discovered the gospel of the kingdom and glory of God; and while still under the influence of Campbellite delusion—the same by which Mr. Fanning is still hallucinated;—that letter, we say, is still unanswered as far as we know, and replete with matter enough to preserve him from idleness of tongue and brain for the balance of his days. We may, therefore, pass on, and glance at another suggestion of the curiosity in hand.

President Fanning's thoughts appear confused. He talks about the "law and the testimony which the Lord gave as the last *explanations* of his mind centuries ago;" and says, that "it is extreme mockery for Dr. Thomas to attempt to *explain* it." Mr. Fanning evidently does not know what the phrase "the Law and the Testimony" signifies. We will therefore tell him. "The law and the testimony" is not applied to "*explanations*;" but is *the thing to be explained*. "The law was given through Moses, the grace (or gifts of the Spirit), and the truth came through Jesus anointed." The Scriptures of Moses and the Prophets set forth the Law and the Testimony; and when Jesus and the apostles delivered their doctrine, or teaching, they interpreted, or explained, that sure prophetic word in reference to the sufferings which were to precede the glory of Christ; and to the righteousness of God, or remission; and also added further details in regard to the church and its enemies during the times of the Gentiles. "The law and the testimony" contained *hidden wisdom*; and the teaching of Jesus and the apostles is the revelation of that which was concealed from the ages and generations under the law; and for this reason the apostolic preaching is termed by Paul "the Revelation of the Mystery." Now, as

he predicted, this revelation, or explanation of the secret, has been darkened. A mountain of rubbish has been heaped upon it by the Nicolaitans, the Balaams, the Jezebels, and such like—by such as Hymeneus, Philetus, Alexander, and their long line of clerical successors; as Origen, Eusebius, Athanasius, Arius, Sabellius, Pelagius, Augustine, Jerome, Luther, Calvin, Arminius, Wesley, A. Campbell, W. Scott, Miller, and a host of their contemporaries and admirers. Men of this class have darkened the truth by words without Scriptural significance, and reduced the word to a nullity; they have taken the key of knowledge from the people and turned them unto fables—the merest old wives' fables. In view of this condition of affairs, it becomes necessary to *explain the explanations*, which Mr. Fanning thinks is "extreme mockery;" or else to leave the truth hopelessly entombed. The work we have imposed upon ourselves is to clear away this rubbish; or, at least, to dig such a hole into it that a man may go into the mountain and lay hold of the truth as hid treasure. The only book we study on theology is the Bible; and the more comprehensive our knowledge of this becomes, the more intense our opposition to all the dogmas and names of the "religious world." We undertake to interpret Moses and the prophets, *in harmony with Jesus* and the apostles; and when we succeed in this, we have "full assurance of faith" that we are right. Then look out Mr. Fanning and all your host. We ask no toleration nor quarter at your hands; and assuredly shall grant none. We are at war with all imaginations that exalt themselves against what we know is Bible truth; and will neither accept peace nor grant it, in this controversy, till the Lord come, or we are silenced in the grave.

This is our "course," which it is impossible we can "amend" or modify to please Mr. Fanning. We should like to gratify him, if we could; especially as he professes to wish to do us all justice. He thinks we are very wicked in opposing "Us." But, who is this very reverend and sacred personage that we should incur the charge of "wickedness" in opposing him? Pray, Mr. Us, tell us who you are! Are you represented by A. Campbell, W. Scott, Ferguson of Nashville, Dr. Richardson the philosopher, Franklin the grand rallyman, or our friend Tolbert Fanning? These are all leaders of people clamoring for the name—the much-abused name—of Christian; and all more or less at variance with one another. Campbell, the demonologist and disciple of Plato; Scott, a shipwrecked mariner, buffeting the waves without a rudder, chart or compass; Fer-

guson, styled by his brethren the spiritualist and infidel; Richardson, "who has done more, in proportion to his capacity, to carnalize and nullify the written oracles than any living man," except such as Fergusson; Franklin, who proclaims "a grand rally" to raise the wind for foreign missionary schemes, with a knowing eye to official cash! All these professes to be brethren, (for many still recognize spiritualists) as elements of "Us!" What an Us as contemporaneously typified by these! And we are denounced as wicked for denying the claim of such heterogeneous materials to the title of "disciples of Christ!" We do not style Christ's disciples "Campbellites," and "Campbellite Baptists." Let a man, or a company of men and women prove that they believe the gospel Paul preached and have obeyed it, and we will call them only by a New Testament title; but when such fail in that proof, we hold that we should offend against the truth of God to admit their claim. "Unless Dr. Thomas," says Mr. F. "push Us from the platform of Christ, there is not a hair's breadth of space for him to occupy upon the rock laid in Zion." Does Mr. F. speak for himself, or for himself in company with the types above named? If Mr. F. identify himself with these, we have no hesitation in saying, that there is no need of Dr. T. to try to push you off the platform, for the said "Us" never occupied it. Nay, it is because we believe the Scriptures of truth that we repudiate the ground assumed by Mr. Campbell and his disciples. We shall be happy to fraternize with them, if they will believe the gospel and be baptized; till then we must oppose.

Having disposed of friend Fanning's animadversions, we may now register those of his co-religionist of Canada West. They occur in the *Christian Banner* under the title of "*John Thomas and his Manifold Wisdom.*" From the caption we thought we were about to be treated to a critique upon some one or more of the points presented in our article, showing that the one idea basis of Campbellite, and other forms of Gentile speculation, was not the foundation upon which the Jew, and afterwards the Greek, were justified and sanctified in the days of the apostles; but that the faith that saved from past sins was the belief of what Paul styles "the manifold wisdom of God." But on perusing the article, we found no argument against any position therein assumed, the writer being more attracted by "the funny," than by the Scripture and reasoning in the case. We reproduce it as a second specimen of the

LIGHT LITERATURE OF CAMPBELLISM.

"Dr. J. Thomas, conductor of the '*Herald*' of an Age yet to come, and of the Kingdom of this Future Age, reviews with his accustomed clarity the position of the '*Expositor*,' edited by friend Marsh, touching who are qualified subjects of baptism. This controversy between neighbors Marsh and Thomas, like almost all others, will, no doubt, minister profit in some form. The Doctor, who is very busy in opening up the actualities and peculiarities of an Age not yet arrived, has read some stout lessons to friend Marsh of the '*Expositor*,' and has, according to custom, treated some others to a little of his spicy theologic greetings. 'Twould be funny, if the topic were not a grave one. The subjoined passage is as pleasant a specimen of the *Herald's* matter and spirit as has come under our eye, seeing there is no *ism* or *ite* hitched to any of the words, and hence it is re-produced for the benefit of all who choose to read:

"We are not convinced that we are judging one of the Lord's servants, in maintaining the Lord's truth against imposition. We should rejoice in being able to address A. Campbell and Joseph Marsh, and other men of their class, as faithful brethren and saints in Christ Jesus; but while the one rejects the promises, and the other substitutes an immersion upon a devil-basis for an enlightened obedience of faith, we can not help being found in opposition to both. The truth in their hands is crucified, and made of none effect.'

"In another part of the *Herald*, the Doctor, while making the truth of full effect, as he would say, in alluding to those whom we call disciples, is pleased to state: 'Many more of them would be now rejoicing in the truth, and in the liberty with which it makes free, than do now, but for the ill-starred influence acquired over them by their clergy.'

"Without looking into the next age, we know that the present is what may be called 'a fast age;' and if there are clergymen among the disciples, after all that has been proved against the clerical workers, we have, for our part, no objection that this messenger (who is engaged in preparing the way for a new age and its kingdom) lash these clergy with a whip made of larger cords than Jesus took to drive the official sinners out of the house that was sanctified at Jerusalem's sacred mount. But up to this moment we have not seen any disciple's name with 'Rev.' as a handle to it, except in a single instance; and therefore we must judge that teaching brethren, calling themselves disciples, are not yet giving marked proof that they are clergymen.

"As it respects the rejection of the promises by any of the brethren, or the crucifixion of the truth, we are able to say that there are some happy disciples who practically show that they believe in *one of the promises* to a much more wholesome extent than the editor of the *Herald*. We allude to the promise that when the Lord comes and brings his reward with him, he 'shall reward every man according to his works.' This, we must think, will be a very trying time for the Doctor; but meantime it is our candid opinion that he is both as zealous and as sincere as any clergyman between Maine and Minnesota. His nick-naming, accusing, and abusing a community, who, for twenty-five years have proved themselves strongly reformatory, must, it is candidly believed, constitute a portion of the Doctor's work for which he will receive a reward not the most pleasant. Even granting that Dr. Thomas was not treated genteelly a portion of the time he called himself a disciple,—or when he was a 'clergyman' among the disciples,—the gospel spirit would enable him to keep from the sin of dealing in nicknames, or any of the spice of apparent vindictiveness. We can admire the Doctor's courage, zealoussness, and ability; but *his* fruits, and the fruits of the Spirit, we frankly conclude do not agree."

D. O.

Although Paul wrote and preached much about the Kingdom and Age to come, neither topic seems to command the interest or respect of the writer, who seems more disposed to sneer at them than aught else. The Campbellite community seems to be the largest object his retina can receive. We are sorry for this, because, in comparison of the Kingdom and Age to which it belongs, it is an infinitely microscopic entity. Zeal for a sect, except for that every where spoken against in apostolic times, is a very unworthy expenditure on the part of any professing an interest in Bible truth. Can not some Christian in Canada enlist D. O. on the side of the Gospel of the Kingdom? Campbellism is a sinking craft. Every principle it started with it has abandoned or compromised, until at length its boasted apostolicity is but a name, and nothing more.

As to D. O.'s skepticism in regard to the existence of "clergymen" in and over the Campbellite denomination, we can assure him that in the United States it is no fiction. We have *the thing* here to perfection. The Superior of the sect is an ordained Presbyterian clergyman, immersed by a Baptist clergyman, both immerser and immersed as ignorant of the truth at the time as clergy-men need to be. He never has put off the

clergyman, having never put on Christ; for if he had, unless an apostate, he would not be speculating in colleges, which he was once opposed to; educating boys for the ministry of his sect; indoctrinating them in "Natural Theology;" patronizing Missionary Societies; admitting the christianity of clerical proselytes, and so forth. A clergyman is known by his fruits. He is a hireling. Whether "Rev," "Elder," "Evangelist," "Bishop," or any other ecclesiastical designation, or no title at all be prefixed to his name, he that preaches the dogmas of a sect for a living, is a clergyman. In New York, Philadelphia, Baltimore, Richmond, Charlottesville, Louisville, Cincinnati, and numerous other places, the Campbellites have stationary preachers of Bethany Divinity at so many hundreds per annum. The clergyman recently translated from this city got \$2000 a year. His predecessor not quite so much. When about leaving here he coquetted with the Campbellite lady in Baltimore, but she offered him only \$1600. This he did not accept, and he proceeded westward. He found prospects there, however, not so pleasing as he expected, and it was intimated to the Baltimore lady that he would not be difficult! But, she perceiving that it was her purse and not her soul he was fishing for, did not invite him to forsake the cure of "immortal souls" in the mighty and enlightened West! D. O. mistakes in supposing that we were "a clergyman among the disciples." We never preached, or undertook to cure souls, for so much per annum. Our course has always been to study the Scriptures that we may learn what they teach. We then go forth and tell the people what we have learned. We do not wait until some society, or committee, or certain list of subscribers stipulates to pay us so much if we will go; but we go at our own risk, and trust to the influence of the word preached to develop the means of paying our way. This is the way the apostles did, and the way Jesus commended them to proceed; but it is not the way of clergymen "reformed" or unreformed. Where the teaching is appreciated, there will be a spontaneous and conscientious or just liberality; but where it is not, little or nothing will come forth. We spend the winter at home writing and publishing, which is our calling. But we are not unoccupied on the Lord's day. We have about forty brethren who meet in the city, and as they think we are capable of instructing them and the public in the word, we are regularly in place doing that thing. And we do it without pecuniary compensation. We travel to and fro by rail sixteen miles, and pay our own expenses; so that we work for nothing in this

case, and pay our own way. Now while we are doing this, the "Evangelist," or by whatever other ecclesiastical title he may be designated, matters not, who preaches Campbellism (till recently) at 17th Street, N. Y., is receiving \$2000 a year for his speeches! This "Christian Baptist" preacher is Mr. D. Oliphant's spiritual brother, and one to whose name we have seen "Rev." attached in his advertisements. This is one of D. O.'s "happy" disciples, who *practically* show that they believe in *one of the promises* to a much more wholesome extent than the editor of the *Herald*—that when the Lord comes, and brings his reward with him, "he will reward every man according to his works!" What will be the reward then of these hirelings for their works, so well paid for now? And what will be our punishment for trying to teach the people to understand the Scriptures, without money and without price?

But that which will entitle us to the hottest place in D. O.'s hell, in his estimation, is the "nicknaming, accusing, and abusing the community" to which he belongs! Of course, it is very natural for him to think so; but he must bear with us while we deny the charge. His community was "nicknamed" before we had any acquaintance with it. We used to dislike the name *Campbellite* as much as he does; but when our eyes came to be opened by the prophets and the apostles, we came to perceive that it was as appropriate a name for "the community" as Wesley's for the Wesleys, and therefore adopted it. D. O. and his brethren wish to be called "Disciples of Christ;" but we can not accede to it, for the plain and simple reason that they are not Christ's disciples; because they do not learn of Christ, nor respond to his teaching, but to the teaching that emanates from Bethany. Would D. O. have us call the Turks disciples of Christ? He would say, "No!" But why not? Because they believe the teaching of Mohammed, which is not the doctrine of God. This would be a very good reason; and for a like reason we cannot call D. O. and his brethren ecclesiastically the disciples of Christ—because they believe the teaching of Mr. Campbell, which is not the doctrine of God. We cannot concede *the name* in the absence of *the thing*.

If by "accusing" D. O. means *false accusing*, we deny the charge. Knowingly, we falsely accuse no man, or set of men; if we accuse D. O.'s "community" falsely, we are not aware of it; we know that we do not so intentionally. Of what do we accuse it that we have not proved? If a community make high pretensions and fail to establish them, he is not criminal who proves the failure; but they who claim what they are not en-

titled to. D. O.'s "community" claims to have restored the Ancient Gospel, and the Ancient Order of things; and to be the counterpart of primitive apostolicity in faith and practice. We deny it *in toto*, and have often reduced the claim to mere pretence. We know what Campbellism is as well as Mr. Campbell himself, who is recreant to his own principles; and we know assuredly that the system he and his admirers, or co-religionists, by whatever name they choose to call themselves, call "the truth," is mere "philosophy, and vain deceit after the tradition of men, and not after Christ." In the days of our ignorance of the prophets, we used to preach it with great acceptance; but as the "sure prophetic word" took possession of our understanding, the Campbellite demonization of our intellect was exorcized. The system they profess recognizes a few historical facts, in common with Romanism and its numerous progeny, and upon them builds a superstructure which vanishes like a shadow before the truth.

Lastly, we remark, that to demonstrate the true position of a community, in regard to "the truth as it is in Jesus," is not "abusing" it, but using it according to truth. There is nothing sacred about Campbellism that it should not be freely put to the question. We accept the law of Moses, the testimony of the prophets, and the teaching of Jesus and the apostles, as beyond query or dispute; but when we come to the theological systems of Gentile speculators, we examine them as we would a piece of quartz, and if the precious metal be wanting—if the truth be not there—we cast it away with the same lack of ceremony or respect. Campbellism is a piece of worthless quartz, which we should rejoice in successfully persuading D. O. and his friends to reject for the truth, as we have done; and could we abolish it, we should esteem it a good work for which the Lord would greatly reward us when he comes. All of which we submit with the kindest feeling to the consideration of our former brethren who are still unfortunately bewitched thereby.

EDITOR.

June 30, 1858.

The Verbal Accuracy of Scripture.

THE denial of verbal inspiration to the Scriptures may seem a light thing; but let it be remembered that it is founded on the assumption of their *verbal accuracy*; and it is almost superfluous to say that inaccuracy of words involves inaccuracy of thought and of statement; so that, according to the deniers of verbal infallibility, the bible, though its author is God, contains inaccurate lan-

guage, deals in inaccurate statements, and utters inaccurate thought. Other books are admitted to speak correctly the words and sentiments of their authors; but this alone does not convey either the words or thoughts of its author, but many things inconsistent with truth, and at variance with the author's mind! The denial of verbal inspiration may facilitate the Rationalist in evading all that he is not inclined to believe, and may free him from certain trammels which are felt to be irksome and oppressive; but founded as it is on the assumption of *inaccuracy in word and opinion*, it can only lead to an utter denial of the whole book itself, if not to a denial of Him whose revelation it professes to be.

If the Koran does not contain Mohammed's words, and does not accurately represent his sentiments, of what virtue is it as an exposition of Mohammedanism? If the Bible does not utter the words of God, and if it does not accurately represent his mind, of what use is it as a revelation from God? And what becomes of his love and truth, if he could give to his poor blind creatures a volume professing to come from himself, yet wanting in that *most essential of all things, in authorship*—a true statement of facts, and an accurate representation of the author's mind?—*Bonar.*

It is not without reason that one would contend for the accuracy of Scripture, even in its words. Accurate precision forms the very perfection of Euclid's "Elements," and Newton's "Principia;" nor is it any disparagement of these to pronounce them stereotyped and unalterable. A modern German has, indeed, said, that "every thing noble loses its aroma as soon as men restrict it to an unchangeable form;" yet no one supposes that Euclid or Newton have lost their nobility because they are unchangeable in their form and truth. It is the glory of science, that each proposition in these works is as true to-day as it was when first demonstrated by its author. *Truth never changes.* It advances, it expands, it multiplies; but does not change. It may be added to, but it cannot be taken from. In acquiring new territory, it does not surrender the old. Its annexations are all genuine *additions*. No mathematics, however advanced, give up old territory; so no theology, however "advanced," can renounce the dogmatical acquisitions of the past, unless on the ground that they are *false*. To call them obsolete, is childish; to say they are not suited to the age, is a condemnation of the age more than of them. Mathematics cannot advance save by a perpetual recurrence to first principles; and it is only thus that theology can advance. Nor can any thing be more suspicious than

this disposition to make progress by leaving old truth behind. No one feels himself shocked by his full belief in the "Principia." His adherence to these is no hindrance to progress; much the reverse. Nor does our adherence to the accurate and unchangeable forms of thought and theology, given us in Scripture, prevent us making constant additions to our knowledge. Love does not grow by giving up the past; nor does faith; nor does knowledge; nor does theology.

Not willingly would any one admit the inaccuracy of a favorite author; not without a sigh would he bring himself to believe that the words of "Paradise Lost" were not Milton's words. So, not willingly can any one concede the inaccuracy of Scripture; not without a sigh can any one bring himself to believe that its words are not the words of God. If the atheist be really sincere, it must have been with a sorrowful heart that he relinquished the idea of the existence of an infinitely perfect and blessed Being; and it must have been with no ordinary feelings of terror that he discovered that the world's great arch was without a keystone. And if the deniers of verbal accuracy to Scripture be thoroughly sincere, it must have been with no common bitterness of soul that they discovered that the Bible was inaccurate, and that its words were not the words of God. What struggles it must have cost them to believe this! With what reluctance they must have come to this sad conclusion! With what fear they must enter upon all speculation, knowing that they are thus shut out from the great source of certainty! And with what tenderness should they bear with the scruples of those who are still clinging to the words of Scripture, and resting themselves on the belief that God has spoken, that God has written, not thoughts merely, but *words*—unerring words—which they find to be no chain, no trammel, but a lamp unto their feet, and a light unto their path!

The most original thinker is not the man who speculates or dreams; but the man who studies the processes of nature, outer and inner—and on these grafts his thoughts, and out of these originates his propositions, or axioms, or deductions. For all these processes are the visible expression of thoughts far higher and wider than those of man. So the most original and advanced theologian is not the man who flings abroad new opinions gaily clothed (as those notable errorists Pusey, Newman, Joanna Southcote, Alexander Campbell, Joe Smith, William Miller, and so forth); but *the man who studies every word of Scripture, and every truth and fact contained in these.* ("Not by bread alone shall man live; but by every word pro-

ceeding from the mouth of God.") So said Moses and Jesus; for these words and facts are of all others the most pregnant and fruitful, seeing they are the embodiments of divine, and therefore infinitely profound thought; thought which, if carefully deposited and honestly cherished, will prove the parent of an endless offspring—true, original, and progressive, though not of course like itself, perfect and divine.—*Eclectic Review.*

The Truth in Norfolk, Va.

Dear Brother Thomas,—I take this opportunity of giving you a few outlines of our progress since Brother Anderson's visit to this place. We have weekly two Bible meetings; we have also two meetings on every Lord's day—the one in the morning for edification, the other, in the afternoon, to commemorate the death of our Lord.

We have had one added to our number since Brother Anderson left us, and we expect some more soon. There is quite a stir among the ghostologists of this place at present. Enclosed you will find the copy of a letter sent to one of the Synagogues of this place. We are very anxious that you should visit us this Fall, and if you can possibly do so please let us know in time, and all necessary arrangements will be made for your reception. If it is compatible with your judgment we would like for your first lecture to be on the Authenticity of the Scriptures, of which we would like to give due notice, that the people may have what can be said on this subject and be profited thereby. If your work on the Apocalypse is completed please send me a copy.

Yours in the one hope,

E. H. BEAZLEY.

Norfolk, August 4th, 1858.

A Testimony to the Freemason-street Baptist Church, Norfolk, Va.

Dear Brethren,—One of the most glorious prerogatives with which our Heavenly Father has endowed us is the right of private judgment, which right the rulers of the people in every age, both in Church and State, have labored to deprive mankind. I rejoice, however, in the fact that their hateful rule is fast drawing to a close, for it is written, "I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth; in his days shall the righteous flourish, and abundance of peace, so long as the moon endureth; he shall have dominion also from sea to sea, and from the river unto the ends of the earth."

In the exercise of this right, of which I am conscious of being possessed, and of which I am determined none shall deprive me, I have for some time past been examining the evidence upon which every man's faith must be built, who would have the faith once delivered to the saints which alone is pleasing to God, and without which it is impossible to please him, I find that to be a faith resulting alone from a knowledge of God's will as revealed in the writings of Moses and the Prophets, together with the teachings of Jesus and his Apostles. This revelation from God to man is the great source or fountain of light to which all must come, and by the decision of which all must abide, because the Great Teacher hath said, "whosoever rejecteth me and receiveth not my words hath one that judgeth him, the words that I have spoken the same shall judge him in the last day." Seeing, then, that these things are so, how important it is that we should give heed to that injunction of the Apostle which says, "examine yourselves whether you be in the faith—prove your own selves." I can conceive of but one way in which this injunction is to be carried out, it is this, by comparing what I believe with what the Scriptures teach. I have endeavored to do so, and finding my faith in accordance with what they teach, I at once conclude that I am in the faith, but when I find myself believing the doctrine of going to a kingdom beyond the skies I examine the Scriptures, and, failing to find it there, I at once reject it as a heathen dogma, and believe heartily what I find taught there by Jesus, that "the meek shall inherit the earth." John says, "he has made us unto our God kings and priests, and we shall reign on the earth." The wise man tells us "the righteous shall never be removed," but you say they shall; "the wicked shall not inhabit the earth, but the righteous shall dwell therein forever." Again, your church teaches that all men are in possession of inherent immortality; but Paul on that subject says, "to them who by patient continuance in well doing seek for glory, and honor, and immortality, to such as these God will give eternal life," for says the Apostle, "the gift of God is eternal life through Jesus Christ our Lord." Again, Jesus says, that "ye will not come to me that ye might have life." Seeing, then, dear friends, that eternal life is a gift from God to man at the reappearing of Jesus Christ, for says the Apostle, "our life is hid with Christ in God, when Christ who is our life shall appear then shall we also appear with him in glory," and I believe not before then, as you seem to think.

(Concluded in our next.)

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.] Mott Haven, Westchester, N.Y. Oct., 1858. [VOL. VIII. No. 10.

The Four Chariots Issuing from between the Two Mountains of Brass.

BY THE EDITOR.

HAVING beheld the Harlot of the Ephah keeping house in the land of Shinar, the prophet again informs us in chap. vi. 1, that he "turned"—"I turned," says he, "and lifted up mine eyes and looked." This indicates that his attention was directed to new objects, which he describes in the following words :

"I looked, and behold Four Chariots going forth from between two of the mountains ; and the mountains were mountains of brass. In this first chariot red horses, and in the second chariot black horses ; and in the third chariot white horses ; and in the fourth chariot spotted horses and fleet ; then I responded and said to the angel speaking with me, What are these my Lord ? and the angel replied and said to me, These are the Four Spirits of the Heavens going forth from standing by the Ruler of all the earth. The black horses which are in that, are going forth to the land of the north, and the white went forth to follow them ; and the spotted went forth to the land of the south, and the fleet ones went forth ; and they asked to go for to run to and fro through the earth ; and he said, Go, run to and fro through the earth. So they ran to and fro in the earth.

Then he proclaimed to me, and spake unto me, saying, Behold those going forth to the land of the north have caused my Spirit to rest in the land of the north."

Here is an amplification of the vision of the Two Olive Branches, or Anointed Ones that stand by the Ruler of all the earth. The reader will perceive that the Two Branches and the Four Chariots and their Horses, all relate to the same agents by comparing Zech. iv. 14 with ch. vi. 5. In

these places they are all said to "stand by the Ruler of all the earth." In both the chapters they are represented as symbols of Jehovah's Spirit. "These" the chariots and horses, said the angel, "are the Four Spirits of the Heavens going forth from standing by the Ruler of all the earth." In the first passage they are in the standing position ; in the last, they are in motion from thence, on their appointed mission.

These four chariots are the cherubim of glory, which constitute the chariot of Jehovah. In speaking of the four-faced figures with wings outstretched over the Mercy Seat of the Ark in the most Holy Place, David styles them in 1 Chron. xxxiii, 18, "the Chariot of the cherubim." The Spirit of Jehovah rested in the form of a cloud between and upon their wings, from the dedication of Solomon's temple until the Glory took its departure in the days of Ezekiel, and shortly before its destruction by the Chaldeans. Alluding to this cherubic incumbency of the Spirit, David says in Ps. lxxx. 1, "O Shepherd of Israel inhabiting the cherubim shine forth. Before Ephraim and Benjamin and Manasseh arouse thy might, and come for salvation to us. O mighty Ones (Elohim) turn us, and cause to shine thy Faces, and we shall be saved." The cherubim were the typical throne of Jehovah, before which the High Priest presented himself on the occasion of the annual covering of the sins of the nation.

In the first and tenth chapters of this prophecy, Ezekiel shows what they typify or represent. Let the reader peruse these chapters in connection with Apoc. iv. and v., and he will find that the cherubim are representative of the Spirit corporalized and manifested in the Saints the Elohim of Israel—the One Eternal Spirit in multitudinous manifestation "whithersoever the Spirit was to go they went ;" "they ran and returned

as a flash of lightning :” “ and the noise of their wings like the noise of great waters, as the voice of Mighty Ones in their going, the voice of speech, as the noise of a camp.”

Zechariah's Four Chariots are identical with these. They represent the resurrected saints in the execution of the judgment written—Ps. cxlix. There are “four” of them because there were *four faces* to the typical golden cherubim of the Ark of the covenant in the temple; and “four living creatures” in Ezekiel's vision; and “four living creatures” in the Apocalypse; and the reason why there are four and not three or five, is because of the military organization of Israel, the twelve tribes were set off into *four camps*; the Camp of Judah, the Camp of Reuben, the Camp of Ephraim, and the Camp of Dan. The standard of Judah's camp or host, was a *Lion*; that of Reuben, a *Man*; that of Ephraim, an *Ox*; and that of Dan, an *Eagle*; and the faces of these four were united in the two Cherubim of the most Holy Place; and became the Elohim—Faces of the Eternal Spirit, self named Jehovah, which stood by the Ruler of all the earth, while he dwelt in them anterior to the Babylonian captivity.

Now as the Saints, without regard to the accident of their fleshly descent, are all Israelites by adoption through Christ, their organization is based on that of the twelve tribes; so that they came thereby to be represented by the Standard's of Israel's Camps. In vision, the four camps of the Saints, constituting nevertheless one encampment, occupy the position of the four camps of Israel in the wilderness—Judah on the east side; Reuben on the south; Ephraim on the west; and Dan on the north. For this reason, Zechariah's Four Chariots are termed “the Four Winds” or Spirits “of the Heavens;” and in their New Jerusalem symbolization the Saints' city is said to be “four square.”

Zechariah saw the four cherubic chariots going forth from between Two Mountains of Brass. This metal connects these mountains, or dominions, with the brazen part of Nebuchadnezzar's Image, the Body and Thighs, and with the “Claws of Brass” pertaining to the Fourth Beast; and the “Band of Iron and Brass” around the Stump of the Babylonian Tree. The two mountains of brass and the two thighs of brass are identical; and represent the Greek Element of the “Great Mountain” that is to become a Plain before Zerubbabel, before the Two Anointed Ones, before the Four Chariots, and their horses, before Israel and the Saints. In the days of Maccabees the two mountains were the Greek Kingdom of Egypt, and the Greek Kingdom of Syria, including Assyria and

other adjacent countries; the former styled in Dan. xi., the King of the South; and the latter, the King of the North. Now, though these countries are and will be in other hands than those of people purely and simply Greeks, they are nevertheless regarded in prophecy as the countries of the Brass Dominion; and so designated, as in the place before us. At the epoch of the Four Chariots; that is, just before they are seen going forth, we learn from Daniel and Ezekiel, that there will be two antagonist dominions, the one occupying Egypt and the other Syria and the adjacent countries. The latter is the King of the North, existing on the political map in the time of the End; and called Gog by Ezekiel; the other the Kingdom of Egypt. These two mountains of brass will be in a state of war before the going forth of the cherubic chariots; and as Daniel tells us the Egyptian province of the South Mountain of Brass will “not escape” subjection to the brass dominion of the North—“the land of Egypt shall not escape,” xi. 42. This will be the relative position of the two mountains, with the Holy Land between them; the battle ground and bone of contention between the two powers, at the going forth of the chariots. But we may remark here, that though the rulers of the two mountains, or the dominant race, will not be racially Greek, still the North Mountain of Brass will be Greek in its superstition, or state ecclesiasticism; and the South Mountain also Greek in the possession of the Greek islands of the Mediterranean and Egean Seas: being therefore, Hellenistic ecclesiastically or geographically, or both, they are dominions of brass, occupying, in relation to the Holy Land, the same political status as the two Kingdoms of the Ptolemies and Seleucidæ in the days of the Maccabees, or Era of the Asmoneans, 358 years after Zechariah saw the vision of the Chariots; and 167 years before the birth of Jesus Christ.

Zechariah saw the Four Chariots of cherubim “going forth from between” these two mountains of political geography. He must, therefore, have seen them going forth from the Holy Land, which occupies that position. They first stand by the Ruler of all the earth as the Two Anointed Ones of the Four Faces. In this position they are the “Four and Twenty Elders” and the “Four Living Creatures full of Eyes before and behind,” filled with the spirit as a lamp is filled with oil; and which in them burns before “the throne as the Seven Spirits of God;” which when in motion, “are sent forth into all the earth.” But before they leave their standing position “to run to and fro.” they sing to the Captain of their salva-

tion, "Thou art worthy to take the Book, and to open the seals thereof for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongues, and people, and nation; and hast made us for our God Kings and Priests; and we SHALL reign on the earth." When they sing this song they are in the land of Judah; Isa. xxvi. 1. They are there as "the Kings which are from a Sun's risings;" to prepare whose "way" the political Euphrates is "dried up." Apoc. xvi. 12; and the two mountains of brass are found temporarily occupying the place of its waters.

But Zechariah saw "them going forth." The wings of the cherubim are their armies; and the horses of the chariots are the same. "When they stand," says Ezekiel, "they let down their wings," which in motion are, "as the noise of great waters," or a multitude of people. They go forth to conquer for themselves their dominion, or as Daniel expresses it, "to take the kingdom;" to "slay the fourth beast and to destroy his body;" to "take away his dominion, to consume, and to destroy unto the end." They "shall reign upon the earth;" but they must first conquer the nations; for the nations will not accept them for kings and priests without compulsion.

The saints in their career of conquest are "the stream of fire flowing and issuing from before the ancient of days;" they are "the angels of Christ's power in a fire of flame;" the tormentors of the worshippers of the Beast and his Image, and the receivers of the mark of his name, with fire and brimstone in the presence of the Lamb; and the 144,000 redeemed from the earth; the First fruits; who follow the Lamb whithersoever he goeth. They are the chariot wheels of the Spirit, full of eyes, and a burning fire—Dan vii. 9, 10, Apoc. xiv. 10, 11, 3, 4; 2 Thess. i. 7, 8; Ezek. i. 18.

The Four Chariots in motion are "the called, and faithful, and chosen" in company with the King of Kings, in actual conflict with the nations of the earth. Apoc. xvii. 14; and are seen in Chap. i. 14, as "the armies in the heaven following the Word of God upon white horses, who smites the nations with the sword of his mouth, and rules them with a rod of iron. They are the war-chariots of the Spirit in the conflict of "the great day of God the Omnipotent Ruler—*παντοκρατωρ*. They invade the north and the south, and then make their expeditions into all other parts of the earth.

The horses of the chariots represent the forces commanded by the Saints; and the colors of the horses, their operations upon their enemies. The chariot horses are not literal horses; for it is written in Hos. i. 7.

I will have mercy upon the house of Judah, and will save them by Jehovah their Elohim, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen; but "he will make Judah as his goodly horse in the battle."—Zech. x. 3; and "they shall be as mighty men, who tread down their enemies in the mire of the streets in the battle; and they shall fight BECAUSE Jehovah is with them."—ver. 5. Judah and Israel are Jehovah's battle-axe and weapons of war, by which he will break in pieces the nations and destroy the kingdoms.—Jer. xxi. 20; but without the Spirit, they can no more effect this, than a battle-axe can wield itself in fight. The Saints will ride the tribes of Israel in their wars. They will be their goodly horses, then in their conflicts with the Kings of the earth and their armies, which will be utterly routed and overthrown. "Thou wilt ride upon thy horses," says Habakkuk, "thy chariots are salvation. Thy bow is made bare; the oath concerning the tribes is the word, Selah. With indignation thou wilt march through the earth; even in anger thou wilt thresh the nations. Thou wentest forth to save thy people, to save thine Anointed. * * * Thou leddest thine horses through the sea, the foaming of mighty waters." And alluding to the same crisis David says in Ps. lxxviii. 18. "The chariot of twenty thousand Elohim, thousands of thousands; the Ruler is among them as on Sinai, in the Holy" (Land.)

From these collateral testimonies we see that the symbols of Zechariah's vision represent the tribes of Israel, the Saints and the Messiah at their head, as "the chariot of Israel and the horsemen thereof," in which the Eternal Spirit rides for the redemption of his people and the subjugation of the world. The idea is grand, and was employed in a typical sense by Isaiah when predicting the fall of Babylon in chap. xxi. 7, 10. He says, that the Lord told him to set a man on a tower to watch, and to report what he should see in vision. On looking, the watchman announced that he saw "a chariot and a couple of horsemen; a chariot of asses, a chariot of camels." He then listened with great earnestness, and hearing a roar, "he cried out, a Lion!" The meaning of this is explained in the ninth verse, where he says, "Behold, here comes a chariot of men and a couple of horsemen. And he continued to say, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken to pieces on the earth." The Ass was the symbol of Media, and the Camel of Persia. Hence "the chariot of asses" was the army of the Medes under the horseman, "Darius the Mede;" and the chariot of camels" the

army of the Persians under the other horseman, "Cyrus the Persian." These chariots of the seventh verse are merged into one in the ninth verse and there styled simply, "a chariot of men" under the two horsemen. This is very plain and satisfactory; and from it we learn that *an army under its commander is a chariot* in the language of scripture; and its commander a horseman, or charioteer. The word פָּרָשָׁה *pahrahsh*, signifies both a horse, and a horseman; hence, in prophecy, the one is sometimes made to stand for the other.

When this chariot of Medes and Persians came in sight of the Lion he began to roar. This was the Lion of Babylon. Isaiah, Jeremiah, and Daniel, all make a Lion the symbol of Babylon's power. The watchman heard the roar of this lion in vision. But it did not scare off the "asses" and the "camels;" for though he mentions the lion no more, he declares the fall of Babylon, which was equivalent to saying that the lion was snared and taken, or slain.

Zechariah's four chariots and horses, then, are the hosts or armies of Jehovah, from which in relation to mundane affairs, he derives to himself the title "*Jehovah of Hosts*." There are four divisions of his chariot, according to the standards of the encampment, and answering to the wheels. In "the war of the Great Day," the two Mountains of Brass will demand primary attention. The black horses are therefore sent forth into the north, and the white horses after them. The result of this invasion is the conquest of the north—of Assyria, and Persia, and Togarmah of the north quarters, and so forth. And while this is going on, the spotted horses go forth to the invasion of Egypt, or the south country, as seen also by Habakkuk. When these horses have done their work in the north and in the south, the Two Mountains of Brass will have disappeared; and the prophecy of Isaiah in chap. xix. 23-25, and of Mic. v. 5, 6, will be fulfilled. The land of Israel will have been wrested from the Gentiles; and Assyria and Egypt, conquered and annexed to the New Kingdom of Israel; and their populations enlightened, healed and blessed in Abraham and his Seed, according to the gospel.

But besides the levelling of these two mountains, there will be much other work to be accomplished. Therefore the fleet horses sought permission to go forth wherever the enemy was in arms. They received authority to go. Zechariah records that they ran to and fro in the earth, but he does not tell us, against what powers they contended. His silence upon the point is interrupted by Jesus Christ, who revealed

to John that they would march with Him against the Kingdoms of the West, styled apocalyptically, "the Beast and the False Prophet," and "the Ten Horns." Speaking of them he says in Apoc. xvii. 14, "These shall make war with the Lamb, and the Lamb shall conquer them; because he is Lord of lords, and King of kings; and they that are with him are called, and chosen and faithful." When this war is finished, the kingdoms of the west will have been taken possession of by the Saints, as Daniel has foreshown, and then the apocalyptic acclamation will proclaim an existing situation of affairs; for "the Kingdoms of this World" will "have become Jehovah's and his Christ's"—ch. xi. 15.

These "goings forth" of the horses will be terrible to the nations. The prophetic colors are indicative of this. The first of these four chariots of men is horsed with red. Red horses show that the period in which the chariots are manifested is a period of war. The red horses are not represented as going forth to any country. The black, white, spotted, and strong or fleet, termed "bay" in the C. V., are seen by the prophet going forth; but not the red. The earth, or nations, are in the red condition at the time of the chariots issuing from between the Mountains of Brass. Peace has been taken from the earth, and men are earnestly engaged in killing one another immediately preceding the appearance of the chariots. This is expressed in Apoc. xi. 18, by the phrase, "the nations were enraged, and thy wrath came." Hence there is no need of a special going forth to take away the peace of the world—If the world of nations were in a state of peace at Messiah's appearing, the prophet would have probably seen red horses going forth upon a special mission; but being in a state of war as the result of the operation of the policy of the Frog Power, the first horses seen to issue forth are the black. This preadventual condition of the world is represented by "a man riding upon a red horse" in Zech. i. 8. Behind or after him, are the red, spotted, and white, "in the bottom," or between the two mountains, which go forth when the chariots appear. When all these have done their work, all the earth sitteth still, and is at rest"—the reign of peace begins.

The appropriateness of "red" to represent an ensanguined condition of the nations will be seen from the following testimonies. In Psal. lxxviii. 23, the Spirit says, "I will bring from Bashan, I will bring from the depths of the sea; so that thou shalt plunge thy foot in blood of enemies; the tongue of thy dogs (shall lap) from it." And in Ps. lxxv. 8, "Elohim is Judge; he will throw

down this, and he will exalt that: for there is a cup in the hand of Jehovah; and the wine is red; it is full of mixture; and he will pour out from it: all the wicked of the earth shall surely drink and wring out the dregs of it. But I will announce it at the Olahm; I will sing praise because of the Elohim of Jacob: and I will cut off all the horns of the wicked: the Horns of the Righteous One shall be exalted."

The Dialogue, also; between the prophet and the Messiah in Isai. lxxiii., is intensely "red" in the color of the scene. The testimony may be presented in the following form:

Prophet. "Who is this that cometh from Edom, with dyed garments from Botsrah? This that is glorious in his apparel, traveling in the greatness of his strength?"

Messiah. "I that speak in righteousness, mighty to save."

Prophet. "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winepress?"

Messiah. "I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled on my garments, and I will stain all my raiment: FOR THE DAY OF VENGEANCE is in my heart, and the year of my redeemed is come."

And I looked and there was none to help; and I was amazed; and there was none to uphold; therefore mine own arm brought salvation unto me; and my fury it upheld me. And I will tread down the peoples in my anger, and make them drunk in my fury, and I will bring down their strength to the earth."

But the most demonstrative testimony to this prophetic signification of "red" is found in Apoc. vi. 4. It is there written, "and there went forth another horse fiery-red; and to him who sat upon him it was given to take the peace from the earth, even that they might slay one another; and there was given unto him a great sword." Here is represented a period of war in which much blood would be poured out. A red horse, a great red dragon, and a scarlet-coloured beast, all indicate that they belong to an ensanguined page of human history.

The horses of the second chariot of Elohim were black. These go forth into the north country. To be the subject of injury, astonishment, and famine, from whatever cause, is represented in prophecy by BLACK. This appears from Jer. viii. 20, 21, as, "The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people (Zion) am I hurt; I am black; astonishment hath taken hold of

me." And in ch. xiv. 1, as, "The word of Jehovah that came to Jeremiah concerning the dearth. Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters; they came to the pits and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads. Because the ground was chapt, for there was no rain on the earth. The ploughmen were ashamed, they covered their heads. Yea, the hind also calved in the field, and forsook it, because there was no grass." And in Lam. v. 10, he says, "Our skin was black like an oven because of the terrible famine." In Apoc. vi. v., a period of famine is symbolized by "a black horse" and a rider holding a pair of balances to weigh out at a high price wheat, barley, and wine.

Such are the calamities indicated by black, the symbol of mourning and woe to this day. Pestilence follows in the wake of famine. Hence the going forth of the black horses into the north country indicates the visitation of that ensanguined region with famine and pestilence, which will have their influence in bringing the peoples of that region to a right understanding of the Power they contend against.

The black horses are followed by the chariot with white horses. This indicates the complete subjugation of all the Russias, Assyria, Togarmah, Persia, and so forth; for Zechariah was informed that the chariots that went forth northward "had caused Jehovah's Spirit to rest in the north country." Hence white indicates conquest ending in purity and peace—"Blessed be Assyria the work of my hands." This blessedness results from the combined operation of the black and white horses. The famine and pestilence are followed up by military campaigns in which the Saints ride forth conquering and to conquer. This career of a power is symbolized in Apoc. vi. 2, as, "I saw and behold a white horse, and he that is sitting upon him having a bow; and there was given to him a wreath of victory, and he went forth conquering, even that he might conquer." Added to this, is the idea of purity, as the consequence of overcoming. This signification of white is very frequent in the Apocalypse. In the nineteenth chapter, Jesus and his Brethren are seen clothed in white, and sitting upon white horses, by which they are connected with the white horsed-chariot of Zechariah that goes forth to the conquest of the north. "To him that overcometh I will give a white stone, and on the stone a new name engraved, which no man knoweth saving he that receiveth it—

Apoc. ii. 17, &c. ; "they who have not defiled their garments, shall walk with me in white; for they are worthy. He that overcomes the same shall be clothed in white raiment," iii. 4, 5; vi. 11; vii. 9, 13, 14.—"These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

The spotted horses of the fourth chariot go forth to Egypt, Arabia, and other districts of the south to work out the conquest and consequent blessedness of that region. The color of these horses is a combination of the black and the white, being "grisled," or spotted. What has been said, therefore, of the black and the white horses separately, may be said of these as a combination of the two. They effect in the south what the white and the black accomplish in the north; so that when their mission is complete, it will be said, "Blessed be Egypt my people"—Isaiah xix. 25. The highway out of Egypt to Assyria will be perfected; and the Egyptians shall serve with the Assyrians.

In the English version, the fourth chariot is to be horsed with "*bay horses*," as well as with spotted. But the original word does not indicate color. It is אַמְצִיִּים *amutzim*, and signifies, *active, fleet, or vigorous*. This plural occurs in no other scripture than the two texts of Zechariah, where the C. V. has "*bay*." This is not then, a prophetic color. The horses of the fourth chariot were spotted and *fleet*. The two mountains of brass being levelled, the fourth chariot as "*a flying eagle*" (Apoc. iv. 7) rushes forth upon the shoulders of the Philistines toward the west; and spoils them, as they will then also spoil the children of the east—Isai. xi. 14. "They career to and fro through the earth; which, as the result of their labours, "*sitteth still, and is at rest.*" Zech. i, 11.

Thus Jehovah having "come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire: for by fire and by his sword will Jehovah plead with all flesh; and the slain of Jehovah shall be many"—Isai. lxvi. 15, 16 :—this having come to pass according to the testimony of all the prophets, the Four Horns of the Gentiles will have been frayed by the *Four Carpenters*; and the Great Mountain, comprehensive of the Harlot of the Ephah and her house in the land of Shinar, and the two Mountains of Brass, will have become a plain before Zerubbabel and his chariot-hosts. As the result of this terrible and glorious work of the Saints, Jehovah will be a wall of fire round about, and the glory in the midst of Jerusalem; and many nations shall be joined to the Lord, and shall be his people; and he shall inherit

Judah his portion in the Holy Land, whose iniquity shall be entirely removed: the Head Stone shall be brought forth with acclamations; and, as THE BRANCH grown up to David, he shall sit upon his throne and execute judgment and righteousness in the land; he shall build the temple of Jehovah: and he shall bear the glory, and sit and rule upon his throne; and he shall be a priest upon his throne, after the order of Melchizedec—Zech. i. 21; ii. 5, 11, 12; iii. 9; iv. 7; vi. 12, 15; Jer. xxxiii. 15–18; Ps. cx. 4.

Tour in Canada West.

On Thursday, July 9, we set out from New York City for Toronto, C. W., by way of Niagara Falls. We left Thirty-first street at twelve M., and arrived next morning at the Clifton House on the Canada side of the river, at about 7 A. M. This is a fine hotel, in the immediate vicinity of which is the ground where the Battle of Lundy's Lane was fought on the 25th of July, 1814, between the potshards of the two governments on either side the Falls. Having blown each other to pieces to their hearts' contents, the survivors retired to their respective camps, leaving about an equal number of killed and wounded on the field, in practical appreciation of the honor and glory of being mangled for the gratification of those who make the quarrels, but are careful not to fight.

We found every one outside the hotel ready to overwhelm us with polite attentions. Cabmen were exceedingly anxious to drive us round "to all the points of interest." Storekeepers congratulated us upon the beautiful day; and obsequiously invited us to walk in and "inspect the curiosities." Standing by Table Rock, a youth asked us if we would not like to view the prospect from the observatory on the top of the neighboring hotel? But we declined, on the ground that we had put up at the Clifton House. He said, that made no difference. We asked how much he charged; for we had learned by this time that it was our pocket, and not ourselves, that was the object of attention. No charge whatever! said he. Here then appeared to be a case of pure disinterested philanthropy! But as yet, we did not know what was inside of that hotel building. How could we refuse some recognition of such polite and liberal attention to strangers. "I was a stranger, and ye took me in!" How very kind! Come, then, said we to our daughter, who accompanied us, let us ascend the dome. "I'll show you the way," said this blindest of young Canadians; and on we went until we stood outside the observatory "viewing the landscape o'er." In the ascent no one asked, "Whither goest thou?" But we saw clearly,

that descending to the street without question, was impossible. We beheld power and beauty from our exalted pinnacle, but shall not attempt to describe what we saw, for we could not do it justice; and if we could, our readers might not comprehend us, and so our labor would be lost. We beheld till time admonished us to divert the insatiable eye to other objects, and to begin our descent. Our first landing was in the midst of an ice cream saloon. How could we refuse a polite invitation to ice cream, after enjoying a glorious prospect without charge! Diogenes himself would have smiled a benignant acquiescence, especially on so hot a day. Having discussed the cream, and paid release, we reached the first floor without further question, but there we found ourselves in an Indian curiosity shop, and museum of fictitious specimens. "Walk this way, Miss, and inspect our curiosities," said a winsome crinoline to Eve's descendant at our side; "No charge for the inspection!" But "no charge," is oftentimes the highest charge when entrapped into the purchase of useless articles for the sake of the appearance. How could we accept their attentions, and the consumption of their time in waiting upon us, and purchase nothing! This very unpaid for politeness, is an expensive and onerous obligation to violate your inclinations; so to get quit of it, we vamoosed with all possible dispatch. But we had not gone far, before another curiosity-monger rushed forth as though he were going to capture us *vi et armis*. "How do you do, sir? Come in and see my curiosities!" "Much obliged, but would rather be excused!" This was literally, as the Japanese say, "running a muck" in curiosity! We found the best plan was to manifest no curiosity; for if we looked at a daguerreotype, the artist was presently at our elbow, inviting us to view his pictures. At length we were congratulating ourselves on having cleared the sharks, when a boy came suddenly upon us with a hollow glass prism, containing water, and poking it at us, ejaculated, "Look at the Falls through my glass, sir!" This was really the last negative we had to affirm; and so, passing up the road opposite the American Falls, from which a beautiful view is obtained, we made a circuit behind the woods, and through the public garden, to the Clifton House. Having frequently visited the Falls, we needed not to prolong our stay, even if we had the time at our disposal. At noon we left by the *Erie and Ontario Railroad*, the depot of which is about 200 yards from the hotel. This road connects at Chippewa, a village about three miles up the river, with the steamer to Buffalo, and runs down the river to the City of Niagara at its mouth, whence

the Lake Ontario steamer conveyed us to Toronto, where we arrived about 3.30 P.M.

We sojourned in this city of British North America for a week, partaking of the hospitality of the brethren, whom the truth had developed there. Since our former visit, about two years ago, we found that a large placard had been posted, and several exposed to the public view in stores occupying commanding situations in the city, calling the attention of the people to "the Kingdom of God;" and informing them, that we should deliver a course of lectures on that "great salvation," which at the beginning was preached by Jesus and his apostles, (which He proclaimed to be of the Jews,) at the Mechanics' Institute. We accordingly commenced operations on Sunday afternoon, and continued every evening, except Thursday, till Friday night, when we finished by a discourse on the Signs of Messiah's Advent, indicating that that much to be desired event was near, even at the door.

The attendance was more numerous than at our first visit two years ago; and might be termed good and encouraging. This is attributable to the fact that there have been more readers of our writings in Toronto during the past two years, than before our first visit; and that, as the result of that, several have become obedient to the faith, who individually exercise an influence in its behalf. "The change in public sentiment," says a popular English journal, "is due not so much to the labors of clergymen and divines, but rather to the persevering efforts of secular thinkers and lay theologians, and especially to the regular action of the press, which now discharges many of the functions of the pulpit—the pulpit, by universal admission, having fallen behind the requirements of the day." The press has in consequence, been called by Mr. Carlyle, the "lay pulpit." That is indeed its true character. We have periodically to deliver our homilies, to "improve" current events, to look the facts of life in the face, and to speak the truth to the best of our ability—truth, not always pleasant to speak or popular when heard. And if we may be allowed for a moment to refer to ourselves, we have taken our part in this lay preaching, honestly, without fear or favor. Our motto from the first has been 'progress'—the advancement of our common humanity through the 'free development of our spiritual nature.' The condition of progress is conflict—the constant criticism of the old, and the investigation of the new. In the defence of free thought, free inquiry, free speech, we have had to fight many battles, and oppose not only avowed enemies, but professed and real,

but mistaken friends. We have pursued the same course from the first, protesting against the fallacy and sophistry of the creeds and the bigotry of the sects. We have continually exposed the practical infidelity of much noisy religion, the practical viciousness of much conventional morality. But we have done this in a spirit of sincere loyalty to the highest truth—the central principles both of religion and morality. That we have accomplished all we wished it would be presumption to assert, but, on a review of the past, we can see that something has been done; we have not labored altogether in vain. The future must speak for itself."

The "secular thinkers," "lay theologians," and "regular action of the press," is the agency in Toronto and elsewhere, that has wrought out the "something that has been done" for the kingdom of God. It is an agency just adequate to the work to be accomplished before the thieftike coming of Christ—the work, namely, of *gleaning the few ears of wheat to be found in the fence corners of the field*, before the land is broken up for new developments:—the finishing of the work began by Peter at the house of Cornelius—Acts xv. 14—"to take out of nations a people for the Name of" "the *Elohim* of the whole earth"—Isai. liv. 5, styled by James *ὁ Θεός, ho, Theos*. Our experience is, that "local secular thinkers," and lay theologians" are more effective in their operations where they can influence the people to read the scriptures, and the most scriptural and uncompromising interpretations issued by the press, than by their own unpracticed and unaided efforts. This generation is a perverse and unteachable generation at best, and very conceited withal. It requires, therefore, a peculiar sort of handling, which persons immersed all the days of the week in secular affairs, are not up to. We are often full of apprehension when we hear some undertaking the defence of the Truth, not that they have not the will to defend it aright; but that they are apt to get out of their depth; and to run the risk of laying the truth open to the enemy. Work with the press, which undertakes to affirm nothing without much thought; to affirm nothing it does not understand; and to affirm nothing it is not prepared to prove. A press that does not do this, ought not to be encouraged; and where such a press can be found, the war-policy of the Saints ought to diffuse its productions wherever their influence can obtain circulation for them; and though they will find it difficult to persuade Satan to read them, if they can only get his consent, he is most likely to suffer loss. We find that where the press has freest course, there the greatest results ensue, pro-

vided it is not counteracted by the folly or imprudence of its friends. Ignorance is Satan's power, to which no foe is so formidable as the press that faithfully exhibits the *testimony* of God with the *reasoning* of the apostles—a press that would weaken the force of these is satanic, however pious, or noisily religious it may be.

On Wednesday night as the lecture of the evening, we read a tract of twenty-one pages, 12mo, which we had recently issued from the press, entitled

"WHAT IS THE TRUTH?"
or
PILATE'S QUESTION ANSWERED
in a
SCRIPTURAL EXPOSITION
of the
"GOSPEL OF THE KINGDOM."

This occupied about an hour and twenty minutes in reading; after which we gave notice that we had a few copies with us, and if any were interested in what they had heard, and would like to possess it, if they would call upon Mr. Coombes, corner of Yonge and Richmond streets, where we were staying, they were welcome to one without charge. We did not take them to the institute for distribution, preferring to test the applicants, judging that if they took the trouble to call for them, they were interested enough to read them. Over thirty were supplied in this way, others, however, calling but getting none, as our stock for Toronto was exhausted. But since our return to New York, we have forwarded to Bro. Coombe, 950 additional copies, making 1,000 for Canada, of whom the friends in Owen Sound and elsewhere in the Provinces, can obtain supplies. The tract is a republication by two brethren in Newark, N. J., of the article in the Herald for February, 1852, styled, "*The Great Salvation*." Before the type was distributed we had it stereotyped, and can, therefore, now afford to supply them at \$10.00 a thousand, in sheets. The brethren in Washington, D. C., and Newark, have each 1,000; and we would suggest that other companies of brethren would increase their efficiency, if they would order them by the thousand, and distribute them gratuitously, or at *three cents* apiece (as people are more likely to read what they pay something to obtain) by which their outlay would be returned, and means supplied to purchase more. If the tracts were folded and stitched, they would cost \$11.00 a thousand copies. We offer to supply them at *cost*.

After the reading was finished, an ex-city missionary rose to interrogate us. We listened patiently to a torrent of words in the brogue of green Erin, the point of which was, that we had discarded the idea of "going to

a kingdom beyond the skies," and that the kingdom of God did not now exist; he wanted to know therefore, what Paul meant by saying "The Father hath translated us into the kingdom of his dear Son?" Perceiving that his aim was not information, but an endeavor to divert the mind of the audience from what had been laid before them, we determined to reduce him to a living absurdity. We asked him, if he endorsed what he had just quoted? He said, "I do." Very well; then you affirm, that a believing man is now in the kingdom of God's Son. This is the proposition; and as the burden of proof rests on the affirmative, it is for you to prove it. I simply deny that it is so, and will hear you patiently while you illustrate and establish the truth.

This put him to silence upon this point, for he was able to explain nothing. "Well," said he, "as you can only quibble, I will put another question. "What is meant"—"Stop," said we, "no more questions till the one before the audience is disposed of." Though you have shown yourself unable to prove your proposition, you have certainly proved, that you know nothing about the matter; we shall, therefore, now address the audience, and show them the interpretation of the thing. In the first place, the writer testifies, that he continued unto the day of his standing before Agrippa, "testifying both to small and great, saying none other things than those which the prophets and Moses did say should come." Hence, all Paul's writings must be construed in harmony with the prophets and Moses, which none can do who are ignorant of their teaching; and therefore the universal failure of the clergy and their disciples to explain or understand his words; and especially the text before us.

In the next place, when a man is discoursing about the future, we have no right to wrest his words, and to affirm that he is speaking of the past. It is evident from Col. i. 5, that Paul is speaking of the future—about "the hope being stored up for you (Colossians) in the heavens, which ye heard of before in the word of the truth of the gospel." This is his subject, and therefore the key to the interpretation of any ellipse that may occur in his argument.

In the third place, the passage in verse 13 is elliptical, which omission "the knowledge of God" supplies. The text reads, "Giving thanks to the Father, having qualified us for the portion of the inheritance of the saints in the light; who delivered us from the dominion of the darkness, and transferred unto the kingdom of the Son of his love; in whom we have the redemption through his blood, the forgiveness of sins." Now here

we have the passage in its entirety; which is perfectly intelligible to "every scribe instructed εις την βασιλειαν, eis teen basileian, (the same form as in Col. i. 13) for (or unto) the kingdom"—Mat. xiii. 52. When a believer is "in the Son of the Father's love," he has attained by faith unto the One Hope of the Calling. He is transformed from Jewish and Gentile ignorance and folly about immortal ghosts and sky kingdoms, unto the HOPE of the kingdom of which he had heard before in the word of the truth of the gospel of the kingdom: the hope of are the words supplied by the subject, which when expressed convey to the mind of the ignorant the idea which is perfectly obvious, though unexpressed, to him who understands and believes the prophets, which our inquisitor evidently does not. The believer of the truth is now "in the Son;" and being "in him," is "an heir of the kingdom," for, or unto, which he has been instructed.

This being disposed of, the ex-missionary was again started to his feet by some who seemed bent on victimizing him; for his movements did not seem to be altogether spontaneous. He still wanted to know "what was meant by John the Baptist being less than the least in the kingdom of heaven?" But instead of waiting for an answer, he continued an outpouring of verbiage that had no reference to the matter proposed. We succeeded at length in damming up the flood, and in asking if we should answer the question? "No," said he, "I will ask another." This, however, we could not permit. A question was before us, and that must be disposed of before fresh matter was introduced. This did not suit his purpose. It was evident he did not wish us to explain anything; but to stand up in silence, while he delivered himself of the hackneyed foolishness of his perverted brain. But we had no time, nor taste, for such a course; so we explained the case of John the Baptist, and then dismissed the meeting.

From Toronto, accompanied by Bro. Coombe, we went to Queensville, about 30 miles north. The use of the Methodist house had been obtained at this place by Bro. Degeer. Curiosity brought out a goodly number on Sunday afternoon; but thenceforth the number attending scarcely exceeded twenty-five. Still, if all these had been of the honest and good heart class, it would have been an encouragement. However, many or few, our business was to show them the truth, which we did not fail to do in six discourses. It was seed-time only; but what may come forth, the future will reveal.

When about leaving Queensville, we received an invitation to visit Oshawa, where

we were informed there is a large and commodious chapel, which we could have at any time, and any length of time we might desire, except on Sunday forenoon. The invitation came through Mr. L. C. Thomas, Commissioner of Queen's Bench, &c., and a minister of the Christian denomination. "Having read," says he, "some of your writings, and heard much about you, and being greatly interested in the truth, I hope I shall be pardoned for taking the liberty of writing to you for the purpose of soliciting you, if possible, to come this way and lecture." We regret that it was not in our power to comply; for where a door spontaneously opens, it is well to enter in. But we were on our way to Owen Sound, the extreme northwest settlement of the Victoria civilization in Canada West; show bills had been issued notifying the public of our coming.

We took the cars at Holland Landing for Collingwood, where there are three brethren. What this place may be in a century, if not abandoned in despair before then, we know not; but at present it is anything than inviting. But the present condition of places is of little interest to those who are looking for their inheritance. We arrived about noon, and in an hour and a half left on board the Canadian, a Georgian Bay steamer, for the Sound, about 60 miles distant from Collingwood.

Five hours and a half steaming against a strong north wind, brought us at length to Connel's wharf, at Owen Sound. Here we were met by brethren Blythe and Sims; the former an old Campbellite of the Sycamore Lodge, in Cincinnati, Ohio; but now no longer hoodwinked by the cowl of Bethany. He took us to his house, where we were very agreeably and hospitably entertained during our stay at the Sound. Four others of his family are rejoicing in the truth, and express great astonishment that they should have been so long imposed upon by such a shallow system of error, current under the name of "*Campbellism*." Until the gospel of the kingdom was introduced among them, the Campbellites, as a sect of worldly religionists, were rather well to do; but since it has spoken, their countenance has fallen, and the pains of death have seized them. If the Great Shepherd have any more sheep among them, they also will respond to the voice of the truth, and come out, and purify themselves by obeying it; but if there be no more, they will go on from bad to worse (and from all accounts it cannot be much worse than it is already), until the body dissolves in its own corruption.

They who have accepted the invitation to God's kingdom and glory in this settlement,

number, we believe, about twenty-eight. They were formerly votaries at the shrines of Wesley, Cranmer, and such like, walking in the darkness of fanaticism and folly. But the truth has exorcised them of the legion of demons by which they were possessed; and they now sit together in Christ, clothed in a right mind. Twenty-eight Bible students in a new settlement is the light of that settlement, which cannot fail, *if they walk in the light*, to make the clerical darkness of their region visible to all candid inquirers after truth. And the darkness there is very great; for the clergy of Owen Sound, instead of being lights to the people, are darkness intensified; so that they only become visible objects by being blacker than the night that reigns.

We addressed the people seven times during our stay, beginning on Sunday morning and ending on Thursday night. The people turned out well, notwithstanding all the sinister influences at work to prevent them. Their attention was good, and decorous; for there were no clergy among them, or any of their militia, "fellows of the baser sort," as on former occasions, to stir them up to riot. There were, indeed, two or three attempts at annoyance, which, however, were promptly suppressed by the constable; but the interruption was only temporary, and sufficient to indicate what the barbarians would do but for fear of the consequences.

On Sunday afternoon, a man possessed of a Methodist demon, uttered a few ravings about what, of course, he did not understand. He pretended to want to be informed what Paul meant by "having a desire to depart and be with Christ?" Now the demonized of this class have a certain stereotyped circle of questions, which they put, not for information, nor explanation; but in order to divert the minds of the audience from any subject discoursed upon; and which they fear, if the impression be not obliterated, may alienate them from the clerical traditions by which they have their advantage. The Rich Man and Lazarus; the Thief on the Cross; Stephen's Exclamation; Depart and be with Christ; Absent from the Body, Present with the Lord; and God, the God of the living, not of the dead—are the principal topics of the queries they delight to put. While they ask you what is meant, they can themselves explain nothing; for when you throw the burden of proof upon them, they have nothing to say. Penetrating the policy, or rather craft of the demonized, we determined to play with him until we entangled him in his own foolishness, and caused him to expose himself to the reprobation of his hearers.

"Of course," said we, "you are perfectly

well acquainted with the doctrine Paul sets forth in the text referred to; for, we take it, that you produce it as your argument against what we have been teaching in our discourse. Now, in Paul's day, there was no such language in being as the English; therefore Paul did not utter the words you have quoted; hence you will be kind enough, *first*, to tell the audience what he said; and *secondly*, the meaning of what he said, that we may know what argument we have to answer." But he had to confess, that he could not tell. "Then," said we, "as you give it up, we will inform you, that he did not in any language say, that he had "a desire to depart, and to be with Christ;" what he said was, *την επιθυμιαν εχων εις το αναλυσαι, και συν Χριστω ειναι*, which being translated signifies, *Having the desire for the returning, and being with Christ*. This being what he said, do you wish me to tell you the meaning of what he did not say, or of what he did?" "Of what he did." "Then," said we, "we need not trouble ourselves about your question, which is evidently fictitious. Nevertheless, for the information of the audience, we will explain the words, which no one having any regard for his philological reputation will venture to deny, is a correct rendering of the original. We then, explained the passage, the details of which we need not here report, as they are already before the reader in Vol. vii. p. 63; suffice it to say, that it gave our demonized friend a quietus from which he did not recover while we remained. The clergy, who, when Bro. Williams visited the place were very noisy and belligerent, but in the end signally discomfited, kept at a very respectful distance. Prudence, with them, has come to be the better part of valor; they do not even "fight and run away," that they may live to fight another day." Their policy is to keep out of harm's way, that they may have no occasion to run. This is the wisest course they can pursue; for so sure as they stand up to oppose the truth, they must be put to shame.

But the time came for us to leave the Sound. Several brethren accompanied us to the steamer with expressions of brotherly kindness and good will; and on Friday at 8 A. M., we were again afloat upon the waters of the deep. Not being impeded by the wind, we reached Collingwood in three hours and a half; and having landed were met on the wharf by Bro. Connell, who took us to his house on the outskirts of the town. As the train did not start for Toronto till 4 P. M., we had time for a little sociality at his hospitable board. The sight of Collingwood, and much of Owen Sound, where he built Connell's wharf at a cost of \$4,000, once belonged to him: but he was cheated

out of it by certain Campbellites now in Toronto and at the Sound, to whom he intrusted the entry of the land, he being in Chicago at the time. These same people are now the sanctimonious pillars and support of Campbellism in the places indicated; and are a fair illustration of its fruits; and we hope that, if at either place, any of these parties shall profess to believe the gospel of the kingdom, and essay to join the brethren at the Sound or Toronto, they will be required to prove their sincerity by restoring to Bro. Connell that of which they have defrauded him. "Disciples of Christ" and "Reformation," indeed! Christ never taught his disciples to defraud one another; yet among them he had a Judas who was a thief, and betrayed him to the enemy. If disciples at all, they must be of this class. Messrs. Fanning and Oliphant, brethren to these thieves and robbers (for they are of the same sect) exclaim against our wickedness for calling them Campbellites, and adjudge us to very unpleasant results for this when dealt with according to our works: but though so zealous against us, and boasting in their pretended reformation, we see nothing in their writings, and less in their proselytes, condemnatory of such. As these Toronto and Owen Sound defrauders of a former brother to the amount of \$20,000, are speakers and leaders in his bishopric, why does not Mr. D. Oliphant come down upon them with his thunder, and make them do justice, or clear out of "this reformation?" Let him get the names of those men from Mr. Connell, and then deal with them as they deserve: and until he have done this, let him forbear any more hypocritical attacks upon our position.

At 4 P. M. we bid adieu to our friend whose losses are as nothing compared with the recompence before him in the gospel. "All things," says Paul to the faithful, "are yours;" so that though cheated out of a few thousands while the wicked rule, capital and interest will all be made good a hundredfold in the Age to come. The distance from Collingwood to Toronto is ninety miles, making the route 150 from Owen Sound. We got to the station about 9 P. M., where we were met by Bro. Coombe, at whose house we arrived after an absence of two weeks.

Next day he accompanied us to Paris, about seventy miles west of Toronto. We arrived at 8 P. M., and were conveyed by Bro. G. L. Scott to his abode. He had given ample notice of our lectures, which were to be delivered in the Town Hall. This was obtained without cost, as the rule is to grant it without charge when the lectures are gratuitous. We spoke five times to

more numerous audiences than attended two years ago. Although the subject was "the Great Salvation" none of the clergy came to hear. They have no taste for "a course of lectures on prophecy," which was the title of the placards. They know nothing about prophecy themselves, and judge others by their own ignorance. O blind guides! O miserable people to be bamboozled by such incapables!

On Thursday the time had arrived to leave Canada West. We had filled up a month with travel and discourse, having talked our way through, publicly and privately, until weariness had invaded our *physique*. After addressing the Canadian public in twenty-four lectures, we found it necessary to hasten home to prepare for a tour in Mississippi, Tennessee, and Kentucky, for which we depart on Wednesday, Aug. 18. We left Paris at noon, and arrived at Mott Haven next day at the same hour, thankful to the Giver "every good and perfect gift" for preservation by land and sea, compassed not to make proselytes to a sect, but to enlist honest and good hearts for worldrulers in the Age to Come.

EDITOR.

Aug. 13, 1858.

A Canadian Conference, and the Doings Thereat.

Dear Sir,—I write to inform you that whilst at Owen Sound, last month, I received a request from Port Perry to attend a Conference there. I consented, and found through the Expositor that Friend Marsh and Elder Sweet were also to be there.

On the first of July, being the first on the ground, I opened the Conference by delivering a discourse from 1 Pet. iv. 17. I first ascertained "the house" upon which the judgment comes; this house being the household of faith, this household washed believers, over which house alone the High Priest Jesus presides. Heb. x. 21, 22; I then showed the nature of the judgment in the sufferings they had to endure. After this I contrasted the trials upon the house of God with those of them who obey not the Gospel, showing that the end of the disobedient would be a cessation of their existence (or death); that if God permitted such sufferings to come upon those whom he loved, even upon the obedient, where should the wicked or disobedient appear?

Friend Marsh was the next to speak. He took the Epistle of Paul to the Hebrews in an expository form, stating that the main object of the epistle was to show forth the things of "the world to come" of which the Apostle was speaking.

In speaking of faith, he stated that know-

ledge must precede faith, that we could not believe that which we could not understand. He also stated that "without faith it is impossible to please God;" but did not tell us that faith, to be acceptable, must embrace the things which are still a matter of hope, and of which the apostle was speaking, namely, of the world to come. In fact, he stated that "the faith" was the death, burial, and resurrection of Jesus; then that baptism places the professed believers of these facts in the school of Christ, who then go on to learn, &c. But if this be the case, then one can be justified without the faith Paul defines, because the death, burial, and resurrection of Jesus, are past events, and not future. He closed up by speaking of "the race set before us," and by saying that the easy besetting sin, was unbelief. But he kept out of sight the necessity of believing in the "Future Habitable," (which, as "world to come," he said was the main object in the epistle) before baptism: he stated that whatever Enoch believed, he had sufficient to please God; but he kept out of sight the testimony of Jude, that Enoch believed in the future according to the promises.

The next morning, a Mr. Stephenson spoke from a chart to the effect, that the coming of Christ may be expected in 1866: his chart shows forth great labour and research.

I then spoke from Jer. xlv. 28, showing that God had decreed to "make a full end of all nations but Israel." Hence all the promises were to that nation, and not to Gentile sectarians; and that the Jewish nation were now in punishment, but that God would bring them back from their captivity, and have mercy on them: that the Jews when restored would have a Governor, Jer. xxx. 21; Mic. v. 2; and that this Governor would be Jesus, their once rejected King.—Matt. ii. 6. That the Jews stumbled over that "stumbling stone," and, as a consequence, were broken, or reduced; or, in other words, they might have been the rulers, but now, through the rejection of their King, they are reduced to be the ruled, "the tail and not the head,"—Deut. xxviii, 9–13. On the other hand, the stone, over which the Jews stumbled, shall fall on the Gentile nations, grinding them to powder,—Matt. xxi. 44; Dan. ii. 44. Hence God has revealed his great design (through the word) to abolish all States, Kingdoms, Empires, and Republics; and so set up an Israelitish kingdom in the Holy Land, being then ruled by the now immortalized Jesus, and his future immortalized saints; when all nations and tongues "shall serve and obey him." The future establishment of this kingdom is the subject of the

gospel proclamation: the end of its proclamation being to call out from among the nations, those who may become heirs by faith and obedience; and finally actual possessors, when the King shall come. No individuals shall share in this kingdom but "Israelites indeed." Hence the necessity of understanding the promises to that nation. God's proximate purpose in gathering all things under One Head; and which introduces to that which is ultimate, namely, that this earth shall be inhabited by one nation, and this nation eventually to be immortalized. Hence the future inhabitants of this earth will all be immortal or deathless, and all the remainder destroyed, together with death itself, at the end of the thousand years, when Jesus shall deliver the kingdom up to God the Father. But I showed that although God had doomed all nations, yet he has made provision, through which we may be preserved, by being adopted into this nation, even the Commonwealth of Israel.—Eph. ii. 12-19. How necessary, then, for Gentiles to be acquainted with the covenants of promise! Ignorant of these, we are "alienated from the life of God."—Eph. iv. 18. We must become, then, children of Abraham, (the federal patriarch of this nation) through the faith.—Rom. iv. 13-16. The faith, then, of Abraham was, that he and his seed (the Christ) should possess the Land of Canaan, when all nations shall be blessed through them with a righteous government.—Gal. iii. 7-18; Isa. iii. 1-4. This blessedness of all nations through the occupation of the land by himself and the Christ, was the gospel preached to Abraham, which must be believed before baptism can be acceptable. This baptism of the believer being the "circumcision of Christ" by which the body of the sins of the flesh is cut off, (Col. ii. 11.) he is adopted therein into the family of Abraham,—Gal. iii. 26-29. Therefore baptism to the unbeliever of those things cannot be the circumcision; because God does not forgive the sins of an unbeliever, or those who do not please him by "the one faith." Hence, then, the sects as such, deny the promises of God. They may believe in the death, burial, and resurrection; yet they blaspheme God in denying his future promises concerning Christ. I invited them to examine their relationship to Abraham, in the light of God's word, by first believing "the great and precious promises," then baptism; not baptism first, then faith. In the course of this exposition I was compelled to review friend Marsh's subject on the Hebrews, showing the untenableness of his position; and the faith through which Enoch pleased God.

Friday evening, friend Marsh spoke on

Matthew xxiv., but carefully omitting to say anything of "the gospel of the kingdom" that was to be preached in all the habitable for a witness to the Gentiles. The substance of this discourse is not worth mentioning here. His handling of this subject was so weak, so contradictory, that I saw I was deceived in him, for I had thought that he was a better Scripturean than he is.

The first morning a conference was held at 8 a.m., to take into consideration the best means of making known the truth through Canada, and other items. The question was proposed to me, "If I had any objection to become an evangelist through Canada." I stated that in relation to the evangelist, I did not like the method of sending appointments so far ahead, as I thought that much good might be done by remaining in a place a little while after an interest is awakened. Friend Marsh said that I should be quite free to go where I pleased; to open fresh fields and go to any of the various assemblies throughout Canada; that a subscription must be raised; and that I could not have less than from five to seven hundred dollars a year. He said that he concurred with me, that I ought not to be trammelled. Now, all this time he admitted that he knew my "extreme views" on baptism, yet he appeared as if using all his influence to get me into the field.

I then said, that I had been laboring in the promulgation of the truth, receiving only from those amongst whom I labored; although, under present circumstance, it was hard at times. But, if they thought proper to assist me in the work, upon conditions of my being "untrammelled," I would accept the offer. It was proposed, seconded, and "carried unanimously," that I should become "an evangelist," and that a subscription be raised to that end. It was forthwith submitted to parties present to put down their names, stating what they would give; whereupon above one hundred dollars were pledged; and through a notice in *The Expositor*, to the friends in Canada, the remainder, it was thought, might be raised. But it appears that all this was only bait on friend Marsh's gold hook, as will be clearly seen in the sequel, for he was eager to get me into the field.

At ten o'clock I had to deliver another discourse, and spoke to them from Heb. ix. 16-17. In the afternoon, at half-past two, friend Marsh took a subject of discourse from Acts xvi. 31: "Believe on the Lord Jesus Christ and thou shalt be saved." He commenced by saying, that there was only one qualification necessary in order to salvation; that the gospel, in its broadest sense

was good news of eternal human redemption, not an arbitrary word. Then he spoke of the gospel to Abraham. Abraham, he said, did not know the seed promised when the gospel was preached to him by the Lord God. After a few remarks on the gospel of the kingdom, and the everlasting gospel, he spoke of the gospel in Cor. xv., when he said that the gospel in its fullest sense, embraces the proclamation of the eternal purposes of God to man. The gospel, he said, does not end with the millenium. That the gospel has been suiting the capacities of the different dispensations. It has been developing more and more. He then spoke of hearing the gospel and understanding it. He said, that the gospel must then be qualified, or believed in its broadest sense; and that if we are called upon to believe in "the things of the kingdom," we must believe in its boundary, its waters, its worship, in relation to Ezeziel's temple; all this, he said, was its broadest sense. Besides, he said, that the disparity of the human intellect forbids it. That there must be a qualification, or none. But surely, friend Marsh, don't you believe in the kingdom of Great Britain; you know by whom it is ruled—by Queen Victoria; you know that it has a government; subjects to be ruled; a capital, London; and a territory; but, notwithstanding, can you tell how much water runs through the Thames? Can you tell how wide the streets are? or how thick the walls of the houses are? All this is the broadest sense. But do you believe in the Queen of Great Britain, and say, this is the narrow sense of the kingdom of Great Britain? Would you argue the disparity of the human intellect in this case? Pshaw! Then he stated that some believed the gospel in an hour. True, but who was the apostle teaching? Not those who believed in the burning up of the promises of God! Besides, says he again, the objects of baptism do not require us to believe in the kingdom! The death of Christ was the assurance of the promises, that Christ was raised from the dead! Hence baptism was a representative thing of that which we are required to believe; that baptism, when performed understandingly, represents the death, burial, and resurrection.—Rom. vi.; Col. ii. Hence this is all we are called upon to believe; and that baptism is a figure of our death, burial, and resurrection to eternal life. But, friend Marsh, where is that life to be enjoyed? Is it not in the kingdom? But in that passage in Col. ii., when he came to the word faith, he said, "not faith in the kingdom, but faith in the operation of God, who hath raised him from the dead. He then quoted several passages, rooting them out

from their contexts and connection, to make his theory stand. But if faith in the death, burial, and resurrection is only necessary, what then is their future hope? He admitted that the death of Christ was the confirmation of the Abrahamic covenant. The passages quoted (in order to comfort "the children of disobedience," and, if possible, still to keep them in disobedience, lest he might lose a subscriber) have, in all their connection, something else appended to them in relation to the kingdom. In Matt. xxviii. 19, he says, that "teach" signifies a learner, a disciple. Hence we commence to be learners when baptized.—Acts ii. 22, 24. This, he said, was the gospel of the death, burial, and resurrection. But, does friend Marsh think, that his audience was so simple, as not to see, that the design of Christ's resurrection was to sit on David's throne? Hence the kingdom is here again brought to view,—Acts. iii. 13, 14—again points to the coming of Jesus as the prophet, like unto Moses, and to "the restitution of all things spoken of by all the prophets," even the restitution of the kingdom to Israel. The next quoted, was Acts viii. 5. Philip preached Christ. Now, surely, friend Marsh, you ought to have quoted the twelfth verse, to show what it was to preach Christ. To preach Christ, then, is to "preach the things concerning the kingdom of God and the name of Jesus Christ." Acts xi. 20, Paul preached Christ, that he was the Son of God. Here, again, then, to preach Christ is to preach the things concerning him. Surely Paul did not preach one gospel, and Philip another! In Acts xx. 25, we are told that Paul preached the kingdom. Acts x. 34-38, was next quoted. But does not friend Marsh see, that verse 37 says, that Cornelius knew the message that Jesus delivered commencing at Galilee, Matt. iv. 23? Cornelius, then, knew the doctrine of the kingdom preached by Jesus. Upon Acts xiii. 23-29, he argued that the word, glad tidings, was the whole gospel. But here Christ is indicated as him to whom the second Psalm applies; therefore the throne of David restored again in Zion; the nations as his inheritance; and the uttermost parts of the earth as his possessions, are implied. Besides, verse 34 speaks of "the sure mercies of David."—Isa. lv. 3. Surely, friend Marsh, this is quoting Scripture with a vengeance, and tearing it from its context and connection. The next quoted, was Acts xvii. 1-3. But did Paul preach two gospels? No. But go a little further, friend Marsh. The resurrection of Christ is spoken of again in the same chapter, in verse 31; but it is in connection with "ruling the world in righteousness;" and that his death

and resurrection is a confirmation of that glorious promise. 1 Cor. xv. was next quoted. And here the gospel is spoken of in connection with the resurrection and kingdom. But, friend Marsh, is not your system of quotation cunningly arranged; but still not craftily enough to deceive the children of light! I ask, can a man be honest, to collate passages in this fashion? Could you not find anything of the kingdom in all these connections? Rom. x. 7, was the next quotation. Here, friend Marsh did not take notice to whom Paul was writing. He was writing to those who had believed Paul's gospel, to whom he says, that it is "the power of God to salvation;" and he says that he was ready to preach that same gospel at Rome also.—Rom. i. 15-18. Now, what did Paul preach at Rome for gospel, for it is the power of God unto salvation? See Acts xxviii. 28, 31. This is what he preached at Rome! 1 Thess. iv. 13, the next quoted. Here friend Marsh, according to custom, rooted it out again. The verses following speak of the descent of the Lord, and of the immortalization of the saints. But, friend Marsh, is not the Lord coming to establish his kingdom? Does not Paul tell them in his next letter, that they were suffering for the kingdom of God, or in order to obtain it, 2 Thess. i. 5? I ask again, are your quotations honest? Is not all this trickery to vindicate your position, and the position of the children of disobedience, from whom you are obtaining your reward? What reward do you look for? Ought we not to know the nature of the reward before starting on the race?

(To be concluded in our next.)

Excerpta.

From the Gospel Banner.

Henry Ward Beecher on Baptism.

"In vain do they worship me, teaching for doctrines the commandments of men."
—Jesus.

"The wisdom of this world is foolishness with God." 1 Cor. iii. 19.

The following is an extract from remarks made by H. Ward Beecher, in reply to the question, "Have you become a Baptist?"

"I remain where I always have been. I believe that immersion, pouring and sprinkling, are all alike baptism. If Christ ever was baptised by immersion, it does not follow that his disciples must be. It is the spirit of his life, and not its outward form, which we are to copy; otherwise we must needs all be circumcised and become Jews. If one has been trained to think that immersion is the only true baptism, or if arguments

have been brought to bear upon him which convince him of its superiority, or if his taste leads him to feel that it is the most beautiful and appropriate method, then he ought to be immersed; and if for like reasons he prefers the affusion of water, or sprinkling, let him be gratified. I am indifferent as to the mode of baptism, and willing to conform to your views in the matter, so as to help you forward in the divine life. I have no objection to immerse you every month if you wish it. There is no reason why this ordinance should not be celebrated as often as the Lord's Supper, if one desires it."

This so-called "learned divine" expresses his indifference as to the mode of administering this divinely appointed ordinance, alike receiving immersion, pouring and sprinkling as baptism.

This, we assert, is utterly at variance with the teaching of the inspired writers, for if anything can be proved from them, this point certainly can,—that *immersion* only is proper. The very meaning of the Greek words, *bapto* and *baptizo*,—I immerse or dip, goes to sustain this position.

Before quoting from the Living Testimony, however, we will give the opinions of a number of eminent men—some of whom were ranked with the Pedo-baptists—on the meaning of the word baptism.

"The very word *baptize* signifies to dip; and it is certain that the rite of *dipping* was observed by the ancient church."—John Calvin.

"Baptism is a Greek word, and may be translated a *dipping*, when we dip something into water that it may be covered with water. I would have those that are to be baptized to be wholly *dipped* into the water, as the word imports, and the mystery doth signify."
—Martin Luther.

"*Baptismus* signifies immersion or washing the whole body."—Dr. Hammond.

"If you attend to the proper signification of the word baptism, it signifies plunging into water, or dipping with washing."—Bishop Taylor.

"The manner of baptizing was to plunge, or dip into the water, as even the word *baptizo* itself plainly enough shows."—Casaubon.

"There was no such thing as sprinkling, or rantism, used in baptism in the Apostles' days, nor many ages after them."—Joseph Mede.

"To baptize literally signifies to dip; and to this day throughout the East baptism is performed no other way, according to the ancient practice of the Christians."—Simon, the Jesuit.

"Christ submitted to be baptised—i. e.

to be *buried under the water* by John, and to be raised out of it again, as an emblem of his future death and resurrection."—*Dr. Macknight*.

We might quote the opinions of other learned men, but forbear, and proceed to the testimony of the apostles.

In the first place we will note that the multitudes that went from Jerusalem and Judea to be baptized of John, came to the river Jordan, and there submitted to the ordinance, Matt. iii, 5, 6. If John was a sprinkler instead of an immerser, we would ask, What need was there to resort to a river to perform the ceremony?

Our Lord also descended into that same noble stream, and was baptized. When the ceremony was over, he "went straightway out of the water." Matt. iii. 16. This is proof positive that he deemed it necessary to go *into the water*, in order to accomplish what he wished, viz. to be *immersed*. If he was merely going to submit to a sprinkling, think you that he would betray less sense than modern sectarians, by descending *into* the stream to accomplish that which could as well be done on the shore?

From the remarks of Mr. Beecher, we are led to infer, that he does not doubt the *immersion* of Christ. If so, we ask, was he not immersed by John, the same one who had baptized the multitudes that came before Christ, and if he had *sprinkled* these, think you he would *immerse* Christ? The natural conclusion is, therefore, that they were all immersed. "O," say you, "perhaps Christ performed it, as being 'the most beautiful and appropriate method.'" If so, we are led to conclude that when the multitudes came to John, he asked them somewhat as follows:—"How will you be baptized; by immersion, pouring, or sprinkling? 'I am indifferent as to the mode, and willing to conform to your views in the matter, so as to help you forward in the divine life.'"

How supremely ridiculous! and how contrary to the whole Gospel scheme, which points out only "one Lord, one faith, *one baptism* (not three!) one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 5, 6.

The apostle Paul, writes to the Romans as follows:—"Therefore, we are *buried* with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi. 4, 5.

How foolish the idea of sprinkling appears, when we try to harmonize it with this

passage. When is a thing or person said to be *buried*? and when is a seed said to be *planted*? Surely not until entirely hid from view. If we give this passage its legitimate meaning, it harmonizes beautifully with the very word baptism, *immersing, dipping, or plunging*.

Dr. Macknight in commenting on this passage remarks thus:—"Our baptism, called in the preceding clause a *planting together in the likeness of his death*, being both a memorial of Christ's death and resurrection, and a prefiguration of our own, it teaches us that we shall die indeed through the malignity of sin, as Christ died; but through the efficacy of his power as a Saviour, we shall at the last day be raised from the dead as he was, to live with him, and with God eternally."

The same words are used in Col. ii. 12, "buried with him in baptism, wherein also ye are risen with him," &c., plainly holding to the resemblance of baptism to Christ's death and resurrection.

In John iii. 23, we read as follows:—"And John also was baptizing in Enon, near to Salim, *because there was much water there*." If he was sprinkling his converts, would he need *much* water? Of course not; but as he was *immersing* them it was necessary that he should have an abundance, therefore he invariably resorted to places where he could be well supplied.

Another idea to the point is found in the words of Ananias to Saul,—"*arise, and be baptized, and wash away thy sins*." Acts. xxii. 16. What a beautiful idea when properly applied. But how could a person be said to have *washed* away his sins, if he has merely sprinkled them away?

The case of Philip and the eunuch, although often referred to, is none the less important, giving as it does a great support to the true idea of baptism. It is said "they went down both *into the water*, both Philip and the eunuch, and he baptized (immersed) him. And when they were come up *out of the water*, the Spirit of the Lord caught away Philip that the eunuch saw him no more." Acts viii. 38, 39. It is plainly evident that the eunuch was *buried* in baptism, else, why did they descend *into* the water?

Our Lord himself, speaking of the importance of being borne again, says, "Except a man be born of water, and the Spirit, he cannot enter the kingdom of God." John iii. 5. The resemblance to a birth cannot possibly be carried out by adopting the idea of sprinkling for baptism; but when applied to an immersion it is perfect, inasmuch as the person to be born of water is first buried from sight, and then appears again a

né man, born into a probationary state; and when he falls asleep in death, his body is again *buried*, or hid from view; but on the resurrection morn it is born again, not of the water, but of the Spirit, to life eternal.

One thing is evident, from the testimony adduced, viz., that the *action* of baptism is not complete unless it bears a resemblance to the death and resurrection of Christ. The Lord's body of flesh and blood was crucified; so the man who is about to change his worldly life for that of a Christian, must crucify his old fleshy man, Rom. vi. 6. Christ was buried in the tomb, so the convert must be *buried* in baptism, Rom. vi. 4. Christ was raised again in a new life; so the man who is buried in the waters of baptism rises again to newness of life, v. 4.

Mr. Beecher boldly affirms that Christ's outward example goes for nothing. "It is the *spirit* of his life we are to copy, otherwise we must needs all be circumcised and become Jews." This shows at once the position of this modern exponent of Christ's life and example. He sets aside, or copies whatever he chooses. What a powerful show of reasoning is this, that if men imitate Christ in baptism, they must also do so in circumcision! Sophistry complete!

Was not Christ born a Jew, and therefore must needs be circumcised in order to fulfil the law? Again, suppose you that Christ had any control over his own circumcision, when only eight days old? And do we anywhere find him commanding men to attend to his rite, except as applied figuratively to the heart? In not a single instance; but he did command his disciples to "Go and teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Spirit."

Suppose, for illustration, a person coming to a knowledge of the truth desires to obey it by being baptized, and he asks himself the question, "How shall it be done?" Would not these words of our Lord naturally come to his mind—"If any man serves me, let him *follow me*." John xii. 26. And how are we to follow Christ? By walking in his footsteps, or imitating him, as did Paul. See 1 Cor. xi. 1. It is evident, then,—despite the lying assertions of a professedly learned man,—that a person thus situated must necessarily descend *into* the water (as said Christ) and be immersed, if he would fulfil the Lord's commands and injunctions. 'Tis

"Through Jordan's flood he leads us
To Canaan's happy shore."

and not through sprinkled drops of water.

Mr. Beecher trifles with this divine ordinance as though it was a human invention,

and a mere matter of sport. He goes so far as to say that he would baptize men every month if they wished it, although we do not find a single instance on record where a person was immersed twice into Christ. On his accommodating principle, men may with their mouth glorify God for two weeks, and curse him other two, and then get this hireling Priest, or some other with like principles, to baptize him again, and so on *ad infinitum*.

It is no wonder, however, that he should possess such a spirit of accommodation, for men can be hired to do or say almost anything, if liberally paid. If he "spoke the truth, the whole truth, and nothing but the truth," he would be in danger of losing the princely income of \$ 7,000 a year, which he now receives, independent of proceeds from Lectures, &c., amounting to about \$ 3,000 more. But by letting men have their own way in these matters, he passes for a kind man and a good Christian.

Acknowledged as being at the head of his profession, and yet uttering such foolishness as appears in the extract given, need we wonder at the utter ignorance of those who look up to the broad-cloth gentry as leaders in spiritual matters? Taking him as a fair sample of the profession, we do not hesitate to say that they are entirely ignorant of the first principles of Christ's gospel, and instead of their teaching being according to the oracles of God, it is neither more nor less than the "vain traditions of men, which make the commandments of God of none effect."

We have said sufficient, however, to convince any reasoning mind, that the position taken by Mr. Beecher, is at variance with the opinions of learned men; with Scripture testimony; and certainly with common sense.

The people err in placing their confidence in man, instead of the Lord and his word. Take heed, then, to the words of Isaiah, and "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" and of the Psalmist, that "It is better to trust in the Lord than to put confidence in man."

Geneva, Ills.

T.

Henry Ward Beecher Again.

BY A. CAMPBELL.

"Rev. W. H. Beecher gave notice of his intention to apply to the trustees of his church, for the construction of a baptistry in the building, after the manner of the baptist denomination. He explained the immediate occasion of this proposed innovation on Congregational custom. Numbers

of persons had applied for membership, to whom immersion seemed the truest baptism. He had no scruples to administer the ordinance in that mode, and, therefore, desired the means of doing so, without being dependent on another church. He gave notice of the ordinance at Pierrepoint Street Church next Lord's day, as the last he should probably administer in this form out of his own church. We are glad to see this movement towards primitive usage, among the Pedo-baptist denominations. When prejudice gives way, all must come to the practice of the truth."

"Rev. Henry Ward Beecher is the most popular preacher (said to be) in this great city New York, or of Brooklyn, and consequently, generally has the largest audience in the city or its environs. He is a gentleman of great fluency of speech, and of large and liberal views." The preceding paragraph caught my eye in the *New York Chronicle* of the 2d inst. He has for some time past, occasionally practised immersion in the river and in the open air. He has promised that he should probably administer baptism, in this form, out of his own church no longer; and therefore demands a *baptistry* to be erected in his own church.

Mr. Beecher has different "forms" of baptism, and, on this and other accounts, demands for one form of baptism—a *baptistry*. In other forms, a *basin* or a watering pot will suffice. This is certainly a great accommodation in this fastidious, gumelastic or squeamish age. There are, in the Roman Calendar, three modes of baptism—*affusion*, *pouring*, and *immersion*.

It is a singular thing that one word can represent no less than three distinct acts, or three distinct modes of action. I can conceive of *three modes* of immersion—face upward, face downward, or face sideways. In the latter mode there are two modes—right side or left side up. But how *sprinkling* can be one form of immersion, *pouring* another form of immersion, and *plunging* or *dipping* another form of immersion, is rather a literary puzzle! We should feel ourselves much obliged to Mr. Beecher for a perspicuous exposure of this perplexity. I acknowledge that he has a fine imagination, a brilliant fancy, as well as a free and a happy utterance of his conceptions. He, therefore, can be as lucid and definite as any pulpit orator of the day. But conceding that there are three forms or modes of *sprinkling*, *pouring*, and *immersing*, how can any one word indicate them all? *Sprinkling* is not a mode of *pouring*. It is not a mode of *dipping*. It is not even a mode of *washing*. Neither is *pouring* a mode of *sprinkling*, a mode of *dipping*, or a mode of *washing*.

Again, immersion is not a mode of sprinkling, a mode of pouring, nor a mode of washing. The game of *modes* is a loosing game in the pulpit, or out of it. It is at war with something called *common sense*. I own that there are modes of immersion—face upward, or face downward, or even sideways. But that *pouring*, or *sprinkling*, or *washing*, is a mode of immersion, shocks all common sense, and stultifies all lexicography.

Dipping, *sprinkling*, and *pouring* are not now, nor ever were, nor ever can be, *modes of one another*.

They indicate three different actions, and never did, and never do, indicate one and the same action. If this be not a fact indisputable, there is no truth in philosophy, nor in lexicography. I admit there are three or more modes of immersion—of sprinkling and of pouring—but that not one of these ever was, ever is, or ever can be, the mode of another.

To sprinkle a human being is impossible, to pour a human being is impossible, but to *dip* a human being is quite possible. We could sprinkle dust or water upon a human being. But in all sacred and all classic style we have, as in our own vernacular, after sprinkling, the preposition *on* or *upon* when a solid substance is the subject of the action.

We *sprinkle* water, dust, ashes, blood or any fluid upon a man or any other solid substance. But before we can sprinkle a man, we must dry him and grind him to powder. Mr. Beecher, nor any living man ever did, or ever can, sprinkle a man till he is ground to powder, or converted into fluid. We can, indeed, sprinkle dust, ashes, water, or blood upon any person or thing, but not that person or thing in water, dust, or ashes.

Certainly, Mr. Beecher will not say that he ever found the preposition *επι* (*epi*) upon, in grammatical connection with *bapto* or *baptizo*. We know he never did, and we know he never will—and without this, he never can, before heaven or earth, *sprinkle* or *pour* a man. If he can find, in his Greek Testament, *επι* (*epi*) only once before a man, a woman, or a child, after *bapto* or *baptizo*, or in grammatical connection with them, I will give up the whole subject; but without this, if he has any respect for his own head, or heart, or conscience, he cannot, as a scholar, a theologian, or as a Christian, ever sprinkle or pour water upon man, woman, or child. *Epi* (*επι*) in grammatical construction, in all the Christian Scriptures, is never found before a man, a woman, or a child, as a subject of baptism. This fact stultifies all the pleas, apologies, and arguments adduced by Papists and Protestants in behalf of *sprinkling* or *pouring* water

upon a man, woman, or child, in the name, and under the pretence, of any scriptural authority. In the absence of this preposition, if he would *sprinkle* a man, woman, or a child, he must first dry them and grind them to powder, as a certain martyr was—whose ashes were cast or sprinkled upon the waves of the sea.

This is a grave matter, and is not to be disposed of by a grin, a sneer, or a pun. It must be contemplated in the light of eternity, and with the awful responsibilities of a Christian minister. Any action to be performed but once in the life of a man, is a most solemn and important action. We may pray always, praise God always—or, as often as we desire it. But there is but *once* baptism, as well as “*one baptism*,” in the Christian institution. It has, too, its divinely instituted *subject, action, and design*. We have long since abjured the deceitful and deceiving word, *mode* of baptism. Rome had its *modes* and *tenses* of baptism. The Greek Christians never had. There are, it is true, modes of the body to be immersed or baptized, but no modes of the action. Pouring is no *mode* of immersion, neither is sprinkling a mode of pouring or of immersing; and, most certainly, immersion is no *mode* of sprinkling or of pouring. The sophism of the Latin church is quite as palpable as the veriest counterfeit nailed to the broker’s counter. Besides, we are not commanded to baptize or immerse any subject of Christian baptism, *in the name* of the Father, of the Son, and the Holy Spirit. We have no such formula in the Oracles of God. No one ever was baptized or immersed in the name of the Father, the Son, and the Holy Spirit, by any man inspired of God, or commissioned by the Lord Jesus Christ, *εις το ονομα* and *εν τω ονοματι*, are formulas as wide as the poles apart. The former indicates an entrance *into* a new relation to all the personalities of the Godhead* (the *Θειοτης*). Hence the commission *εις το ονομα* and *not εν τω ονομα*—has formulas as wide as the poles apart. The one indicates the authority under which the administrator acts, and the latter the relation into which the subject enters. The Romanists celebrate matrimony, consecrate churches and burial grounds, and dispossess demons and evil spirits “in the name of the Father, Son, and Holy Ghost,” and so do they practice “extreme unction.”† Protestants tamely imitate them in some of these particulars. Since the coronation of the Lord Jesus‡ as head of the church, the Lord of

the universe, all authority is in him alone. He is to raise the dead and judge the world. He is “Lord of lords, and King of kings.” “By him do all princes reign, and all judges decree justice.” He is now autocrat of the universe. By his commission did apostles preach, and baptize the converts. We know not by what authority Pedo-baptists now baptize infants, or pour or sprinkle upon them water. It is not, we are sure, by the authority of Jesus the King of kings, and the head of the church. He never commanded such a work. “If thou believest with all thine heart,” thou mayest be baptized, was the limit of apostolic baptism. “He that believes and is immersed, shall be saved.” This commission was preambled by “*all authority*,” (not *δυναμις*, but *πασα εξουσια—pasa exousia*) “in heaven and earth is given to me.” therefore, “Go, convert all the nations, immersing them (*εις το ονομα*) into the name of the Father, and of the Son, and of the Holy Spirit.” Then teach them to do whatsoever I have commanded you. “And lo, I am with you to the consummation of the world.* Such is the plain oracle of the King of Zion, and the Liege Sovereign and Head of the Church.

He that runs may read it. Commissions are important documents, and coming from the King of kings and Lord of lords, are entitled to supreme regard.

I need scarcely repeat, except for some new readers, that baptism in the name of the Father, &c., is a Roman relic—came from Rome unchallenged by Martin Luther; and, therefore, popularized amongst Calvinists and Lutherans, and consecrated by almost all modern sects. It is a public scandal on the age we live in, and should be repudiated by Baptists and Pedo-Baptists in all Protestantdom. There is no more authority for it than the worshipping of angels, or praying to the saints for the saints in purgatory, or any other legend that hallows the authority of the assumed vicar of Christ, or the patriarch of Constantinople. Oh, for a second Luther, to lash the false Protestantism of the living age.†

☞ He who would trust implicitly, must inquire conscientiously. True faith should rest on sound knowledge.

has bestowed much grandiloquence, but for which he has no proof in the word of God. The Lord Jesus is “gone into a far country, to receive for himself a kingdom, and to return,” and then he will be “king in Zion,” “Lord of lords, and King of kings.”—Ep. G. B

* All the days until the end of the Aion.—*Editor Herald*.

† If he appeared you would be against him.—*Editor Herald*.

* Not the personalities of the Godhead; but *God manifestation in flesh*.—*Editor Herald*.

† A favourite subject of A. Campbell’s on which he

From the British Mill. Harbinger.

The Lord's Prayer.

"It was taught by him" (the Lord) "to certain Jews, who were his disciples, in attendance on a mountain in Galilee."

"Neither was it intended to be—nor, indeed, could it be—a *pertinent* prayer for a longer period than his ascension into heaven. The reason is obvious, his reign and kingdom commenced one week after his ascension into heaven."

"No one after the events of that 'day' (Pentecost) "could, with any propriety, pray 'thy reign, or kingdom come.'"

"That Christians may rationally, intelligently, and devoutly now pray for the *increase* and *growth* of that kingdom, is quite consistent and apposite," &c.

A. CAMPBELL.

Such are a few of the statements and allegations which appear in the *Harbinger* for March, under the above heading; and there is, perhaps, no devotional exercise in which it is more necessary to keep a watch upon our words and thoughts, and none in which there are more manifest improprieties, than in prayer. But that "no one, after the events of pentecost, could with any propriety pray, 'thy kingdom come,'" we are by no means convinced, however obvious it may appear to some. Not being prepared, therefore, to pray for the *increase* and *growth* of that kingdom," *instead* of praying "thy kingdom come," we plead the privilege to offer a few words in self-defence against the accusations contained in the article quoted from above.

Whether our reasons for not adopting this *new* prayer, because considering that "the old is better," may, or may not be satisfactory to others, we must honestly confess, that we have never yet seen any good reason why any one petition contained in the prayer, which Jesus taught his disciples, should not now be used.

But if any of those who think otherwise, can show us *one good* reason why we should no longer pray, "Thy kingdom come," but instead pray for its *increase* and *growth*, we will at once acknowledge their claim to our gratitude, and commence the more excellent way. In the meantime we will offer one or two reasons why we prefer the prayer taught by our Lord, to the one that has been proposed as a substitute.

1. The disciples were evidently instructed to pray, "Thy kingdom come"—but they were not taught to pray, "Thy kingdom *increase* and *grow*;" therefore, we conclude that the former is of God, and the latter of man.

2. When Jesus taught his disciples thus to pray, he gave no intimation that it was

"only to be *pertinent* till, his ascension into heaven."

3. Neither Jesus in his subsequent teaching, nor his apostles after his ascension, have taught anything from which we can learn that that petition is *now improper*.

If it were obvious that that kingdom commenced eight days after the Lord's ascension, then it would be obvious that we should cease to pray "thy kingdom come." But neither did Jesus teach beforehand that it *would* commence at that time, nor did his apostles teach afterward that it had commenced at that time. On the contrary the teachings both of Jesus and his apostles make it manifest that it *could not* and *did not* then commence.

On one occasion Jesus foretold certain events which were to take place, among which were the following:—"There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," &c. And afterwards adds, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke xxi. 23-31.

If "the kingdom of God" "commenced eight days after the ascension of Jesus," were "Jerusalem trodden down of the Gentiles, and the times of the Gentiles fulfilled" also within that period? According to the teaching of Jesus, these things did not precede the pentecost eight days after the ascension of the Lord; and therefore, we conclude that the kingdom of God *could not* then commence.

"The kingdom of God" was preached by John, Jesus, and his disciples, *before* Pentecost, and by his apostles after Pentecost; but not a single hint was ever given, as to *that* being the day of its commencement. Before that day, Jesus thus comforts his disciples, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke xii. 32. After that day Paul exhorts the disciples to "continue in the faith," and says that they must, "through much tribulation, enter the kingdom of God," Acts xiv. 23. And consistently with this, he was "bound to give thanks to God for the brethren in Thessalonica, for their patience and faith in enduring persecution and tribulation, that they might be counted worthy of the kingdom of God, for which they suffered," 2 Thes. i. 3, 4. These were the "poor of this world, rich in faith, and heirs of the kingdom which God had promised to those that love him," James, i. 5.

If, then, these heirs of "the kingdom, which God had promised" they should pos-

ness or inherit, being rich in faith, endured persecution and tribulation patiently, what impropriety could there be in them at the same time praying humbly for the *coming of that kingdom* which God hath promised—which Jesus taught them to pray for—and said that it was “their father’s good plea to give them?” Show me thy faith in God’s promise without thy prayer, and I will show thee my faith in his promise by my prayer for its fulfilment.

How strangely these portions from the Divine Word contrast with the following, from the article headed above: “That any man could, in the sense and significance of the words ‘thy kingdom come,’ offer up a prayer to God, for the reign or kingdom of heaven to come, or to commence, caps the climax of the alterations and misapprehensions of the present forms, and professions of Sectarian Christendom.”

This is, certainly, very strong language; but it might have been quite excusable had it followed equally strong arguments. But seeing that it is only preceded by assertions without proof, and statements without point, it surely might well have been spared until some more satisfactory reason could be given, why a divinely appointed petition should be superseded by one that has no such claim.

J. MILL.

Controversy.

It is objected that stating the faults of religious societies and denominations excites controversy, which it is most desirable to avoid.

But, why desirable to avoid it? What is the whole life of a christian but the uninterrupted controversy between “the law of sin and death” and “the law of the spirit of life” within him? What was the cause of the Protestant reformation? What of Christianity itself, but controversy? Was the life of our Lord a life of controversy with the Jews? What were the lives of the Apostles? Their epistles are all of them but acts and works of controversy. There is something very suspicious in this pretended dislike of controversy; and we entirely agree with the following passage in the North American Review of Milton’s Prose Works. “Controversy is not a favorite kind of reading; it requires more thought and more severe and constant exercise of judgement, candor, patience, and equanimity, than most people are willing or able to bestow and apply; it is rarely conducted by the disputants without more or less asperity; it has acquired a bad name; it is called, by distinction a thorny path; and many think they cannot walk in it without danger to their

faces and their clothes, and therefore, they decline it with terror and aversion. Now, we profess ourselves to be great friends of controversy. We regard it with respect and favor, if not absolutely with love. It is not a pleasant and flowery way; it is the direct road to light and knowledge; and if so, why do we talk about thorns as if we expected to reach any of the supreme and permanent blessings of life, treading all the distance on turf and roses? We are glad that the glorious bard made it his adopted path, and that he pursued it with so untiring, so forward, and so firm a step. We would not have him write on any other subject but those which not only singularly involved the destinies of England at the period of his writing, but are inseparably connected with the present, future, and lasting welfare of the world. He was peculiarly fitted to elicit and establish truth by controversy; which we are persuaded, is its proper and almost its peculiar office.”

Self-Idolization of the Clergy.

“The greatest evil prevalent amongst the clergy,” says a clergyman of England’s Church, “arises from the unblushing system of making expediency and not duty the rule of conduct: it is themselves that they idolize: their own reputation among their brethren for being prudent, judicious, &c. Thus their ministers are directed necessarily to the opinion of man; instead of considering that every portion of truth was given for the purpose of being proclaimed from the housetop. The universal testimony of the word of God is, that those servants who have acted on this principle have been unpopular characters, and lonely beings in the world; and this is what the present race of Evangelicals have not sufficient faith to bear. It hath been well observed that “great and injurious hath been the mistake in forgetting that the Church of Christ now is a suffering church. Hence instead of deeming it their glory to suffer for Christ, people endeavor to avoid it as their shame. The Church of Rome has determined to reign, therefore she shall be destroyed. The Protestant churches have desired to reign, therefore their lustre has been tarnished, and their usefulness impeded; and they must be purified, or as churches sink.” The latter alternative—that of sinking—is inevitable.

Testimony to the Baptist Church.

Concluded from p. 216.

These passages force upon my mind the conviction of the truth of what Jesus said, that “the Son of Man will come in the glory of his Father and all the holy angels with

him, then shall he reward every man according to his works." Believing these things to be so, you can readily see the propriety of my rejection of the Platonic view of the doctrine of inherent immortality, in order that I may fully and freely believe what Jesus and his Apostles taught, for says Jesus, "in vain do you worship me, teaching for doctrine the commandments of men." Again, the so-called orthodox say, that Jesus is now reigning. If this be true, then the saints ought to be reigning with him, for says Paul, "if we suffer with him we shall also reign with him." Where Jesus will reign, and over whom he will reign, must be plain to every careful and honest reader of the Scriptures. It is manifest that his reign will not be over the saints, for it is written that the saints lived and reigned with him a thousand years; and numerous other passages show the same, that I deem it inexpedient to quote at present. Luke tells us not only where but also over whom he will reign. Over the twelve tribes of Jacob on the throne of his father David. By referring to Chronicles, you will find that David's throne was in Jerusalem, hence I conclude that Jesus must come again and restore "the tabernacle of David which is fallen down, and build again the ruins thereof and set it up, that the residue of the Jews may seek the Lord, and all the Gentiles upon whom his name is called."

In view of these things let me exhort each and every one of you to believe the Gospel of the Kingdom as preached by Jesus and his Apostles, and be baptized in the faith of the same, as I am determined to be. If, however, you are determined to continue in unbelief of these things, please erase my name from your books, as I am determined to be ready when the Bridegroom shall come to have my lamp trimmed, with oil in my vessel, and not to be found in connection or association with the foolish virgins who were without light or oil.

JAMES DUGAR.

Norfolk, Va., July 28th, 1858.

Integrity of the Inspired Historians.

OUR position is a protest on behalf of the accuracy of the Bible, and the good faith of its writers. The weight or authority to which their statements are entitled is another matter. We are the more careful to keep this point before our readers, because of certain assaults recently made upon the correctness of Scripture. In the last century, a band of able but unscrupulous writers appeared, whose object was to get quit of Scripture *in toto* by exposing its inaccuracies. Bolinbroke, Toland, Chubb, Morgan, worked hard at their self-appointed task

of overthrowing "superstition." Most laboriously did they gather together the supposed absurdities and inconsistencies of Scripture in order to overwhelm the Bible beneath its own rubbish. But the book emerged from this deistical dust unharmed and for two generations these objections have almost gone out of sight. They have, however, within these few years been reproduced; and not by men, like those of the last century, philosophers belonging to no church; but by ministers of the "orthodox churches" of the land. These successors of the philosophical deists of a former age have gone over the same ground as their predecessors, and uttered the same accusations against Scripture, though in more reverent words, with this exception, that the old assailants spared the Gospels and the words of Christ, whereas their modern imitators have not scrupled to pronounce upon the inaccuracies and improprieties of "Him that spake as never man spake!" In the nature, or rather the extent of inference, the new differ from the old; the latter made use of the supposed inaccuracies to disprove entirely the claims of Scripture; the former merely employ these inconsistencies to set aside its inspiration. But which of the two classes has logic on its side? Clearly that of the old deists. If their premises were correct, their conclusion was irresistible; and to stop short of it, is to give up the whole case. If the Bible be as inaccurate as the reverend infidels say it is, then it has no claim upon our confidence or respect; it is then much less inspired than Herodotus, or Plato, or Milton, or David Hume, or Macaulay. We are very far indeed from accusing all the questioners of some of the Bible miracles with entertaining such views; but, by a theory of miracles which assumes the inaccuracy of the Mosaic narrative, they are playing into the hands of deists and semi-deists, and aiding them in discovering inaccuracies where even they did not expect to find them.—*Eclectic Review.*

Fellowship with the Son through the Apostles.

DEAR BROTHER THOMAS,—When in Amelia, I was requested *particularly to invite you to visit the vicinity of Paineville.* I think you will have a *large congregation* in that region.

I wish to learn your route through Virginia time enough to make my arrangements that *I may be with you* as much as practicable. I have immersed fourteen this year: two in Henrico, one in Hanover, one in Amelia, four in Norfolk, one in Mecklenburg, and five in Lunenburg. Our beloved

and highly-esteemed brother, Passmore, was with me a part of the time. He was suffering much from dyspepsia and neuralgia; yet he delivered some much-admired discourses. I humbly trust that he will gain some health and strength, for he is a *faithful and able* advocate of *the truth*, and he is an example of its powerful influences, *practically*.

It seems to me that the *ecclesiastical body* established in Jerusalem under the influence of the truth in its purity, as advocated by the Apostles after their baptism in the Holy Spirit, is worthy of being considered a *model one*. The apostle Paul appears to take this view of the churches in Judea; in connection with a high commendation which he bestows upon the Thessalonian brethren, he represents them as having become followers of the churches of God, which in Judea were in Christ Jesus. 1 Thess. ii. 13, 14. In Acts ii. 42, Luke writes of the Jerusalem brethren, as continuing steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. This seems to me to impress upon us the necessity of *constant* attention to the same things, that we also may be *approved*. The apostle John, the disciple, enforces the same. His language is unmistakable. In his first epistle, he says, "That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us;) that which we *have seen and heard* declare we unto you, that ye also may have *fellowship* with us, and truly our fellowship is with the Father and with his Son Jesus Christ." This makes it evident that we must *keep* ourselves acquainted with the doctrine of the Apostles, *must have* it and *hold fast* to it, not adding to it or subtracting from it, in order that we may know ourselves to be in *Koinonia*, fellowship with them. When we believe with them, the things taught by them, we have obtained a like precious faith with them. *Koinonia* is something in common; when we hold on to the Apostles' doctrine, we have a common lot or participation in *the truth* with them, that is, we have the truth of God our Father and of Jesus Christ his Son. This truth begets within us the spirit or disposition of sons, and our conduct is in heaven, it is in carrying out into practice the will of our Father in heaven. The Apostles' doctrine is the doctrine of the Son and of the Father, and it embraces all our *relations*, and *duties*, and *privileges*, and it gives us the same mind, and it makes us co-laborers with

God in carrying out into practice his holy and heavenly will. It makes us love one another, and draws us together as members of the same family, and causes us to hold the intercourse with each other which God *approves and commands*. Thus we delight to assemble ourselves, on the *first* of the week, that we may edify one another in jointly reading and speaking his word, and in doing all that his word requires. Thus we attain to the pleasing and cheering consideration, that we are in fellowship with our Father and with his Son Jesus Christ, and of course in fellowship with each other.

Brother Thomas, I am not writing this for your benefit; it is just a hint of what is needed among many of our brethren. No doubt, I need to improve myself; we all may benefit and encourage one another, if we will work constantly, as we ought to do.

I wish to see our brothers and sisters everywhere, walking in the light, as God is in the light, and exerting a combined influence upon the communities around them. This is our duty and our privilege, inspired by the truth as it is in Jesus. Let all the members of the body be healthy in the faith, and all *regularly* and *constantly* perform their functions, and we shall rejoice together in the hope of the *kingdom*, and of *the glory*, to which *God* has called us.

When Abaaham, and Isaac, and Jacob, with all the prophets and apostles, and the many redeemed ones are gathered into the kingdom, it would be an assemblage of illustrious persons, having been put to the proof in this *long, dark, and awful* period of *sin, disease, and death*. They are then to enjoy the *glorious liberty* of the children of *God*. Let us endeavor to be accounted worthy of such a destiny. Please to accept the assurance of dear esteem and affection from yours truly,
A. ANDERSON.

Sept. 15, 1858.

A Wilful Calumny.

"It is a wilful calumny to assert that the students of prophecy do not preach Christ; the preaching of Christ scripturally is not the preaching of a half Christ, of Christ in some of his offices to the exclusion of others; but the preaching of a whole Christ, in all his offices, to the exclusion of none. Thus, the apostolic is the dispensation of the unscaling of mysteries (Rom. xvi. 25; 1 Cor. ii. 7), and we ought to be very earnest in our prayer for this, and also to be saved from error of every kind. Having found the truth of God, we ought not to conceal it, for it is not given to

men for their private edification, but that the whole mystical body of Christ may be edified thereby. This truth will make most winged speed by connecting all other branches of truth with it; and it is important, therefore, to observe the various duties which are mentioned in scripture in connexion with it. In 2 Thess. v. 1-11, it is connected with watchfulness, sobriety, faith, love, and hope; in the Evangelists, with warning our relations after the example of Lot; in Tit. ii. 12, with denying ungodliness and worldly gratifications; in 1 Tim. vi. 17, with warning the rich to be ready to distribute; in 2 Tim. iv. 1-5, with preaching in season and out of season, reproving, rebuking, exhorting those with itching ears who will not endure sound doctrine. We must cultivate a patient spirit; and because more irritation is excited upon the preaching a whole Christ than upon any other discussed among the pietists of our day.

“Without attempting to accomplish this upon general principles, I will only mention” says a certain anonymous clerical writer, “what has occurred to myself. In endeavoring by private conversation, to draw attention to the subject of the future, I have had occasion to refer to the Old Testament, and my astonishment as been great at finding the most profound ignorance prevailing of many parts of the sacred volume, even of the histories, but especially of the prophets. This ignorance was not confined to laymen, but equally prevalent among ministers of high reputation for preaching and orthodoxy, accompanied by a sneering hint that they had no time to consider such trifles, and that they were employed in much more important matters than making themselves acquainted with those parts of the Bible. I must, however, admit that this ignorance of the scriptures was found more frequently among the Dissenters, than amongst the members of the Established Church. In fact the sum of their theology seems to consist in the Five Points, and a few texts of scripture torn from their context, by which these points are usually supported in controversial writings.”

“The coming of the Lord, the kingdom of the Lord at his coming, and the honor and happiness of the now suffering church then, will alone rouse the sheep, because it is the appointed means; at present all, with here and there an exception, slumber and sleep.”

Liberalism.

‘The religious world is as little inclined as the political to believe that there is any infidelity in it. Hence arises its danger; when they are crying ‘Peace and safety,’ then sudden destruction overtakes them. Neither will they ever believe it until some great cause arises to make it manifest to their senses. No human being would have credited it, had he been told in 1788, that within five years the royal family of France would be put to death by public execution, the whole popish priesthood extirpated, and Romish religion abolished; nor would this have taken place unless infidelity of that system had been universally diffused through the mass of the people. Infidelity is in full triumph under the name of *Liberalism*. The very term ought to open men’s eyes to its true character. Religion is a *system of bindings*; whether to God as supreme, or to our neighbours, in all the various relationships of life. It inculcates control of ourselves, and the submission of the will and inclination of the individual to the well-being of another. Liberalism is the very opposite to all this. It is a *system of unbindings*, of setting free from all ties. It inculcates that religion is only an affair between each man and his Maker; that we should not disturb the creed of another. It teaches its disciples to say, ‘Let me do as I like, and you shall do as you like.’ Self is its idol, whose dictates alone it is to follow. Thus it is the very essence of selfishness; self its motive; self its end; self all. Pursuing its own power for its own solitary advantage, and drawing all its motives of action from the confined and narrow centre of its own sensuality. Yet this delusion of liberalism has seized upon many who flatter themselves that they are God’s servants. May they be delivered from the pit into which they have fallen. But to this end nothing can avail, but the study of God’s prophetic word. This alone can save a man from this specious error of a spurious philanthropy.”

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 “No drunkard nor covetous man shall enter the Kingdom of God.”—*Paul*.

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.] Mott Haven, Westchester, N.Y. Nov., 1858. [VOL. VIII. No. 11.

Mendelssohn and Judaism.

MOSES MENDELSSOHN, a non-Christian Jew by birth and conviction, was born at Dessau in 1729, and died 1786, aged 58 years.

This able writer and excellent man is celebrated, not less for the services rendered to his own people, his "kinsmen according to the flesh," by his labors as a Hebraist and expositor of Jewish affairs, than for those which literary Germany associates with his distinguished name. No man has done more to soften the rigor of that hostility which embittered the lot of the German Israelite a century ago. Since Maimonides, no Jewish writer, not excepting the famous Manassch ben Israel, has exerted a greater influence on the Jewish mind. He was one of those who have wrought even more by what they were than what they did. His writings are considered as a valuable contribution to the literature of the country of his national captivity; but his character as an upright, magnanimous, and religious man, is a legacy to all modern Israelites more valuable than his writings; and, had he lived in the days of Jehovah's Davidian Son, Jesus, would have made him a Nicodemus; and have probably caused that holy and just one to have pronounced him "not far from the kingdom of God."

Having commenced his career as an author, he formed an intimate friendship with Lessing, another literary celebrity of the time. "Lessing loved Mendelssohn," says his biographer, M. Samuels, "for his excellent heart and highly cultivated understanding, and Mendelssohn was no less attached to Lessing for his inflexible consistency and his transcendent abilities." In Lessing, who was the son of a Lutheran clergyman, than whom, however, no man was ever more free from the prejudices of

creed and nation, Mendelssohn found a hearty sympathy and an effective fellow-laborer in his various projects for bettering the condition of the German Jews; an object which then, and at all times, lay nearest his heart. Indeed, the known friendship of so eminent a man for one of that race, in defiance of all the prejudices of the age, was scarcely less important to the Jews in general, than it was to Mendelssohn in particular.

When Mendelssohn's fame was at its height, and zealous Gentiles were wondering that so enlightened and exemplary a man should retain the faith of his fathers, his peace and religious liberty were somewhat pressingly assailed—though with no unkind intentions—by a challenge from the celebrated physiognomist and clergyman, Lavater, who sought to involve him in theological controversy, which modern Israelites, very unlike their ancestors in the days of Jesus and the Apostles, are very anxious to avoid, especially when the issue formed is between the modern Judaism and the harmonious christianity of the Old and New Scriptures. Lavater would not admit that a man could be religious, and yet not a Christian by profession. It was not enough with him that Mendelssohn was religious according to the Israelitish standard, he insisted on a formal and public renunciation of Judaism in favor of what he considered Christianity, that is, Swiss-divinity! In order to bring about this result, he dedicated to him his translation of Bonnet's "Inquiry into the Evidences of Christianity," with the request that he would refute it in case he should find the argument untenable; and that if it should seem to him conclusive, he would "do what policy, love of truth and probity demanded, what Socrates doubtless would have done had he read the work and found it unanswerable;" thus, says Hedge,

offering him the alternative, either to incur the odium of his own people by formally abjuring the faith of his fathers, or to draw down upon himself the wrath of the clergy by a public assault on their religion.

To a timid and sensitive nature like Mendelssohn's constitutionally averse from all controversy, and especially from controversy on religion, such a challenge was perfectly overwhelming. Prostrate with ill-health at the time, he suffered intensely from this attempt to drag him forth from the strict reserve which he had always maintained on these subjects. But rallying himself, he adroitly put by both horns of the threatened dilemma in a letter which satisfied all parties concerned, and which drew from Lavater a public apology and retraction of his peremptory challenge.

We publish the previous lines concerning M. Mendelssohn, that the reader may understand the circumstances which produced the following letter; and we publish the letter itself that he may be able to discern from it, as from intelligent and unquestionable Jewish authority, the true position and mental condition of modern Israel in regard to the issues between them and all other religions of the earth. The letter is admirably written, and is doubtless expressive of the policy which actuates all classes of Jews who care anything about Judaism; for controversy is as dangerous to modern Judaism as it is to the modern Gentilism of the east and west; therefore it is the wisdom of the serpent neither to read, hear, nor dispute on the subject of religion. It is truth alone that is advantaged and gains by controversy. Modern Judaism (and by this we mean all that is not in rigid conformity with Moses and the Prophets) as even Mendelssohn would seem to admit, is not true—nor modern Gentilism—and therefore they fear a bold and magnanimous encounter in the light of the word. Annexed is the

LETTER TO J. C. LAVATER.

Honored Philanthropist.—You were pleased to dedicate to me your translation from the French of Bonnet's Inquiry into the Evidences of the Christian Religion, and most publicly and solemnly to conjure me "to refute that work, in case I should find the main arguments in support of the facts of Christianity untenable, or should I find them conclusive, to do what policy, love of truth, and probity bid me, what Socrates would have done had he read the work, and found it unanswerable;" which, I suppose, means, to renounce the religion of my fathers, and embrace that which Mr. Bonnet vindicates. Now, were I ever mean-spirited

enough to balance love of truth and probity against policy, I assure you I should, in this instance, throw them all three into the same scale.

I should deem myself beneath a worthy man's notice, did I not acknowledge, with a grateful heart, the friendship and kindness you manifest for me in that dedication, which I am fully persuaded flowed from a pure source, and cannot be ascribed to any but benevolent and philanthropic motives. Yet I must own that it appeared to me exceedingly strange, and I should have expected anything rather than a public challenge from a man like Lavater.

It seems you still recollect the confidential conversation I had the pleasure of holding with yourself and your worthy friends in my apartment. Can you then possibly have forgotten how frequently I sought to divert the discourse from religious to more neutral topics, and how much yourself and your friends had to urge me before I would venture to deliver my opinion on a subject of such vital importance? If I am not mistaken, preliminary assurances were even given that no *public use* should ever be made of any remarkable expression that might drop on the occasion. Be that as it may, I will rather suppose myself in error than tax you with a breach of promise. But as I so sedulously sought to avoid an explanation in my own apartment amidst a small number of worthy men, of whose good intentions I had every reason to be persuaded, it might have been reasonably inferred that a *public one* would be extremely repugnant to my disposition; and that I must have inevitably become the *more* embarrassed when the voice demanding it happened to be entitled to an answer at any rate. What then, sir, could induce you to single *me* thus, against my well-known disinclination, out of the many, and force me into a public arena which I so much wished never to have occasion to enter? If even you placed my reserve to the score of mere timidity and bashfulness, these very foibles would have deserved the moderation and forbearance of a charitable heart.

But my scruples of engaging in religious controversy never proceeded from timidity or bashfulness. Let me assure you that it was not only from the other day that I began searching into my religion. No, I became very early sensible of the duty of putting my actions and opinions to a test. That I have from my early youth devoted my hours of repose and relaxation to philosophy and the arts and sciences, was done for the sole purpose of qualifying myself for this important investigation. What other motives could I have had? In the situation I

was then in, not the least temporal benefit was to be expected from the sciences. I knew very well that I had no chance of getting forward in the world through them. And as to the gratification they might afford me—alas! much esteemed philanthropist!—the station allotted to my brethren in the faith, in civil society, is so incompatible with the expansion of the mind, that we certainly do not increase our happiness by learning to view the rights of humanity under their true aspect. On this point, too, I must decline saying any more. He that is acquainted with our condition, and has a human heart, will here feel more than I dare to express.

If, after so many years of investigation, the decision of my mind had not been completely in favor of my religion, it would infallibly have become known through my public conduct. I do not conceive what should rivet me to a religion to appearance so excessively severe, and so commonly exploded, if I were not convinced in my heart of its truth. Let the results of my investigation have been what it may, so soon as I discovered the religion of my fathers *not* to be the *true* one, I must of course have discarded it. Indeed, were I convinced in my heart of *another* religion being true, there could not, in my opinion, be a more flagitious depravity than to refuse homage to truth, in defiance of internal evidence. What should entice me to such depravity? Have I not already declared, that in this instance, policy, love of truth, and probity, would lead me to steer the same course?

Were I indifferent to *both* religions, or derided and scorned, in my mind, revelation in general, I should know well enough what policy suggests, when conscience remains neutral. What is there to deter me? Fear of my brethren in the faith? Their temporal power is too much curtailed to daunt me. What then? Obstinacy? Indolence? A predilection for habitual notions? Having devoted the greatest portion of my life to the investigation, I may be supposed to possess sufficient good sense not to sacrifice the fruit of my labors to such frivolities.

Thus you see, sir, that, but for a sincere conviction of my religion, the result of my theological investigations would have been sealed by a public act of mine. Whereas, on the contrary, they have *strengthened* me in the faith of my fathers; still I could wish to move on quietly without rendering the public an account of the state of my mind. I do not mean to deny that I have detected in my religion human additions and base alloy, which, alas! but too much tarnish its pristine lustre. But where is the friend of truth that can boast of having found *his* religion free from similar corruptions? We

all, who go in search of truth, are annoyed by the pestilential vapor of hypocrisy and superstition, and wish we could wipe it off without defacing what is really good and true. Yet of the essentials of my religion I am as firmly, as irrefragably convinced, as you, sir, or Mr. Bonnet, ever can be of those of yours. And I herewith declare, in the presence of the God of truth, your and my creator and supporter, by whom you have conjured me in your dedication, that I will adhere to my principles so long as my entire soul does not assume another nature. My contrariety to your creed, which I expressed to yourself and to your friends, has since, in no respect, changed. And as to my veneration for the moral character of its founder! had you not omitted the reservation which I so distinctly annexed to it, I should concede as much now. We must finish certain inquiries once in our life, if we wish to proceed further. This, I may say, I had done with regard to religion, several years ago. I read, compared, reflected, and—made up my mind.

Yet, for what I cared, Judaism might have been hurled down in every polemical compendium, and triumphantly sneered at in every academic exercise, and I would not have entered into a dispute about it. Rabbinical scholars, and rabbinical smatterers, might have grubbed in obsolete scribblings, which no sensible Jew reads or knows of, and amused the public with the most fantastic ideas of Judaism, without so much as a contradiction on my part. It is by virtue that I wish to shame the opprobrious opinion commonly entertained of a Jew, and not by controversial writings. My religious tenets, philosophy, station in civil society, all furnish me with the most cogent reason for abstaining from theological disputes, and for treating in my publications of those truths only which are equally important to all persuasions.

Pursuant to the principles of my religion, I am not to seek to convert any one who is not born according to our laws. This proneness to conversion, the origin of which some would fain tack on the Jewish religion, is, nevertheless, diametrically opposed to it. Our rabbins unanimously teach, that the written and oral laws, which form conjointly our revealed religion, are obligatory on our nation only. "Moses commanded us a law, even the inheritance of the congregation of Jacob." We believe that all other nations of the earth have been directed by God to adhere to the laws of nature, and to the religion of the patriarchs. Those who regulate their lives according to the precepts of this religion of nature and of reason, are called virtuous men of other nations, and are the children of eternal salvation.

Our rabbins are so remote from *Proselytomania*, that they enjoin us to dissuade, by forcible remonstrances, every one who comes forward to be converted. We are to lead him to reflect that, by such a step, he is subjecting himself needlessly, to a most onerous burthen; that, in his present condition, he has only to observe the precepts of a *Noahide*, to be saved; but the moment he embraces the religion of the Israelites, he subscribes gratuitously to all the rigid rites of that faith, to which he must then strictly conform, or await the punishment which the legislator has denounced on their infraction. Finally, we are to hold up to him a faithful picture of the misery, tribulation, and obloquy, in which the nation is now living, in order to guard him from a rash act, which we might ultimately repent.

Thus, you see, the religion of my fathers *does not wish* to be extended. We are *not* to send missions to both the Indies, or to Greenland, to preach our doctrine to these remote people. The latter, in particular, who, by all accounts, observe the laws of nature stricter than, alas! we do, are, in our religious estimation, an enviable race. Whoever is not born conformable to our laws, has no occasion to live according to them. We alone consider ourselves bound to acknowledge their authority; and this can give no offence to our neighbors. Let our notions be held ever so absurd, still there is no need to cavil about them, and others are certainly at liberty to question the validity of laws, to which they are, by our own admission, not amenable; but whether they are acting manly, socially, and charitably, in ridiculing these laws, must be left to their consciences. So long as we do not tamper with *their* opinions, wrangling serves no purpose whatsoever.

Suppose there were amongst my contemporaries, a Confucius or a Solon, I could, consistently with my religious principles, love and admire the great man, but I should never hit on the extravagant idea of converting a Confucius or a Solon. What should I convert him for? As he does not belong to the congregation of Jacob, my religious laws were not legislated for him; and on doctrines we should soon come to an understanding. Do I think there is a chance of his being saved? I certainly believe, that he who leads mankind on to virtue in this world, cannot be damned in the next. And I need not *now* stand in awe of any reverend college, that would call me to account for this opinion, as the *Sorbonne* did honest Marmontel.

I am so fortunate as to count amongst my friends, many a worthy man, who is not of my faith. We love each other sincerely,

notwithstanding we presume, or take for granted, that, in matters of belief, we differ widely in opinion. I enjoy the delight of their society, which both improves and solaces me. Never yet has my heart whithered, "Alas! for this excellent man's soul!"

He who believes that no salvation is to be found out of the pale of his own church, must often feel such sighs rise in his bosom.

It is true, every man is naturally bound to diffuse knowledge and virtue among his fellow creatures, and to eradicate error and prejudice as much as lies in his power. It might therefore be concluded, that it is a duty, publicly to fling the gauntlet at every religious opinion which one deems erroneous. But all prejudices are not equally noxious. Certainly, there are some which strike directly at the happiness of the human race; their effect on morality is obviously deleterious, and we cannot expect even a casual benefit from them. These must be unhesitatingly assailed by the philanthropist. To grapple with them, at once, is indisputably the best mode, and all delay, from circuitous measures, unwarrantable. Of this kind are those errors and prejudices which disturb man's own, and his fellow-creatures' peace and happiness, and canker, in youth, the germ of benevolence and virtue, before it can shoot forth. Fanaticism, ill-will, and a spirit of persecution, on the one side, levity, Epicurism, and boasting infidelity on the other.

Yet the opinions of my fellow-creatures, erroneous as they may appear to *my* convictions, do sometimes belong to the higher order of theoretical principles, and are too remote from practice to become immediately pernicious; they constitute, however, from their generality, the basis on which the people who entertained them have raised their system of morality and social order; and so they have casually become of great importance to that portion of mankind. To attack such dogmas openly, because they appear prejudices, would be like sapping the foundation of an edifice for the purpose of examining its soundness and stability, without first securing the superstructure against a total downfall. He who values the welfare of mankind more than his own fame, will bridle his tongue on prejudices of this description, and beware of seeking to reform them prematurely and precipitately, lest he should overset, what *he* thinks a defective theory of morality, before his fellow-creatures are firm in the perfect one, which he means to substitute.

Therefore, there is nothing inconsistent in my thinking myself bound to remain neutral, under the impression of having detected national prejudices and religious errors

amongst my fellow-citizens—provided these errors and prejudices do not subvert, directly, either their religion or the laws of nature, and that they have a tendency to promote, *casually*, that which is good and desirable. The morality of our actions, when founded in error, it is true, scarcely deserves that name; and the advancement of virtue will be always more efficaciously and permanently effected through the medium of truth, where truth is known, than through that of prejudice or error. But where truth is not known, where it has not become national, so as to operate as powerfully on the bulk of the people as deep-rooted prejudice—there *prejudice* will be held almost sacred by every votary of virtue.

How much more imperative, then, does this discretion become, when the nation, which, in our opinion, fosters such prejudices, has rendered itself otherwise estimable through wisdom and virtue, when it contains numbers of eminent men, who rank with the benefactors of mankind! The human errors of such a noble portion of our species, ought to be deferentially overlooked by one who is liable to the same; he should dwell on its excellences only, and not insidiously prowl to pounce upon it, where he conceives it to be vulnerable.

These are the reasons which my religion and my philosophy suggest to me for scrupulously avoiding polemical controversy. Add to them my local relations to my fellow-citizens, and you cannot but justify me. I am one of an oppressed people, who have to supplicate shelter and protection of the ascendant nations; and these boons they do not obtain everywhere, indeed nowhere, without more or less of restriction.* Rights granted to every other human being, my brethren in the faith willingly forego, contented with being tolerated and protected; and they account it no trifling favor, on the part of the nation, who takes them in on bearable terms, since, in some places, even a *temporary domicile is denied them*. Do the laws of Zurich allow your circumcised friend to pay you a visit there? No. What gratitude then do not my brethren owe to the nation which includes them in its general philanthropy, suffering them, without molestation, to worship the Supreme Being after the rites of their ancestors? The government under which I live leaves nothing to wish for in this respect; and the Hebrews should therefore be scrupulous in abstaining from reflections on the predominant religion, or, which is the same thing, in touching

their protectors, where men of virtue are most tender.

By those principles, I have resolved invariably to regulate my conduct; unless extraordinary inducements should compel me to deviate from them. Private appeals, from men of worth, I have taken the liberty tacitly to decline. The importunities of pedants, who arrogated to themselves the right of worrying me publicly, on account of my religious principles, I conceive myself justified in treating with contempt. But the solemn conjuration of a Lavater, demands at any rate this public avowal of my sentiments: lest too pertinacious a silence should be construed into disregard, or—into acquiescence.

I have read, with attention, your translation of Bonnet's work. After what I have already stated, conviction becomes, of course, foreign to the question: but, even considered abstractedly, as an apology of the Christian religion, I must own it does not appear to me to possess the merit which you attach to it. I know Mr. Bonnet from other works, as an excellent author; but I have read many vindications of the same religion, I will not only say by English writers, but by our own German countryman, which I thought much more recondite and philosophical than that by Bonnet, which you are recommending for my conversion. If I am not mistaken, most of your friend's hypotheses are even of German growth; for the author of the *Essai de Psychologie*, to whom Mr. Bonnet cleaves so firmly, owes almost everything to German philosophers. In the matter of philosophical principles, a German has seldom occasion to borrow of his neighbors.

Nor are the general reflections premised by the author, in my judgment, the most profound part of the work; at least the application and use which he makes of them, for the vindication of his religion, appear to me so unstable and arbitrary, that I scarcely can trace Bonnet in them. It is unpleasant that my opinion happens to be so much at variance with yours; but I am inclined to think, that Bonnet's internal conviction and laudable zeal for his religion have given to himself a cogency in his arguments, which, for my own part, I cannot discover in them. The major parts of his consequents flow so vaguely from the antecedents, that I am confident I could vindicate any religion by the same ratiocination. After all, this may not be the author's fault; he could have written for those only who are convinced like himself, and who read merely to fortify themselves in their belief. When an author once agrees with his readers about the result, they will not fall out about the argu-

* Justice and gratitude require me to observe, that this was written in the middle of the last century. Enlightened Europe presents, in our days, but one state to verify it.

ment. But at you, sir, I may well be astonished; that you should deem that work adequate to convince a man, who, from his principles, cannot but be prepossessed in favor of its reverse. It was probably impossible for you to identify the thoughts of a person, like me, who is not furnished with conviction, but has to seek it. But if you have done so, and believe, notwithstanding, what you have intimated, that Socrates himself would have found Mr. Bonnet's arguments unanswerable, one of us is, certainly, a remarkable instance of the dominion of prejudice and education, even over those who go, with an upright heart, in search of truth.

I have now stated to you the reason why I so earnestly wish to have no more to do with religious controversy; but I have given you, at the same time, to understand that I could, very easily, bring forward something in refutation of Mr. Bonnet's work. If you should prove peremptory, I *must* lay aside my scruples, and come to a resolution of publishing, in a counter-inquiry, my thoughts, both on Mr. Bonnet's work and on the cause which he vindicates. But I hope you will exonerate me from this irksome task, and rather give me leave to withdraw to that state of quietude which is more congenial to my disposition. Place yourself in my situation; take my view of circumstances, not yours, and you will no longer strive against my reluctance. I should be sorry to be led into the temptation of breaking through those boundaries which I have, after such mature deliberation, marked out to myself.

I am, with most perfect respect,

Yours sincerely,

MOSES MENDELSSOHN.

Berlin, the 12th of December, 1769.

To this Lavater replied in a second letter, which gave rise to another publication on the part of Mendelssohn, entitled,

SUPPLEMENTARY REMARKS.

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* * * * * As to what regards Bonnet's work, I confess, that my judgment on it referred entirely to the purpose for which it was recommended to me by Mr. Lavater. I might, it is true, have taken for granted that it was not at all Mr. Bonnet's aim to oppugn, by his Inquiry, any religious persuasion whatsoever, least of all Judaism; but that he had only the benevolent intention of leading, by means of a more wholesome philosophy, back into the paths of truth, the sceptics and weak in faith of his own church, who have been deluded by a false philosophy, to laugh at religion, Providence, the immortality of the soul, the resurrection, and retribution as absurd superstitions. In this light I should have considered

Mr. Bonnet's work, in order to form a more correct estimate of its merits.

But the unlucky dedication had at once deranged the proper aspect of things. And as that was the point from which I started, and not knowing that the author had disapproved of the translator's proceeding, I read the whole performance under the impression that it was levelled against myself and those of my persuasion. In this view, then, the use and application which Mr. Bonnet makes of philosophical principles, could not but appear to me loose and arbitrary; and I *could* say, with propriety, that I was confident I could vindicate, in the same manner, any religion one pleases. * * * * I will mention a single point by way of illustration.

Mr. Bonnet constitutes miracles the infallible criterion of truth; and maintains that if there be but credible testimony that a prophet has wrought miracles, his divine mission is no longer to be called in question. He then actually demonstrates, by very sound logic, that there is nothing impossible in miracles, and that testimony concerning them may be deserving of credit.

Now, according to my religious theory, miracles are not, indiscriminately, a *distinctive* mark of truth; nor do they yield a moral evidence of a prophet's divine legation. The public giving of the law only could, according to our creed, impart satisfactory authenticity; because the ambassador had, in this case, no need of credentials, the divine commission being given in the hearing of the whole nation. Here no truths were to be confirmed by actual proceedings, no doctrine by preternatural occurrences, but it was intended it should be believed, that the divine manifestation had chosen this very prophet for its legate, as every individual had himself heard the nomination. Accordingly, we read (Exod. xix. 9), "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak unto thee, and believe thee forever:" (Exod. iii. 12), "And this shall be a token unto thee, When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." Our belief in a revealed religion is, therefore, not founded in miracles, but on a public legislation. The precept to hearken to a wonder-working prophet (Deut. xviii. 15.) is, as our rabbins teach, a mere implicit law, as given by the legislators, and quite independent of the intrinsic evidence of such wonders. So does a similar law, (Deut. xvii. 6) direct us to abide, in juridical cases, by the evidence of two witnesses, though we are not bound to consider their evidence as infallible. Further information on this Jewish elemental

law will be found in Maimonides' Elements of the Law, chap. 8, 9, 10. And there is an ample illustration of this passage of Maimonides, in Rabbi Joseph Albo, Sepher Ikkarim, sect. i., cap. 18.

I also meet with decisive texts in the Old Testament, and even in the New, showing that there is nothing extraordinary in enticers and false prophets performing miracles;* whether by magic, occult sciences, or by the misapplication of a gift truly conferred on them for proper purposes, I will not pretend to determine. So much, however, appears to me incontrovertible, that, according to the naked text of Scripture, miracles cannot be taken as *absolute criterions* of a divine mission.

I could, therefore, perfectly well maintain that an argument, founded on the infallibility of miracles does not decide anything against the believers in my religion, since we do not acknowledge that infallibility. My Jewish principles will fully bear me out in the assertion that I would undertake to vindicate, by similar reasoning, any religion one pleases; because I do not know any religion which has not signs and miracles to produce; and surely every one has a right to place confidence in his forefathers. All revelation is propagated by tradition and by monuments. There, I suppose, we agree. But according to the fundamentals of my religion, not miracles only, but a public giving of the law, must be the *origin* of tradition.

It will now be seen that the assertion of mine, which Mr. Lavater calls singular, is not only compatible with the belief in a revelation, but that it even emanates from the very elements of my religion. As an Israelite, I have argued on Israelitish principles. How could I have done otherwise, under the impression that Mr. Bonnet meant to controvert those principles? But now that I am aware that this excellent author's design was to oppugn the unbelievers of his own church only, and to show *them* that the doctrines which they revile, are, by far, more reconcilable with sound reason than their own fantastic delirium, many difficulties which I have met with on reading the German translation, of course vanish of themselves; and I must own, that, so far as its scope goes, the work is more important, and more worthy of Mr. Bonnet's pen than I had at first an idea of.

* How are we, for instance, to account for the Egyptian magicians? In the Old Testament (Deut. xiii. 2), a case is laid down, when we are not to hearken to a prophet or a dreamer of dreams, even if he give a sign or a wonder, but put him to death. In the New Testament, it is distinctly said (Matt. xxiv. 24.), "For there shall arise false Christs and false prophets, and shall show great signs and wonders," &c. Not to mention other texts.

Remarks, by the Editor.

THE WISDOM OF THE WORLD NOT NECESSARY TO THE COMPREHENSION OF THE WISDOM OF GOD.

A SINGULAR notion possesses the human mind, both Israelite and Gentile, from which M. Mendelssohn was not free, any more than the clergymen of his time and ours. He tells us in the letter to Lavater that he had from his "early youth devoted his hours of repose and relaxation to *philosophy and the arts and sciences for the sole purpose of qualifying himself* for searching into his religion, and of putting his actions and opinions to the test." This may be all right and necessary enough when one has a religion based upon the arts, sciences, and philosophy of a dark and barbarous age, such as Hindooism, Mohammedanism, Popery, Modern Judaism, and Protestant Sectarianism; but certainly not necessary for the searching into the merits of the religion taught by Moses, Jesus and the Apostles. How was the generation contemporary with Moses qualified to receive him as Jehovah's prophet, and to search into the religion he delivered to them? That generation of Egyptian slaves and brick-makers were anything else than philosophers, artists, and proficient in science. Moses was the only exception to this we are acquainted with; and he, as we are informed by a New Testament teacher of his doctrine, "was learned in all the wisdom of the Egyptians;" and he was chosen of Jehovah to give to his unlearned countrymen a religion totally at variance with, and subversive of it all. When their posterity became learned in the wisdom of the Chaldeans and Greeks, the only effect of it upon their minds was, not to qualify them for the discovery of truth—"the wisdom hidden from the ages and the generations, even the hidden wisdom of God"—but to cause them to corrupt the law, and to depart from Jehovah, and to make the word of God of none-effect by their traditions, as Jesus often told them. Nor was this peculiar to those times. German philosophy, and the arts and sciences of Mendelssohn's times were no more qualifying for such a work than the wisdom of the Egyptians, Chaldeans and Greeks. This is proved in the case of Mendelssohn himself, who, notwithstanding all his learning and intellectual keenness, could not, though in possession of the Old and New scriptures, discern the Christianity taught by Moses and the prophets, nor the Christianity of Jesus and the Apostles in harmony with it, and totally different from "the Names and Denominations" of the Gentile "religious world." The arts, sciences, and philosophy of his hours of repose and relaxation only enabled him to

“detect in his religion human additions and base alloy,” but did not enable him to see that the whole nation is cursed by Moses and the very law in which it boasts; and every intelligent Israelite knows that death rests upon all the accursed. Israel rejects the Bible Christianity, and holds on professedly to a religion whose institutions and precepts from the nature of things they cannot keep, and which curses them if they don't! Surely this is infatuation!

Our Gentile clergy, whose principles are more heathen and Rabbinical than Scriptural, have adopted the same fallacy as the basis of all their theological establishments for the development of youthful “divines”—the necessity of indoctrination in “the wisdom of the world” to qualify them to search into religion and to teach it! By “wisdom of the world” we mean, philosophy, arts, sciences, philology, “divinity,” and so forth. But that this is not necessary to the understanding of “the wisdom of God in a mystery,” but rather positively a preventive, is proved by the fact, that so long as they work by “rhetoricians’ rules” they never come to the knowledge of truth. College lore when used in drawing forth the truth is a darkener of counsel by words without knowledge. Its perniciousness is seen in its causing counterfeits to pass current for real coin; and in causing the Bible to be neglected, and the truth to be evil spoken of when presented to the people. The colleges of our day are mere stereotype founderies where the errors of past generations and defunct errorists are stamped upon the soft metal of a rising race. We are not opposed to useful, secular learnings as a qualification for the business of life; but the idea of the knowledge of the wisdom of this stupid world being necessary to the searching of God's religion—the religion of Moses and Jesus which are one—and the teaching of it. No such qualification is necessary. Jesus did not choose many wise men after the flesh, but the foolish of the world to confound the wise. Paul was the wisest of the serpent tribe he chose to confound his fellows of Rabbi Gamaliel's school. He chose mostly unphilosophical and unscientific “laymen” to be his apostles to the learned Israelites and Gentiles of their age, all of whom they mightily confounded and annihilated. He did not choose Jewish clergymen and rabbis; he passed by them as unworthy of trust and confidence as he will do again when he comes in power to close the synagogues and churches of the earth, to punish the clergy of every sect and name, and to proclaim their occupation gone!

MODERN RELIGIONS MERE BASE ALLOY.

M. MENDELSSOHN admits that he has detected in his religion “human additions and base alloy, which too much tarnish its pristine lustre.” Israelite religion in its pristine lustre is that delivered to Israel in the wilderness. It was undermined by what he truly styles “the pestilential vapor of hypocrisy and superstition.” This “pestilential vapor” is Rabbinical Judaism, which he seems to have had no real sympathy with, but tolerated, lest in trying to abolish it “the essentials” should go with it. He firmly believed in the essentials of his pristine religion, which are *the whole law*; for said Jehovah, “Cursed be every one who continueth not in all things written in the book of the law to do them.” Now that law commanded all Israel to keep the Passover, the Pentecost, and Feast of Tabernacles, not in the dwelling places of their captivity, but in the place Jehovah should choose to place his Name there—in Jerusalem. He commanded an annual Covering of Sins according to the Levitical ritual; and many other things he commanded under pain of curse, expatriation, and death. M. Mendelssohn firmly believed in all these essentials, yet neither he nor his coreligionists go up three times a year to worship Jehovah the King at Jerusalem; nor have the sins of Israel been covered levitically for nearly eighteen hundred years; nor have they any sacrifice, &c.: what then would be the condition of an enlightened Israelitish conscience but for some Rabbinical Traditions to whisper in its ear, “Thou shalt not surely die!” Truly might M. Mendelssohn be afraid to wipe off these, for then the Mosaic Religion would stand out in such pristine brightness, condemning every Israelite who sought justification by it, that there would be no refuge for him but in practical atheism; or in the Substance of the Mosaic Shadows, which is of Jesus as the Christ. Mosaicism is not “base alloy,” but genuine gold, and stands related to Modern Judaism as the faith of the Anointed Jesus does to Modern Gentilism. These *isms* are both counterfeits, mere pewter shillings, fit only to be nailed to the counter for their baseness—the obfuscators of the truth by which its glory is eclipsed

THE CHRISTIANISM OF MOSES FOR ALL NATIONS.

ACCORDING to the principles of his religion, that is, of the essentials which he firmly believes, extension by proselyting is no part thereof. But this is not according to Moses and the prophets. Moses foretold the extension of Jehovah's religion which

would be received by those whom Israel did not regard as "a people," but considered in the light only of fools—"I will move them to jealousy with them who are not a people; I will provoke them to anger with a foolish nation." This is Moses' testimony with which Isaiah's is in accord. For the Spirit of Christ in that prophet says, "I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name." But to Israel he saith, "I have spread out my hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts" (modern Judaism.) Here are two witnesses, Moses and Isaiah, to the extension of their faith to other nations, because Israel would not continue in it, but fell away to their own traditions. How could a non-Israelitish nation, the Greek for example, seek for Jehovah that asked not for him, or find Jehovah without seeking for him, if Jehovah had not sent out messengers to the Greeks revealing to them the knowledge of the true God, and inviting them to become his people? This was proselyting them—inviting aliens to the Commonwealth of Israel to become citizens, and heirs of all the good things promised to Israel and Judah to be employed by an obedient generation of the nation in the Olam to come. Rabbins may dissuade Gentiles from becoming Rabbinites, but Jehovah invites them to become Israelites indeed, saying, Let not the son of the foreigner that hath joined himself to Jehovah speak, saying, Jehovah hath utterly separated me from his people: neither let the eunuch say, Behold I am a dry tree! For thus saith Jehovah to the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in my house, and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name that shall not be cut off.

"Also the sons of the foreigner that join themselves to Jehovah, to serve him, and to love the name of Jehovah, to be his servant, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar: for mine house (or temple) shall be called a house of prayer for all the peoples."

How different all this from what M. Mendelssohn tells us he is taught by his religion. We read here nothing about the Noachides, and the laws of nature; but of keeping sab-

baths and laying hold of a covenant. If by the religion of his fathers is meant that of Moses and the prophets, we see that it does wish to be extended. Rabbinitism may not, because it cannot; for it is losing ground rapidly on every side; and it is sometimes good policy to make a virtue of necessity. There is nothing in it worth the attention of a Gentile, any more than there is in Gentilism worth the attention of a Jew. They do well, therefore, to dissuade from circumcisions, for Paul, as well as they, teaches that "he that is circumcised is a debtor to do the whole law," which no Israelite but Jesus of Nazareth ever did; yet even he was cursed by it, according to what is written, "Cursed is every one that hangeth upon a tree."

M. Mendelssohn errs in believing that the religion revealed to Israel is formed conjointly of the written and oral laws. The oral laws are destructive of the written law, which is proof that Jehovah never revealed them; for he is too wise and truthful to reduce his own laws to a nullity. No, the written is his; the oral belong to those perverse Israelites whom Moses characterizes as "children in whom is no faith." Jehovah commanded them a law as they admit, yet none of them pay the least respect to; but "they walk in a way that is not good after their own thoughts."

FAITH INWROUGHT IN ISRAEL BY MIRACLE.

We agree with M. Mendelssohn that "miracles are not, indiscriminately, a distinctive mark of truth," if by "miracle" we are simply to understand something wonderful. In this sense many miracles have been performed in confirmation of imposture. These are what Paul styles "signs and lying wonders" constituting the working of Satan," or the adversarie: of the truth. The Romish idolatry is famous for these to this day. If a miracle were wrought on confirmation of doctrine which nullified that of Moses and the Prophets, the miracle would be no evidence of the truth of that doctrine and the erroneousness of theirs. The scripture use of miracles, or rather of signs, wonders, powers and gifts, is that of divine cowitnessing to propositions stated, and proved according to the scriptures of the prophets. When a miracle is manifestly beyond human power, it is unquestionably a divine attestation to the truth of doctrine, and a prophet's supernatural legation.

The revelation of the Mosaic religion was in itself a miracle upon a grand scale. There were thunder, lightning, earthquake, angelic trumpeting, and the Voice of God, all which made Moses and the Nation tremble and quake for fear. Mendelssohn is,

therefore, wrong. Israel's belief on their prophet's divine legation, and in the religion they received with him, was unwrought by miracle. In Exod. iv, is a very precise testimony upon this point. Moses urged that if he went to Israel with a mere verbal statement of his mission, they would not believe him. Jehovah, therefore, gave him power to do signs, "the voice" or significance of which would convince them: and it is said, that "he did the signs in the sight of the people; and the people believed." Their faith was founded upon the power of God.

Jesus was sent to them in like manner, preaching the gospel and doing signs such as none before him had been able to do. The law came through Moses after he had been duly attested to Israel; and so also came the wisdom of God in a mystery on the day of Pentecost after the divine legation of Jesus had been established. But here we must conclude for the present, as time and space prevent us adding more till a more convenient season.

A Visit to the South West.

ON Wednesday, Aug. 18th, about ten days after our return from Canada, we entered upon a circuit which, when completed, described about three thousand miles. At Baltimore, we laid over, staying until next morning with our excellent and worthy friend, Brother Lemmon, who for several years past has been a firm and unflinching advocate of the truth in that Rome of the United States. Next day we reached Washington, D.C. There we staid a few hours, which we consumed in visiting such of the brethren as were within reach. We were gratified at finding them united, and brotherly kindness reigning in their midst. We trust that such will always be the case. It would be well for all, in every place, to be ever mindful of the words of the apostle, who says, "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice; and be ye kind to one another, tender-hearted, forgiving one another, even as also God, in Christ (*ὁ Θεὸς ἐν Χριστῷ*) hath forgiven you."—Eph iv. 31. And elsewhere: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another. . . . Love one another, for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." "Let all your affairs be done with love." "Bear ye one another's burdens, and so fulfil the law of Christ." "Submit yourselves one to another, in the fear of

God." "Let your moderation be known unto all. The Lord is at hand. Be anxious for nothing." "Be all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous," (or as we should say, in common speech, *be gentlemanly*.) "Finally, brethren, be perfect, be of good comfort, live in peace, and the God of love and peace shall be with you." We cannot conceive how, if these precepts be observed, any difficulties can arise among the brethren of Jesus Christ. If he were upon earth, he would act towards them upon these principles. Did he not lay down his life for his brethren, and that, too, even while they were yet enemies; thereby leaving us an example that we should walk in his steps? We have more knowledge of the truth than any other people, let it, then, operate a better practice, that is, a more Scriptural one than their's. It would have been better for us never to have known the truth, if in the "hour of judgment" we have no more to offer than that we obeyed the truth in baptism. This would be the one talent hid in a napkin, for which there is no other recompense than, "Thou wicked and slothful servant, be thou as unprofitable cast into outer darkness: there shall be there weeping and gnashing of teeth."

From Washington we resumed our rail-roading by way of Richmond and Lynchburg, Virginia; Knoxville, Tennessee; Dalton, Georgia; and Stevenson, Alabama, to Memphis, Tennessee—over twelve hundred miles, by this route, from New York city. We arrived at Memphis about 6 P.M., August 22, putting up again at the Commercial. Not knowing where to find any of our friends in the city, we concluded to hasten on to Looxohama, Mississippi. We were told that the cars started at 7 A.M. from the M. & T. R. R. depot, and that after breakfast, at 6.30, the omnibus would call and convey us thither. Supposing this to be all correct, we breakfasted at the hour appointed, and waited patiently for the omnibus till 7 o'clock; but none came, and upon inquiry were coolly informed that the cars left at 5.20 A.M. This was very provoking at the time, but eventually proved to be a very fortunate and agreeable disappointment.

Having no employment but to watch the clock till 3 P.M., when the cars would leave again, we purposed to visit "the points of interest" about town; where, however, little to interest a traveller can be found. Alluvial, sun-baked and powdered is the general characteristic of the thirsty soil. Dust in summer and mire in winter interest the public mind of this cotton mart with painful intensity. These annoyances the authorities were endeavoring to subdue by covering

some of the streets with a thick coating of coarse gravel. This is a point of great interest to all who have experienced the incompatibility of levigated alluvian with West of England and Spitalfields black, and a free and healthy respiration. We hope the experiment will succeed, for a hot, dusty town in summer and a quagmire in winter are sore and trying evils to those who are not well skilled in the patient possession of the soul. We picked our way through the powder to the bluff which rises far above the Mississippi, in its highest stage of water. From this elevation there is an extensive view up and down its ample waste, as it flows between the shores of Tennessee and Arkansas. Memphis is called the "Bluff City," from this high mass of rockless deposit. All this region is water-formed-liquid-mire, hardened into clay.

The sun being too hot, and the prospect too little interesting, we soon retreated to the shady places of the city. We noticed some stores and the Gayoso House, which would have been creditable to the architecture of an eastern city; also an enclosure, laid out *a la Paradise*, for the peripatosis and ventilation of the people. These points disposed of, we began again to long for 3 o'clock. It occurred to us meanwhile that our friend, whom we mistook a year ago for a Memphian hydropathic doctor, had a son-in-law keeping a dry goods store, from whom we might learn if he were in the city, for we were expecting he would meet us there. We found the store, but not the merchant, who had sold out to a successor. We inquired if they knew Mr. Webber, commonly styled Parson Webber? "Yes, he had been there about five minutes ago." Did he say anything about one Dr. Thomas? "Yes, he had come to Memphis to meet him." That is fortunate; I am he. When will he be here again? "Shortly; he has gone to see about some repairs to his buggy, when he will probably return. Walk in, sir, and take a seat; here is to-day's paper. He will not be long." We had not been long seated before our friend returned, looking as hale and hearty as hydropathy in a warm climate could make. We were mutually glad to see one another in the flesh again. He had received our letter, but did not expect our arrival until the 23d inst. He had come in on purpose to meet us, so that had we not been disappointed in the morning, his journey would have been fruitless, and our future operations considerably embarrassed. We very soon made arrangements for these. We were to proceed to Looxohama by the 3 o'clock train, and fill what appointments might have been made in Mississippi. In the meantime he would return to Fayette co.,

and make appointments there, and then meet us in Mississippi, and convey us thence in his buggy to Tennessee.

But about appointments in Mississippi, we were in the dark. While waiting for the Charleston and Memphis train at Dalton depot, in Georgia, a gentleman who had just landed from Chattanooga, inquired if we were not "Parson Thomas?" "No, sir," we replied, "we are *doctor* Thomas," medicine, not parson, craft being our profession. "Oh," said he, "it is the same. I heard you a year ago in the Baptist Church at Tyro, Marshall co., Mississippi. I am on my way east to purchase goods for my fall supply. Mr. J. G. Jeffries was to have accompanied me, but the sickness of his family prevented." Shall I be likely to find him at Looxohama? "I think not." We were sorry to hear this, as it was to him we had written about appointments. But even this little cloud disappeared. Having dined together, brother Webber and self adjourned to the Commercial, to take the omnibus to the depot. The clerk informed us that a gentleman had been inquiring for us. On looking over the hotel register, we found it was the veritable Brother Jeffries himself; he had dined there, expecting to meet with us. But he had left, and we could learn no further about him. Brother Webber, however, said he would go to the late Col. Logan's, his brother-in-law, where, nevertheless, he would not have found him. But on his way thither, he met him on the street, and speedily brought him to the Commercial, to which he would have returned no more. We were more than glad to see him. We learned that appointments were made at Looxohama and at Thyatira, in Marshall co. We had only time to speak a few words, as the omnibus was about to start for the depot. It is said to be "all well that ends well," however painful the "all" may be before the end comes; it was certainly so in our case. Our morning's disappointment had resulted in the development of many appointments, and the obscurity of our course made clear before us.

Arrived at the depot, we met a friend and subscriber to the Herald, formerly of the choir pertaining to the Campbellite Church in Nottingham, England. We hope Mr. Fanning will pardon our "wickedness," for so designating the community there whose members rejoice in the anti-prophetic divinity of their Bethanian superior. We cannot style them the "Christian Church," as is customary in Tennessee, because of one great deficiency in their system and his—the lack of Christianity. We know of no other name more appropriate, or we can assure our Nashville, Tennessean contemporary we

should delight to use it. Well our friend, the former chorister in British Campbellism, and at present even a member of the Campbellite church in Memphis, where *faith in disobedience* is tolerated, if it will only remain quiescent—met us there, to accompany us to Mississippi. Before we started, he directed our attention to his pastor, our old friend, Dr. Barbee, who was picking his way amid the gullies of desolation near the station. Being afraid to venture far from the platform, as the train was about starting, we called to him, and inquired of his weal. He came up and exchanged salutations, and reminded us that we had not yet replied to his letter on p. 249 of the Herald for 1857, and that the idea of world-burning had not altogether faded from his mind. It is true we have not yet done so, but will ere long, though, as far as the doctor is concerned, he knows all we have to say upon the subject, inasmuch as, in a three hours' conversation with him last year, we went pretty fully into the matter. However, we promised to attend to it, and bade him hastily "Adieu!"

From all we hear from members and outsiders, the Campbellite Church in Memphis is in a very unsatisfactory condition, even to its friends. A faction has grown out of it, called the United Brethren, whose "charity" embraces the pious of all denominations. These meet in the Odd Fellows' Hall. The money power has got the upper hand, as in its sister church in New York city; and wherever this is the case, corruption is sure to reign, and the voice of truth is silenced. It is the pastor's paymaster, and will not permit him to trouble it with unpalatable and unfashionable principles. Extortioners are said to have the rule there, and such extortion as what they call "the world" reprobates. The meetings are thinly attended, and bid fair to be totally forsaken. What are the leaders of this boasted "reformation" about? Have they abandoned the reform enterprise as a hopeless affair? We doubt not there are some honest-hearted among the people, who had better "save themselves," for if they abandon their salvation to their leaders, they will assuredly be lost. The rulers had forbidden Brother Webber to preach to them, unless he would agree not to preach "Dr. Thomas' views," which, of course, they knew nothing about, as they neither read the Herald, nor hear what we have to say. But it is all the same. Bro. W., however, did not consent to forego his convictions, because they chose to style them our views. He succeeded in causing them to retract their resolution, and to leave him free. He preached to them on Sunday night, when more than the usual number attended, though but little notice was given.

On arriving at Sonatahobia station, we hired a couple of horses, and started through the forest to Looxohama, where we arrived sometime after dark, at the house of Brother J. G. Jeffries. We learned here that since he had departed for the east, the opposition had exalted itself, and had declared that we should not be admitted into the Masonic Hall. The schoolmaster was ordered not to admit us, and much more of the same sort, not worthy of notice here. The spirit and talent of the opposition will appear from the following lines, picked up in the road, near one of the village stores. We give it *literatim et verbatim* :

"NOTICE.—It is reported that Dr. Thomas will shortly be at the residence of his fiew, but warm friends in the neighborhood of Looxohama to teach them, and as many as may attend in a misterious manner the way of life; but the people of De Soto county and the rest of the State are too well posted to be stuffed with any thing that we knowe to be in direct opposition to the Bible. Therefore Let us as intelligent men and women treat the Imposture as we would one that attempts But cant Rob us of our bible and our Religion.

"Atest } METHODIST C.
"anti Thomasism, } PRESBYTERIAN."

Of course, we could do nothing in the State of Mississippi, and in the more immediate domain of the De Sotos, after so learned and rhetorical a proclamation as this! A county and State so well posted in Methodism and Cumberland Presbyterianism could hardly have the truth "stuffed" into them under the operation of omnipotence; certainly not, if that operation demanded of the subject the meditation of a sound mind upon the law and testimony of God. We did not visit them to "Rob them of their bible and their Religion." When a man contemplates robbery it is to acquire something he esteems worth risking his liberty or neck for. He does not seek to obtain unlawfully what he regards of no account. We have a Bible, published by royal authority, "appointed to be read in churches," and can read it for ourselves, without the aid of note or comment. We want no other Bible than this in English. The Methodist C. Presbyterian Bible we care nothing about; no more than we do for the Mormon Bible or Koran; nor for the M. C. P. religion either. We deem them so utterly worthless as to be not worth stealing. We did not journey thirteen hundred miles to steal, but to destroy—to destroy the influence of every other system than the truth—by infusing into the people a spirit of independence and research, that

they may no longer be befooled and led by the nose, as they happen to be led.

We spoke thrice at private houses to a few untrammelled by the surrounding superstitions. On the following three days we addressed the people at the Reformers' house, called Thyatira. The audiences here improved daily, so that on Lord's Day, the house, which is large, was nearly full. Certain Campbellites, however, would not come to hear, because they did not believe what we preached; albeit, they went to a Methodist "big meeting," which, being mere rant and noise, was more in accordance with their taste.

Brother Webber having joined us at this place, we proceeded, after concluding at Thyatira on Sunday, to Fluellin's Cross Roads, where we again addressed the people pretty largely assembled, in a carpenter's shop. The Baptist and Methodist preachers were among the crowd, and with the rest paid very close and respectful attention. We circulated some tracts at divers points in hope of better things at a future day.

On Monday, Aug. 30, it had been appointed for us to speak at Collierville, Tenn. We drove thirty miles to meet the engagement, and when we arrived we found the Cumberland Presbyterians in full shout upon the ground. The house is a free one, and as they were in possession, we were superseded. We went, however, to witness their proceedings. The preacher started on his way by asking, "Who, then can be saved?" After talking over half an hour, he concluded his discourse without answering the question, and left us all completely in the dark, as far as his efforts were concerned, upon the whole subject. We inferred, however, from his after proceedings, his view of what one must do to be saved, and who could be saved, and how they could be brought to salvation. Brother Webber and self were sitting upon the front bench, which we afterwards found to be "the mourning bench," or "anxious seat." We had placed ourselves there unwittingly, not for the purpose of mourning, but for the better hearing of the discourse. Before us, and along the aisles of the house, the floor had been well strewed with straw. Speaking of straw, reminds us of the threefold classification of religion we met with in Kentucky a year or two ago. A Campbellite friend there told us that in his vicinity there were three kinds of religion—*wind* religion, *water* religion, and *straw* religion! Were these Romanism, Grecism and Protestantism? Not exactly, but still of the same family. We wished the terms defined, for they seemed to us rather obscure. "Wind religion, then," said he, "is the Baptist, which comes by

'the wind blowing where it pleases;' the water religion is the Campbellite, which comes by dipping in water for remission of sins; and straw religion is all that other sort of religion that comes by squatting and rolling in the straw!" Here, then, we were in the very sanctum of straw religion! The preacher, the Rev. Boanerges Bellowattem, came down from the "sacred desk," and, standing in the straw, invited all to come forward who wanted to "get religion." A young girl, about fourteen or fifteen, started from her seat and squatted in the straw, burying at the same time her face in her handkerchief, and spreading her arms beshawled upon the bench—a very snug position for a public nap upon the straw. We hardly think, however, that she could have slept very soundly, if at all; for the noise of the parsons was enough to have awakened Baal from his sleep!

As soon as the girl was in position, Parson Bellowattem proceeded to start us from ours. He placed himself before us, and within a handbreadth of our person, and began to vociferate over our head to the people, to repent lest they should go to hell, and so forth. We could not have moved without pushing him aside, so we patiently endured the nuisance till exhaustion caused him to pause for breath. He then moved his position, and Brother W. and self shifted to another seat. To make the confusion worse confounded, Cumberlands sang while their parsons shouted, ejaculated and beat the air. While all this was going on, another man was kneeling on the straw by the girl's side, putting into her ear, in a less noisy but impassioned manner, straw-religious sentiments, by which she was to find peace and get straw religion! But all seemed to be of no avail. The intermingled noise and song failed to magnetize the crowd, and Cumberland Presbyterianism in the straw proved to be *parturiosus mons*, but without yielding even a *ridiculous mus*! And this fardel of bawl and folly passes for Christianity in this "land of Bibles!" Rush thirty miles an hour for three or four days to rob the people of such stuff as this! We have oceans of such trash at our very doors.

Next day we went to Macon, Tennessee. Brother Webber had been induced to make an appointment at this place by the flattering assurances of certain who had heard us at Fisherville the year before. The assurances we did not believe, but as he had made the appointment for three days, we determined to fulfil it. It turned out as we expected. Those who expressed the most anxiety to hear, manifested the least interest in hearing. They indeed made the appointment, but

provided no accommodation for the people. The first day they were not there at all; on the next, one was there, but left before we had finished. The place of meeting was the Academy, a large room, with here and there a boy's bench. About thirty collected on the first occasion; on the second more; and on the third most. We gave them some tracts, and having done the best we could to "open their eyes, and to turn them from darkness to light, and from the power of satan to God," we left them, having incurred no obligations, in the hope that the bread cast upon the waters may be found some future day.

Next day we had purposed to go to Memphis, but rain prevented, and we did not arrive there till Saturday, Sept. 4, about 2 P.M. Brother Webber without delay hired the Odd Fellows' Hall, for that night and Lord's Day. We spoke three times there, and on Sunday night had quite a numerous meeting. To tell the reader all the topics we discussed upon, and an outline of what we said, would be a volume in itself, for we had spoken fourteen times, averaging nearly two hours each. We had planted and watered, and that was all we could do; the increase is beyond our control. Brother Webber aided us all he could, and without him we could not have got access to the people, to whom we were personally unknown. He and his neighbor, Brother Anthony, are the first fruits of Tennessee into the Gospel of the Kingdom. The Lord preserve him to that inheritance, to whom be the glory in the ages of the ages. Amen.

On Monday evening, at 7 o'clock, we left Memphis, by steamer, for Cairo, 240 miles distant, on our way to Henderson, Kentucky. We arrived there about 2 A.M. on Wednesday, Sept. 8. The Ohio river being too low for navigation, without the risk of being detained upon a shoal or bar for days together, we took the cars at Cairo for Evansville, *via* Vincennes. We arrived at the Ohio again at 9:30 P.M., and in the morning hired a buggy to convey us to Henderson, twelve miles below.

We found the brethren on this county in good health, and generally with unabated interest in the truth they have confessed. We spoke every day from Saturday to Lord's Day week, inclusive. Though it was a very busy time, the attendance in the week was much better than a year ago. Two were added to the congregation from among the Campbellites, by obedience to the truth of baptism. They had well considered the matter, and will, we believe, be a credit to the faith before the world, which is ever more ready to discern the shortcomings than the virtues of the saints.

On Tuesday morning, at 9 A.M., we left Evansville for New York, *via* Indianapolis, Dayton, Columbus, Baltimore and Philadelphia, and arrived at Mott Haven on Thursday at 11:30 P.M. We were detained several hours by accident east of Zanesville, Ohio. Our iron horse fractured one of its legs—the stud on one of the driving wheels broke close off to the spoke, so as to paralyze the right piston rod. No other damage was done, and when another locomotive was obtained, we proceeded without further accident or delay, and arrived as narrated, after an absence of five weeks, during which we had travelled nearly 3,000 miles, and addressed the people three and twenty times.

EDITOR.

A Canadian Conference, and the Doings Thereat.

(CONCLUDED.)

The next speaker was Elder Sweet, who is but Mr. Marsh's echo. He spoke on 2 Peter 1 chap., in an expository form; but more particularly from verses 5-11. He echoed death, burial, and resurrection; but does not he see that Peter is showing the Christian's advancement, and not a *sectarian one*? Peter shows them for whom he was writing, that their career commences by believing the great and precious promises, 2 Peter, i. 4. Without knowing the future promises can you commence aright? Were the death, burial and resurrection, future promises when Peter wrote? But here Peter shows the *end* of the Christian's career, which the promises direct us to, in verse 11, *even an entrance* into the everlasting or Aionion kingdom of the Lord Jesus Christ. Hence, at the beginning of the Christian's career, it commences with faith in future promises, and ends with the reception of the kingdom. But Sweet said that the Christian goes step by step. But he missed the *first* step, therefore, at the end of the journey, one falls short, and being weighed in God's balances, you will be found wanting! Why do you preach the kingdom at all, if it is unnecessary for faith? Why? because you are with a people that believe it, and from whom you obtain "the almighty dollar."

Sweet, then, in the course of his subject, was trying to wound me. But his sword is wood and not steel; therefore it could not hurt much. (Sweet had only just come to the conference, having been delayed by the boat.) But he made use of language that I was well acquainted with, and that much amused me; such as, "Tis so," and "Doctrine of devils," &c. His outpourings were a *tirade* of abuse of certain people whose

names he did not mention, but still well known to me. He was trying to condemn their motives—his own, of course, being quite pure!

The next morning being Sunday. Sweet spoke for John iii: "Ye must be born again;" but said nothing of the good seed sown by Christ, from which the children of God are produced, Matt. xiii. 19, 23, 37, 38.

In the afternoon, Friend Marsh spoke on the Influence of the Spirit. In the evening, I spoke on the first and second Adams, of which I shall not speak at this time, as I am afraid that I may take up too much of your space. When I closed my subject, I was called aside by Friend Marsh in company with Elder Sweet, for a *private interview*. My letter in your July *Herald*, was then brought up. He stated that I had styled him *Friend Marsh*, instead of *Brother*. I said that I could not acknowledge him as a brother in Christ. He said by this that I had unchristianized him. I stated that a Christian was one that not only believed the Word, but obeyed it. He then said that he had used all his influence to get me into the field as an evangelist; and if I did not retract, he must bring it before his brethren, to put himself in a consistent position. I then asked him, Do you think, sir, that I am creeping after dollars, to the sacrifice of truth? No; I would rather beg my bread first. He then said that I could send letters to him, and not put cudgels in Dr. Thomas's hands to whip him with!

Friend Sweet said that I had unchristianized Friend Marsh, which was ridiculous. I said that it was not I, but the word, as I was well acquainted with his position. But Friend Marsh said, "you consider me to be dishonest from this paragraph in your letter (on the Gospel and its Obedience); however, he displays a vast amount of weakness, *in order* to support and defend the position occupied by the children of disobedience." In reply, I told him that I could not see how he could be honest with such amount of argument, reason, and Scripture, and still maintain his position in disobedience. I then referred him to the sound reasoning of Brother Allen, in *The Expositor* of June 1st, and I referred to his weak reply, which to me, was really insipid. He then asked me if I would retract nothing in that letter? I then said, "No, not one single iota; for I conscientiously believed every word to be the *truth*." Friend Marsh and his echo, Elder Sweet, then withdrew for a little private conversation, and I left them.

The next morning the conference met at eight, when all favorable to the cause were invited. Friend Marsh then spoke to me privately, and said that if this was brought

before the meeting, that it would cause division. I told him that I still maintained my position, and that I was not seeking after the dollar to the sacrifice of a good conscience. I stated that I had labored in the field alone, and if I had still to put up with privations, I should have a greater reward; that I was not looking for present reward. Sweet then called me. This was all *outside* the house, *before* the conference commenced. The letter was then again produced, and a crowd began to come around. We then went into the meeting house, and conference commenced. The chairman who had presided before, then arose and stated that he would rather that another chairman be proposed, on account of the *painful difficulty* that had arisen. This chairman told me that he was baptized into *Sky Kingdomism* thirty years ago; he is an elder of the so-called "Church of God." After a few remarks from the chairman, Marsh arose, and commenced by saying that he had left Rochester unprepared with any subject to address the people on; that he knew my extreme views on baptism (as was admitted by Friend Stephenson, and that they talked it over on the boat); hence he concluded to speak from the Hebrews, avoiding if possible, crossing my track. But after he had delivered himself, I had taken his subject and reviewed it. But Friend Marsh, are you afraid of your expostitions being put in the crucible of God's word? God's word is the law and the testimony by which we are enabled to discover if there be any light in you, Isaiah viii, 20.

He then pressed upon the audience, that I had cast him off, together with the others of like precious faith with him; that I had placed him in an unfavorable light, and he had to place himself in a consistent position before the community, as he was about to leave that morning. He said he had used his influence to get me into the field. He then read extracts from the letter, and worked upon the people on their lacking the obedience of the faith, and on his being their *oracle*, and a *stumbling-block* to them that would obey the truth. He then spoke of his conversion, and tried to make it appear that I considered him an unconverted man. He then harped upon the children of disobedience, who follow his traditions so congenial to the flesh. He endeavored to make this appear as if he were charged with teaching bad morals. Then he turned right over to the end of the letter (avoiding the great truths therein contained), and spoke of the *theological sonship* and world burning theory of Anti-christ; and how that after all my influence, Brother Williams is not willing to retract anything; not willing to make any admissions: that I considered him dishonest

To this he added, that we were not to make baptism into the faith of the kingdom, a test of fellowship; and how (appealing to the audience in a way cunningly devised to excite the sympathy of his hearers,) *Brother Williams* is not willing to fellowship me as a brother in Christ! He then appealed again to the sympathies of the audience, by speaking of his sufferings; and spoke of making a proposition. Then addressing me, said: "Can you fellowship me as a *Brother in Christ*?" I replied, "I cannot fellowship you as a brother in Christ, for I know your position." Then he turned to the audience and said, "Is his perfection of faith?" He said that I had not a full knowledge of the kingdom; that I set myself up as a judge. But, *Friend Marsh*, is there not a Christian standard? it is that judges us, and it is by that standard we are to be judged. Then he spoke of bearing with one another, and that our object ought to be to serve men and women, to make men and women good. True, *Friend Marsh*; but it must be according to *God's* standard of good, and not *The Expositor* standard. Then he spoke of men "holding the truth in unrighteousness;" and spoke again of bearing with one another; and closed up his speech by saying, that he could take *Brother Williams* by the hand.

I then ought to have replied, but was prevented by *Friend Stephenson* arising. He commenced by speaking of the faith once delivered to the saints, but did not say what that faith was. He admitted that the doctrine of the kingdom was not understood by those professing *Millerism*; but he did not know of any baptized into a world burning theory, but into the name of the Father, Son, and Holy Spirit. But, *Friend Stephenson*, into what other faith were the *Millerites* baptized, than that the Son should come and destroy all the nations together with the carnal Jews, by burning them up? where then would be the promises of God in relation to the kingdom being restored to Israel? He then concluded by saying that he had doubts of his baptism—but not on account of the faith, but on account of the man who baptized him! Then *Sweet* arose, giving me no chance to reply; and our meeting had to commence in the Grove at half-past ten o'clock. *Sweet's* speech was to this effect: That I had unchristianized his friend; and that I had insulted the people by stating that *Friend Marsh* was their *Oracle*! He said that *Marsh* was as conscientious as I was; he denied the necessity of faith in the kingdom prior to baptism; he then quoted *Rom. vii. 17*: "Ye have obeyed that form of doctrine." He then said we believe that we have obeyed. But, *Friend Sweet*, your believing so, does not make it so! In the

first chapter of that epistle, Paul says that he was separated unto the Gospel, and that this Gospel was a matter of promise in the (*Old Testament*) *Scriptures*, concerning Jesus as the heir to David's throne. Here Paul commences with the kingdom, and elsewhere says that he never said anything more than Moses and the prophets did say should come. Paul, then, as a separated servant, preached the kingdom of God. Were these Romans ignorant of the kingdom, which was the main point in Paul's teaching? and was not the faith of these Romans so much in Paul's teaching, that it was spoken of in the whole habitable? *Rom. i. 8*. It was faith, then, in Paul's gospel, which gospel, Paul said, he was not ashamed of, it being the power of God unto salvation to every one that believeth. Now, *Friend Sweet*, can you be saved without believing Paul's gospel? This is Paul's form of doctrine—first believing in the gospel, which gospel he was ready to preach to those to whom he was writing; *Rom. i. 15*. Now let Paul answer his own question in relation to the gospel he preached at Rome; for Paul preached but one as the power of God unto salvation. Paul, what then did you preach at Rome? Hear him, in *Acts xxviii. 23-31*; this agrees with the gospel in *Rom. i. 2*. The gospel promised by the prophets in the (*Old Testament*) *Scriptures*. Here you find, then, that Paul does not confine himself simply to the death, burial, and resurrection, but includes the future kingdom, which was still a matter of hope; without which hope we cannot be saved, for Paul declares that we are saved by hope; but what a man hath why doth he yet hope for? Were these Romans baptized without a future hope? Might they not, then, ask, "what reward shall we have, therefore, for all our sufferings that we shall have endured?" But Paul speaks of a class which had changed the truth of God into a lie, and was worshipping the creature for worldly emolument, more than the Creator; *Rom. i. 2-5*. Here, then, is the form of doctrine Paul preached—the kingdom and the name of Jesus, which he terms gospel. This gospel believed, constitutes us believers, then, through the washing spoken of in *Rom. vi*, and we become "called saints." *Rom. i. 6*. Called to what, Paul? *1 Thess. ii. 12*: "Called to his kingdom and glory." This being the one hope of the calling (*Eph. iv. 4*), have you, *Friend Sweet*, obeyed this form of doctrine? Were you first called by the one hope of the Apostles, even the hope of the promise of God unto the fathers? Then, in obedience to the heavenly call, did you obey him who is the author of eternal salvation, by being baptized into the name of the Holy One? If so, then you can say Scripturally, I have

(not I believe I have,) obeyed that form of doctrine. But, Friend Sweet, this brings to my remembrance a passage of Holy Writ, "the word of God is quick and powerful, sharper than a two edged sword." But the word of man has got no edge at all; therefore your sword can have no effect, for it breaks across the Christian soldier's shield of faith; and with his helmet, the hope of salvation (even in the kingdom), he faces the enemy, looking for no quarter and giving none; breaking up the vain imaginations of men who exalt themselves. I have rather digressed from the subject, but pardon the digression. As the disciples of Christ are commanded to let their light shine, this being a rather dark spot, I have endeavored to show a little light with the candle of truth. To return, then, to Friend Sweet's speechification: he next spoke of love and affection; by which I suppose he means, that we must love all errorists, and not injure their finer feelings by telling them unvarnished truth. Friend Sweet (before giving me any chance to reply, fearing, no doubt, that I should destroy the influence which they had exerted), then made a proposition in these words: "We disapprove the spirit of the letter."

I then arose, and told Elder Sweet that he was working with craft; for it appeared to me that they wanted to carry their proposition to make some show in *The Expositor*—they wanted to carry it, not by the force of argument, but by the argument of force. The proposition being put and carried, I had a chance to speak a little. I then said that the meeting did not act in accordance with the word of Solomon: "He that answereth a matter before he heareth it, it is a folly and a shame to him." I stated that they had not heard the letter, only extracts from it, (and many had come in that had not even heard the extracts); I asked them to show anything in that letter that was untrue; they had condemned it without a hearing, and without hearing my reply; there was no chance given me to reply, and the leaders appeared determined not to give me one. I then again stated that in condemning the spirit of the letter, they were condemning the Spirit of God, for there was a great deal of Scripture which was dictated by the Spirit of God; therefore, in condemning the letter, they were condemning the Spirit of God. The people that had previously condemned a thing they had never heard, did not know whether there was any Scripture in the letter or not; I told them of the unfairness of not allowing me to show that Friend Marsh had put a wrong construction upon the language used. These knowing ones, seeing the position in which they were placed, determined at all hazards to make something of it. They

were compelled to put the proposition to the meeting in another form, after I had read the letter through to the audience. The proposition in its last form stands thus: "We disapprove the spirit of the letter towards Brother Marsh." This was all they could do; but, after all, they did not gain their point by carrying it unanimously. One of the brethren stood up to speak in my favor, but was soon hushed down. Then I tried to speak again, and asked Friend Marsh if he would prove that he was a brother in Christ? that the question all turned upon that. This was the charge, therefore God's word must be appealed to—this being the only standard of appeal—before they could pass condemnation. Then he stated that to believe the glad tidings, or gospel, was to believe the death, burial, and resurrection. I then quoted a passage or two of Scripture, to prove that to preach the gospel, was to preach the kingdom of God. They then stated that it would take too long to examine—there was no time; as soon as I would try to speak, they would call to order. But Marsh feared an investigation, notwithstanding he stated that he had published his faith to the world, to show that he was a believer in the kingdom. I said then, if that be true, you have become an apostate by being a Millerite; for now, I said, you deny *Millerism* as being the truth.

The time was nearly come for meeting in the Grove—half-past ten. Friend Marsh put out his hand for me to fellowship him as a brother in Christ; I said "No, sir, not as a brother in Christ." This, then, put an end to place and pay as an evangelist; this was horrifying in the extreme to some who were there, to see their Magnus Apollo rejected. Some of those who were in favor of the proposition, after I had shown the nature of the case were sorry that they had held up their hands against me. But the good seed has been sown, which is rather detrimental to Marshism; therefore, Marsh and his parasites were determined, if possible, like fowls of the air, to devour the precious seed. But the seed is too deep rooted in some hearts for them to pluck it out, and time will show that Friend Marsh and his parasites have done themselves no good. It has caused uneasy feelings in the camp, and I believe that even this will all work together for good for those amongst them who truly love God. Friend Marsh left that morning; leaving, no doubt, commands to his hireling what to do; and I think he is faithful to his master, for the sake of the pay.

In the evening, then, Sweet took up a subject on charity, from 1 Corin. xiii, showing that men, although they may be capable of explaining mysteries, although they may

have faith to remove mountains, yet if they have not that *sickly* sentimentality called "charity" by the world, so as to give all classes the right hand of fellowship, we are nothing! But, Friend Sweet, this is not Paul's charity. Paul was not writing to sickly withering sectarians, but to believers of the truth, who were rejoicing in the *truth* and not in *lies*; they were believers in a pure gospel, not a perverted gospel; they were not believing in death, burial, resurrection, and a sky kingdom in the future, for Paul never taught any such hope.

But not to tire the reader with Mr. Sweet's foolishness in detail, I would just state that his conclusion was to the effect that Methodists, Baptists, and others were all right, and that his father was a good Christian Methodist minister for forty years. He then appealed to their sympathies to make up their minds to be one, that at length they might have a happy home in the kingdom of Jesus.

The next morning I was about to leave the conference to those that had a mind to keep it on, giving them a chance to put any propositions they might think proper, without any future opposition on my part. Friend Stephenson came in the morning to invite me to attend the meeting, as I had said in one of my subjects, speaking of the land covenanted to Abraham, that the territory, according to the admeasurement of the British government in 1840, was 300,000 square miles. Well, Friend Stephenson said that he was going to prove that I had been misquoting Scriptures. I said that surely it was not a misquotation of Scripture, but that I had based the remark upon the authority of the British government, and not on the Scriptures at all. Then he withdrew his word "misquote," and said misapplication. He said that he would prove that they had measured the wrong land. Well, if that be the case, I had given my authority, and it did not make the promises of God of none effect. I told him that the Abrahamic promise defined the boundary; between the river Euphrates, the Mediterranean, and the Nile; his land being occupied by the people named in Gen. xv. 21. He invited me to attend, but I asked him, suppose he made a mile more or a mile less, then the issue would be between him and the British government. I told him that this was a mere quibble, to endeavor to throw dust in the eyes of the people. He then laid down what he intended to prove, in these words, I took them word by word from his mouth: "I will prove to the satisfaction of the audience, that it is a wrong promise. The promise that you take of the boundary of the Land of Canaan, is not the boundary of the Land of Canaan, never was, nor never will be;

and is an ignorant perversion by those who have so used it; and those that have been baptized into that faith are baptized in as false a theory as the world burning theory." Any one can perceive by this heap of *nonsense*, what they were trying to do—to endeavor to work upon those minds who had been obedient to the faith, that their faith was based upon 300,000 square miles, when that I had never made such a statement before them before they were baptized. One of the brethren told him that he was not baptized into the faith of 300,000 square miles.

But, Friend Stephenson, is not the promised land, that on which Jacob lay? Is not the promised land, the land where Stephen delivered his last address? Acts vii. is not the promised land where Christ was crucified? is not the promised land where Jerusalem once stood in all its glory? This is where I taught that the kingdom of God would be reestablished; where Jerusalem would become "the throne of Jehovah"; where Jerusalem would become the centre of attraction for all nations—for all nations will go there to worship the one great King of the whole earth. Surely, Friend Stephenson, you do not display much wisdom upon this point.

But like one of old, you are endeavoring to pervert the right way of the Lord; but whether you do it out of ignorance, or to support your friend Marsh, or to support the children of disobedience, to prevent them from obtaining an inheritance amongst the sanctified, I know not. You know that there is a cause for everything—there is a motive power. But I leave that for you to decide, betwixt God and your conscience; and I hope that you all will so learn the grand scheme of redemption through the medium of the word, that you will be enabled to perceive your own position in the sight of God, before the master of the household of faith riseth up and shutteth the door; that you may not be without where there shall be weeping, &c., for then he comes to take vengeance on those that obey not the gospel. I lay this before your readers, that they may be enabled to see the craftiness of the professedly wise, whom God says he will take in their own craftiness. Hoping that you may be preserved to carry on the war against error and superstition,

I remain, sir, yours in the hope of coming off more than conqueror in the kingdom of God,

J. WILLIAMS.

Toronto, C. W., July 9, 1858.

The Three Relations of Man.

"Man was created in the image and like-

ness of God ;" he bore not only the outward form of the Spirit Elohim, called "God," in Gen. i. 1., but also partook of the divine attributes of mind. We are told that God is gracious, forbearing, long-suffering merciful, just, and pure ; and a capacity for the development of all these qualities, He formed in the creature made in His own image, giving him besides, the sentiment of veneration, capacitating him for the worship of a Superior Being. Man, thus endowed with God-like capacities, was left to determine whether he would exercise them in the way appointed by his Creator, reflecting his glorious image and likeness, serving Him continually, and be at last crowned with eternal life ; or whether he would suffer them to be perverted to the service of the adversary, reflecting sin, and stand at last under sentence of eternal death.

These two alternatives being placed before him, he chose rather to follow the road ending in eternal death. Being now alienated from the "likeness of God," and having formed an alliance with the adversary, his moral nature is blighted, sin throws the darkness of night over his spiritual perceptions, and he walks in "the valley of the shadow of death." Now, instead of mercy we find oppression ; instead of God-like benevolence and compassion, is manifested harshness and revenge ; for justice is found extortion ; and in place of purity we have defilement ; and where love should reign to shed a lustre over all, and be the *moving power* in the development of the inner man, there is hatred, anger, and strife.

Man, to be accurately studied, must be observed in three relations. First, in the position he occupies towards God ; secondly, in the position he occupies towards his fellow man ; and thirdly, in his domestic relations. When in Paradise he communed with his Creator in childlike innocence and simplicity,—without fear or restraint—no thoughts of terror or distrust shadowed their intercourse ; perfect confidence reigned, and consequent reliance on the divine wisdom and power. But soon these happy harmonious relations were disturbed, when man ventured to brave the just wrath of Almighty God, and to stand before Him in open rebellion. Now we behold God dealing with a rebel, a creature tainted by the unhallowed atmosphere of sin-emanation—the fruits of which were fully manifested in the history of Cain, who was the seed of the Serpent. Cain in all his actions, was evidently under the influence of all those passions and impulses which actuate the man of the flesh in our day ; therefore, we conclude that they belong to the same class—that the man of the flesh now, is as much the seed of the Serpent as was

Cain, the first development of the carnal mind in man. Thus we see a class of mankind called the seed of the Serpent, occupying a position of antagonism and deadly hostility towards God ; and another class of their fellow creatures, called the seed of the woman. These latter God has determined to rescue from the evils entailed on their nature by the transgression of the first Adam ; and to give them glory, honor, and eternal life, through the blood of His Son Jesus Christ, by obedience to his law, and absolute faith and reliance on His great wisdom, mercy, and love. By this means, those harmonious relations will be restored as at the first, and man will arrive at the state of perfection designed by his Creator, as the result of obedience. "God is love ;" and we are told that "He so loved the world, that He gave His only begotten Son, that through Him they might have life." "God was in Christ reconciling the world unto himself," "not willing that any should perish, but that all should come to repentance."

We are told that God has put *enmity* between two classes of mankind, called the seed of the Serpent and the seed of the Woman, and this enmity has continued, with but little intermission, from the days of Cain and Abel to the present time. In reviewing the history of man, as revealed in Scripture, we see at different periods, God reviving the contest between these two classes. When the antediluvian world was drawing near its close, "the way of the Lord was corrupted on the earth" by the sons of God intermarrying with the daughters of men ; there was then a mixed seed, which was not according to the purpose of God, so he sent the Deluge and swept them all away except Noah and his family, who alone had found favor in his sight. Another separation then took place in the family of Noah ; Shem was selected to preserve the chosen seed ; from him, Abraham ; and from Abraham, Jacob—"Jacob have I chosen, but Esau have I hated." Here again, the *enmity* was revived between members of the same family. The Israelites were the chosen seed, and we read of many and frequent contests between them and the Canaanites, the despised descendants of Ham, and many other great nations of the earth. The political feud continues to the present time between these two classes, and will continue until the coming of Messiah, the woman's seed. In a social point of view, also, we see a very marked distinction and separation existing between the man of the flesh, and the man renewed after the image of Him who created him. Paul says, "The carnal mind is *enmity* against God ; it is not subject to the law of God, neither, indeed,

can be ;" so it follows, also, that the man *renewed* after the image of God, brought into harmonious relations with Him by obedience, holds an antagonistic position to the man of the flesh, subject to the carnal mind. Thus the Christian finds himself shunned, scoffed at, ridiculed, and in ages past the Church was made war upon, and her testimony silenced. The *renewed* man walks in the way of wisdom ; delights in truth, uprightness, mercy, and justice ; according to Paul's instructions, he is "kind and tender hearted," forgiving, not swayed by violent impulses and passions, but in patience possesses his soul ; is subject to the ordinances of man for the Lord's sake ; loves his neighbor as himself ; and renders unto his servants that which is just and equal.

The sum and completion of all things is *love* ; without this principle dwelling in the heart, man is as "sounding brass and tinkling cymbal." The numerous exhortations in Scripture, to cultivate this life-giving principle, leads us to the conclusion that it is one of the most essential elements of a Godlike character ; first, love towards God, then love having human objects. No relation in which man can be placed, affords such ample scope for the exercise and perfecting of this beautiful principle, as the *domestic* relation. It is founded on love, therefore a fit school in which to perfect love. A man with his heart cultivated and purified in this relation, will not be found wanting in Christian love to his brethren. This is the basis of the social fabric, and a department very much overlooked and neglected by persons who seek to progress and advance in Christian graces. Let us go to the root of the matter. Let Christian men and women form an alliance on the principle of *pure affection* ; let them have a due appreciation of that sacred institution, which Paul compares to the union of Christ to the Church ; from which it is reasonable to conclude that man in his relation of husband, should develop those Godlike characteristics manifested in Christ, that self-sacrificing love, noble magnanimity, and faithful devotion ; also, to be a guardian and supporter, counsellor and friend, to study the welfare and happiness of his companion, who is also created in the image of God, endowed with a fine perception and appreciation of all that is good and excellent and worthy of imitation ; and, if under the influence of Christianity, is a good preceptor in things pertaining to principles of walk and conduct, while in matters pertaining to mere scientific investigation, she has to gain information from her stronger mate. So each according to the different capacities bestowed upon them by their Creator, may learn from the other. Both were created

"very good," and their harmonious combination is productive of the highest and most beneficial results. Therefore let this relation of life receive more attention by all reflecting minds—those who study to improve in all things—and we shall have a society more perfect, more distinguished for all that loveliness so ornamental in character, and nearer resembling that state of things first instituted by God on earth.

Having thus given a very brief outline of a very important subject, it is respectfully submitted to the consideration of all "the household of faith," hoping it may arouse some to self-examination and improvement, and enable them to see the relations in which they stand, by the light of *truth*.

October 12, 1858.

ARISTOBULUS.

[Declined by the *National Intelligencer*.]

Modern Nomenclature and the Bible.

HAS it never struck the reader with surprise that, in this land of Bibles and Bible discussions, the phrases employed in speaking and writing of religious subjects, should be not only *not* borrowed from the Bible, but often in apparent opposition to its terms? Have we not adopted an artificial and unscriptural vocabulary, at variance with primitive usage, and in violation of the precept, "If any man speak, let him speak as the *oracles of God*?" For instance, we often hear from our pulpits and in our funeral and obituary addresses, that the dead shall no more appear on *earth*, that they have "gone to that bourne whence no traveller returns ;" that "the places that knew them once shall know them no more forever." The venerable statesman and patriot, John Quincy Adams, gave utterance to the current popular faith when he said with his dying breath, "and this is the last of earth." Yet the Bible plainly declares the traveller shall "return," when the resurrection trump shall wake the sleeping dead, and "man shall stand again upon the earth ;" and so death is *not* the last of earth.—*Job*, xiv. 12 ; *Ib.*, xix. 25 ; *Dan.*, xii. 2 ; *John*, v. 28, 29 ; *Rev.* v. 10.

Again, do we not often hear that the righteous *go to heaven* at death, yet the Bible plainly testifies, "no man hath ascended up to heaven." The Saviour of mankind said to his apostles, just before his death and subsequent ascension to his Father's right hand, "Whither I go ye cannot come." It is declared of David—many hundred years after his death—"David has not ascended to heaven," and Solomon plainly assures us, *Prov.* xi., "The righteous and the wicked shall both be recompensed in the earth."

Again, men are often told that they will certainly live forever, that they possess immortal souls, yet in the inspired record, neither the phrase "immortal souls," nor the immortality of the soul is once to be found; whilst the Bible affirms, "The soul that sinneth it shall die;" "The King of kings and Lord of lords only hath immortality;" "The wages of sin is death, whilst the gift of God (to the righteous) is eternal life;" "He that hath not the Son shall not see life," for the Bible doctrine of future life, seems to be based, not upon the Platonic dogma of an immortal soul in man, but on the resurrection of the body—the divine and peculiar tenet of revelation, and the very pillar and support of the whole Christian fabric.

In the exhibition of the constitution and destiny of man, as expounded from our schools and our pulpits, the same unbiblical habit of expression is current. The dead are said to stand at the judgment bar of God the moment life is extinct, yet the Bible testifies that, "Man lieth down (in death), and riseth not till the heavens be no more. They shall not awake nor be raised out of their sleep." Jesus, the Great Teacher, declared, "The hour is coming when all that are in their graves (not in heaven or hell) shall hear his voice, and shall come forth;" and St. Paul affirms, "If the dead rise not, then they that sleep in Jesus are perished," which is certainly irreconcilable to the notion of their being in an intermediate conscious state of happiness. Moderns are wont to represent the dead as conscious in another and sentient world, whilst the ancients always represent their state as one of profound silence and unconscious repose, styling death the "land of forgetfulness," where "the wicked cease from troubling and the weary are at rest." They depose, "The dead know not anything,"—a death-blow, indeed, to modern spiritualism, and utter confusion to crazy rappers and their deluded victims.

Even in religious discussions, where the utmost precision in language is advisable, the same independence of Bible phraseology and plan is indulged.

Moderns beseech God to be reconciled to sinners; the ancients, the apostles, as ambassadors in Christ's stead, besought sinners to be reconciled to God. Moderns commend to us "revivals in religion," prayer meetings and anxious seats, mourning, tears and sighs, for the conversion of sinners, and the spread of the gospel. The ancients were evidently unacquainted with, and unpractised in, such agencies; they "so spake that a great multitude, both of the Jews and also of the gentiles believed." "They reasoned out of the Scriptures; they testified and ex-

horted; they preached the gospel of the kingdom of God;" and, as a consequence, many, like the Corinthians and Samaritans, believed and became obedient to the faith. Would it not be wise to adhere to ancient usages, and, like the holy men of old, to teach Bible truths in Bible words, and thus speak according to the oracles of God?

Washington, D.C., A. B. MAGRUDER.
Oct. 4, 1858.

Ⓒheopolitical.

Behold, as a thief I come! Blessed is he that watches.

Condition of the Turkish Empire.

THE hopes entertained by many at the close of the Crimean struggle, that the Turkish Empire was about to enter into a new phase of progress and regeneration, do not seem likely to be fulfilled. Could the promised change have been wrought by dint of diplomacy, or could the spell of evil habit have been broken by the magic of words spoken and written at the Conferences of Paris, the Ottoman dynasty would, undoubtedly, have been by this time in the enjoyment of the renewed lease of power and stability which the European Sanhedrim decreed it. The Porte was solemnly declared to be admitted into the fraternity of European Governments. The integrity of the Moslem empire was formally placed under the guarantee of Christendom. International relations were initiated upon the footing theretofore subsisting between the civilised nations of the world. No end of good advice was confidentially offered by France, England, and Austria, as to the best mode of hastening the renovation of their valetudinarian *protégé*; and even Russia, after a little, began to be equally communicative of disinterested counsel to the sick man who had had so narrow an escape of her exclusive care. But as far as it has gone, the new system of competitive protection of the Sultan by his imperial neighbours does not work either satisfactorily or promisingly. Neither the moral or material interest of Turkey appear to thrive under it. Whether it be that the sense of self-preservation as an active impulse has been weakened, or that the jealousy proverbially felt by the weak for the intermeddling of the strong in its

affairs has become morbidly intense ; whether it be that the mischief lies in the apathy and indifference, confirmed, if not created, by being publicly taken in and done for by the joint-stock wisdom of Europe ; or whether it be that all consistent policy at home or abroad is paralysed by the conflict of embassies at Constantinople, and that in the multitude of counsellors there is danger,—certain it is, that things just now are going ill with our invalid ally on the banks of the Bosphorus, and that his condition, albeit he does not very loudly complain, is one calculated to cause no small anxiety on his account. In truth, the very absence of complaint is one of the worst symptoms of disease in cases of the kind. There is as we all know, what was called by Sheridan “unconscious dying at top.” A fracture, however complicated, may be set ; a fever, however high or delirious, may be overcome ; congestion of the vital organs may be reduced by prompt and vigorous treatment ; and most other maladies may be wrestled with and conquered. But no cure has been found for softening of the brain, in either the political or the bodily frame.

The only recompense sought by the Western Powers for the sacrifices made by them during the Russian war, was that the Christian subjects of the Sultan should be placed in all respects on an equal footing with the Mahomedan population. This was unreservedly promised, and there is no reason to suspect the Porte of any wilful breach of faith regarding it. But the resolution and energy necessary to carry it into effect were, and are wholly, wanting. The celebrated tanzimat, ordaining the future equality of creeds in the eyes of the law, was promptly issued ; and great was the satisfaction expressed in speech and print, throughout all Christian countries. But it soon appeared that the tanzimat was likely to have little efficacy throughout the provinces of the empire. As a general rule, the Christian population were destitute of arms and organization, while their hereditary oppressors in each locality exercised undiminished powers of exaction without limit, and insult with impunity. Everywhere the Christians

were led to expect that their sufferings were about to terminate, and that France, England, and Sardinia had secured for them and for their children immunity from extortion, outrage, and humiliation on account of their attachment to the Cross. But two years have rolled by and everywhere the hope has been belied. Wherever any effort has been made to take possession of the civil rights thus promised and guaranteed to them, a storm of indignant resistance has burst forth on the part of the chagrined and jealous Turks. With few exceptions, the local authorities have lent their countenance to disloyal asserters of extinct laws ; and in most cases they have overawed and suppressed any ill-concerted efforts at resistance.

In Candia and Bosnia matters have assumed a serious aspect. During the long and enlightened administration of Mehemet Pasha (favourably known to the English public during his residence here as ambassador), the Candioties had been taught habits of mutual forbearance and respect unlike anything that had existed elsewhere. The Moslems had learned to appeal to the law instead of private vengeance in their quarrels with one another and with their misbelieving neighbours ; while the Greeks, strong in their numbers, intelligence, and property, while tacitly permitted to retain the possession of arms, had been dissuaded to renounce all thoughts of using them in civil contentions, and to rely for protection on the justice of the Sultan’s lieutenant and those acting under him. Their homes were secure, their churches splendid, their commerce flourished ; and Candia was pointed to continually by superficial travellers and politicians as a proof that the Turks could govern well. But from the reaction in Java of Islamism, which seems to have commenced even before the conclusion of peace in 1856, the Turks at Candia have unfortunately not been exempt. Petty squabbles, the origin and particulars of which are already lost in oblivion, and which at any other time might have borne no weighty fruits, have, under a timid and vacillating administration, led to a state of things the most fearful and revolting. Turks and Christians had alike appealed

to the authorities in the island to espouse their cause. A recent decree of the Porte, at the instance of its foreign advisers, had separated the civil from the naval and military administration; and the military governor in Candia, taking an opposite view of affairs to that avowed by the civil head of the executive, no timely agreement as to measures of repression could be come to, and the fanatical Turkish rabble terminated the dispute in their own brutal way. Finding the authority of the Sultan thus prostrate, the Christians turned for protection to the consuls of the European Powers, and made their public appeal to them in terms not likely soon to be forgotten. On receiving intelligence of the commotions in Candia, the Porte wisely resolved to send thither once more Mehemet Pasha, armed with plenary powers to restore order; and for a season it is possible that, by dint of his personal influence, he may succeed in doing so. But it is plain enough that this is but to rely on a temporary expedient for the means of holding society together; and that the mere fact of a majority of the population having been driven to appeal to representatives of foreign states for protection to their altars, properties, and lives, is, in itself the most comprehensive proof of their utter unbelief in the power of the Sultan's government to govern. In Bosnia under circumstances widely dissimilar, results ominously identical occurred, the main causes being the same. The Turkish conquerors of that fertile and populous province became the territorial lords of the soil, and adopted and perpetuated the feudal tenures they found existing there. The occupiers, as in Ireland, adhered to their ancient faith; and the traditional enmities of race and creed were mingled with the conflicting interests of class. On every side beyond their frontiers the Bosniacs saw their Christian neighbours exempt from the hardships and mortifications they were forced to endure. In Servia and Transylvania they beheld their fellows secure in the peaceful enjoyment of the fruits of their industry and the rites of their national faith; nor were the examples of Wallachia and the Herzegovine lost upon them. It was with difficulty they could be restrained from rising in insurrection on various recent occasions; but promises of redress were continually reiterated, and at the peace of 1856 they were more disposed to permanent submission to the Porte. The miserable disappointment of the hopes then held forth to them has now alienated the Bosniacs more than ever; and while we write rumours reach us that the state of smouldering civil war is such that Austria affects to consider it a sufficient justification for collecting large

bodies of troops near the southern portion of Hungary, to be ready, doubtless, on the first pretence, to enter and take military occupation.

Of what has happened lately at Jeddah, and what is too likely to ensue in Moldavia, and Wallachia, should the people of those provinces learn that their interests and rights have been sacrificed to Turkish obstinacy and Austrian intrigue, we have not space here to tell. On all sides weakness and disunion mark the condition of the Turkish Empire. The old prestige of absolutism governing by the sword is gone, and the paper sceptre of an exotic legality seems to have already proved too heavy for the effete hand into which it was thrust two short years ago. The Porte is daily beset more and more by the rival admonitions of the Austrian, French, and English embassies. When Lord Stratford de Redcliffe resigned, it was supposed that in this respect a different system would be inaugurated; and that M. Thouvenel and Baron Prokesch would no longer find in the dandyism and dilettantism of his successor provocations or pretence for keeping up the dictatorial tone so bitterly complained of. But even this gleam of amendment, equivocal as it was, has suddenly been withdrawn. Lord Stratford is about to proceed as Ambassador Extraordinary to Constantinople. The ostensible pretext for this singular step is that he may take leave of the sovereign whose ablest adviser he has been for more than twenty years; the real purpose, no doubt, is that he may for a few months longer maintain, if possible, the ascendancy he has hitherto exercised in the councils of Stamboul. Sir Henry Bulwer, it is felt on all hands, has neither the force of character, knowledge, or ability to hold the Sultan on his tottering throne; and he is therefore for the time to be superseded by his energetic predecessor. But what a picture of imperial decadence, decrepitude, and decay is here? Lord Stratford may avert a catastrophe during his intended sojourn at Constantinople, but what will become of the desponding and distracted councils of the empire when he is gone?—*London Leader.*

Review.

Hadji in Syria.

Hadji in Syria; or Three Years in Jerusalem.
By Mrs. Sarah Barclay Johnson.* Philadelphia;
J. Challen.

EVERY man who occasionally loiters at second-hand book-stalls knows what a rau-

* Daughter of the Campbellite missionary in Jerusalem.

dom dip in the "six-penny box," in the hope of lighting upon something rare or curious accidentally dropped there, is most likely to produce. If it be not a volume of old sermons, it is a hundred to one but the expected prize in his hand will be a "Howadjî in Egypt," or a "Month in Mesopotamia," or a "Scamper from Gravesend to Grand Cairo," or a "Cantab in Candia," or a "Lawyer in the Levant," or "Smith in Smyrna," or "Jones at Jericho," or "Beyrout and Back Again," or "Figs and Gilaf," or some one of the minute variations of which such titles are susceptible. The manner and sentiment of such books will be found to be reducible to one or two types. There is the audacious imitator of Eöthen, who scorns all vulgar details of steamboats from Marseilles, seasickness, exorbitant hotel-keepers, troublesome custom-houses, rapacious consuls, and dashes boldly into the thing—wakes you up in Cairo as if you had been there all your life, or startles you on the opening of his first chapter with "Bucksheesh, O stranger!" so said the dark-haired camel-driver, as we were lazily lounging," &c. This kind of traveller is always sentimental, vague, metaphysical, and addicted to strange words. The evening with him "greys" and "glooms," the river "shimmers" and "sheens," the fields are "greened with golden plenty." He asks the palm tree what it sings in its melancholy waving—waxes philosophical upon the infinite, and the finite, and is not above writing a comic chapter by way of change. There is also the matter-of-fact traveller, who rises early, and after performing ablutions and partaking of a hearty repast, consisting of omelettes, rice, figs, (he never spares you one item), goes down to see the marvels which his guide-book has described before him. Better than this is the heavy traveller, who reports learnedly upon the manners, religion, history, commerce, &c., of the country; but of all bores, the gentleman or lady who travels in the East with a view to confirming Biblical history is by far the worst. We know what he or she will say at every stage of the pilgrimage. At Caesarea we hear that "it was here that Paul spoke so eloquently

before Felix Agrippa." At every point about Jerusalem we are favoured with such ejaculations as "Gethsemane! what magic is there in the name! Who is not familiar with the sad story connected with its sacred soil?" At Jericho, or at Tyre, we exclaim again, "How deplorable the change, and complete the desolation following the curse of an offended deity!" At Bethlehem "a multitude of associations come thronging in upon the soul at the mention of that name which will never cease to be cherished in the inner sanctuaries of the heart." The recollection of the sepulchre will never fade from the enthusiastic voyager's mind "while memory performs her functions." The sight of some group of natives justifies the information that "with the Mahomedans the shaving of the head is never neglected, leaving only a small tuft of hair, by which they believe Mahomed will one day elevate them bodily to heaven." And forthwith, *à propos* of the bare mention of the name of that "self-styled Prophet," we open a dreary chapter with, "Mohammed was born at Mecca A. D. 569."

Poor "Mrs. Sarah Barclay Johnson" is a specimen of this latter class. She is no doubt a very worthy and pious lady, but unfortunately her book is not readable. She has nothing new to tell, and wearies her reader intolerably with scraps of guide-book knowledge. National peculiarities which she details are frequently no peculiarities at all as where she describes the collection of octroi duties at the "Jaffa Gate," in Jerusalem. As a specimen of her political economy we may mention that she considers this "heavy tax," as falling on the country people who bring in their wares, and therefore accounting for their dread of the soldiers who collect it. Mrs. Johnson's search for Scriptural coincidences and evidences of Biblical truth is laudable enough, but it should not be forgotten that the best cause may be injured by unreflecting zeal. It is not by discovering that customs described in Holy Writ are still in existence that writers like Volney and Voltaire are to be met, or "the infidel" convicted of obstinacy. Such coincidences prove nothing but that the Scriptures are of Oriental origin, which not even "the infidel" denies. The "truth of the Bible" must rest on other arguments. In manuscript, Mrs. Johnson's record of her "Three Years in Jerusalem" might have been valuable to her family and friends, who, if the excuse for publication in the preface be not an idle and a hackneyed fiction, did her no good service in sending it to the printers.—*Leader.*

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.] Mott Haven, Westchester, N.Y. Dec., 1858. [VOL. VIII. No. 12.]

Origin of Sacrifice.

KENNICOT observes, that nothing can be more absurd to human reason than the notion that killing God's innocent creatures could atone for breaking God's laws; and the wisest of the idolatrous Gentiles, Pythagoras, Plato, Porphyry, and others, have wondered how an institution so dismal and big with absurdity could diffuse itself through the world; and the word by which these sacrifices were denominated, *αντιψυχα* *antipsucha*, or soul-substitutes, was equally inexplicable. Nakedness and unrighteousness, clothing and righteousness, are convertible terms throughout the Scriptures; and Adam being clothed with the skins of the animals, could have no meaning whatever but that he was to be covered, or again rendered righteous, by the covering of him who was to make a covering for sin, through its condemnation in the sinning nature. Cain brought an *oblation*, סִנְחָה, *mincha*, to Jehovah of the fruit of the ground, and Abel brought of the firstlings of his flock *also*, and also of their fat; and Jehovah had respect to Abel, and to his *mincha*, or *oblation*; but to Cain and to his *mincha*, he had not respect. This of Abel, Paul styles *πλεονα θυσιαν*, *plaine thusian*, a fuller sacrifice; or, as Wickliff has it, *a much more sacrifice*, better in the elements of the presentation. It was *faith* that caused Abel to offer that which Cain omitted; and as, in order to exercise faith, there must be a revelation to be believed, it follows that it was not reason, but God's command, which made Abel kill the animals.

"Sacrificing," says President Edwards, "was not a custom first established by the Levitical law, for it had been a part of God's instituted worship from the beginning. We read of the patriarchs, Abraham, Isaac and Jacob, offering sacrifice; and, before them, Noah and Abel. And this was by divine

appointment, for it was part of God's worship in his church, which was offered up in faith, and which he accepted. This proves that it was by his institution, for *sacrificing is no part of natural worship*. The "light of nature" doth not teach men to offer up beasts in sacrifice to God; and seeing it was not enjoined by the law of nature to be acceptable to God, it must be by some positive command or institution, for *God has declared his abhorrence of such worship as is taught by the precept of man, without his institution*.—Isaiah xxix. 13. And such worship as hath not a warrant from divine institution (and this principle applies to all the names and denominations of the court of the Gentiles, among which is President Edwards' own sect.—*Editor*.) cannot be offered up in faith, because faith hath no foundation where there is no divine appointment. Men have no warrant to hope for God's acceptance in that which is not of God's appointment, and in that to which he hath not promised his acceptance; and, therefore, it follows that the custom of offering sacrifices to God was instituted soon after the fall; for the Scriptures teach us that Abel offered the firstlings of his flock and of the fat thereof.—Gen. iv. 4; and that he was accepted of God in this offering.—Heb. xi. 4. And there is nothing in the story intimating that the institution was first given when Abel offered up that sacrifice to God, but rather that Abel only complied with a custom already established." Sacrifice was, doubtless, instituted at the time that God proclaimed the destruction of the serpent by the woman's seed.—Gen. iii. 15, and in the appointment of the skins of animals as a covering for their shame.—Gen. iii. 21.

"Nor can this question concerning the origin of sacrifice be treated as an immaterial one, to be dismissed at our option. It derives an importance from relations

which we cannot disregard, inasmuch as the rite itself of sacrifice is connected with the history of prophecy, with the constitution of the Mosaic law, and with that which it was the office of prophecy to disclose of the Mosaic law, to prefigure *the things concerning Jesus, as the sacrifice and covering for sin*. If sacrifice, from the earliest use thereof were of divine institution, one reference to be adduced from that origin of it would be, that it was appointed for a *prophetic type*, that is to say, it was an authentic preparatory ordinance, and, at the same time, a symbolical representation, adapted to the future sacrifice, to be accomplished by the death, or bruising of the heel, of the woman's seed, in the dispensation of the gospel.

If sacrifice were only an adopted worship, a worship taken into the Mosaic religion from the existing usage of the world, and that usage the creature of man's own institution, the honor of the Mosaic law, and the doctrinal scheme of Christianity are exposed and fatally shaken by this debased origin of the rite, which forms the predominant ordinance of the one, and is the expressive image of the great principle of the other. The religion of Moses and the religion of Jesus stand or fall together.

Questions and Answers.

THE answers to the following questions are dictated according to the principle of *fulfilling our obligations to God first, and afterwards to our neighbors, and then*. Neither do I condemn thee: "Go and sin no more, lest worse befall thee."—John iv. 14; viii. 2.—*Editor*.

Dear Sir,—Suppose an individual, at different times for several years, to have contracted debts, which he failed and still fails to pay, not always from a want of disposition to pay, but from the want of means, and which was and still is the result of bad management, laziness, &c.; is it necessary for that individual to labor and pay up (although it may take him years) all his indebtedness, principal and interest, before he can be introduced to Christ by the obedience of faith?

Ans. It is not necessary. Obey the truth as soon as affectionately believed, and then do the best that is possible in the premises.

2. Suppose an individual to have, at various times, had difficulties with his fellows, and even wronged some of them in his dealings, is it necessary for him to be first reconciled to those persons first mentioned, and make restitution to the latter before he can have *scope for repentance and obedience*?

Ans. A right-minded sinner—if we may use such a phrase—when convinced that he had

wronged another, would make all honorable amends in his power. "Scope for repentance" is only denied to those who sell their birthright, as Esau did; it is, therefore, not necessary. The reconciliation and restitution, where possible, will be the result of believing and obeying the truth.

3. Again, suppose an individual to have pursued such a course in life, and that knowingly, as to have influenced many to fall into dissipation, immorality and other crime, is it required that he should do anything, if in his power, to restore his victims to their wonted level before baptism?

Ans. Purify your own soul in the obedience of the truth first, and restore the victim, where possible, afterwards.

4. Can a person commit an unpardonable offence in this age of the world? If so, what is it?

Ans. If a man become a New Testament Christian, and he afterwards "sell his birthright for a mess of pottage," that is, apostatizes, or continue to profess faith, but become "unrighteous," as murderers, drunkards, thieves, covetous, fornicators, and such like, his offence is unto exclusion from the kingdom of God, and to death.—1 Cor. vi. 9–11; Eph. v. 5; 1 John iii. 15; v. 16; Rev. xxi. 8.

5. Will a man's having belonged to some of the religious sects of the day, and even officiating in the capacity of a clergyman, sometimes in earnest, and sometimes induced by sinister motives, prevent him reforming and becoming a Christian?

Ans. Sectarianism blunts the sensibilities and hardens the hearts of men, and of all such, clergymen are the least susceptible of truthful impressions. Still they are not invulnerable to the arrows of the gospel bow. They may be wounded, and even slain by "the sword of the Spirit, which is the word of God." Most of our acquaintance, who have become Christians, were once sectarians, and here and there one formerly clergyman. The difficulty in the way of the latter is, that in becoming Christians they must abandon their hire—the wages they receive for preaching the dogmas of Satan—and work as other men, or find scant fodder in the rack.

By answering the above, categorically, which will take but a few minutes, you will much oblige several persons, and relieve distressed feelings. I have many things to present for solution, but I know your time is precious. Please write answers and return this without delay.

Your sincere friend for truth, W. O.

P.S.—Suppose a person to become a penitent believer, in the South West, who is to immerse such an one?

Ans. Our worthy friend and brother,

Matthew W. Webber, will doubtless attend to all such with much pleasure. His address is Fisherville, Shelby co., Tenn., about 25 miles from Memphis. EDITOR.
Oct. 12, 1858.

A Thank Offering.

DEAR BROTHER THOMAS—We send you £15 5 0, to help you in the good work in which you are engaged. Would God it were £1500; you should be heartily welcome to it: for we consider it an honor to spend and be spent in God's service in this degenerate age of Gentile domination. But unfortunately (?) we are all poor—compelled to toil and sweat for “the meat which perisheth,” and can only manage by a stretch to “provide things honest in the sight of all men:” so that we have little to give “to him that needeth.” Moreover, the late commercial distress of the country has materially reduced the means of many in whose hearts it is to give willingly; therefore our THANK OFFERING is small, but comprises many widows' mites. We give it heartily and of a willing mind; and hope it will be blessed to the strengthening of your arm in your noble strife for God and truth.

The sum is the aggregate ability of the willing-hearted in Britain, who, though “poor in this world” are “rich in faith” giving glory to God. A few months ago it occurred to one or two of the brethren in Edinburgh, Scotland, that something more than we were doing should be done for the promulgation of the Word of Life; and while giving due attention to personal effort, we thought it not amiss to “consecrate our gain” also to the Lord. As the best way of doing this, it was proposed to write for the purpose of bringing you to this country to lecture. But numerous objections were started to this, and the idea was ultimately abandoned, chiefly because it was found that a sufficiency of funds could not be raised. As the best alternative, it was next recommended, that we should collect what we could, and forward it to you, as our share, in one form of the general duty of “holding forth the word of life;” besides being an expression of our sympathy with you in the struggle in which you have spent the best part of your life.

With this view, four brethren formed themselves into a committee: and set to work. They commenced in their own circle; but failing to meet that amount of encouragement which they had a right to expect, they extended their efforts to the churches throughout England and Scotland, most of whom responded warmly, and undertook by

a certain time to have somewhat in readiness. The promise was kept. By the middle of August, each forwarded what they could, accompanied with the sincerest regrets that it was not more. The result is before you in the following list:

Aberdeen, Scotland	- - - -	£1 0 0
Beavan, J., Woodstock, England	- - - -	0 2 6
Berwick on Tweed	- - - -	0 15 0
Devonport, England	- - - -	0 12 0
Edinburgh, Scotland	- - - -	5 15 0
Gratton, T., Derby, England	- - - -	0 10 0
Halifax, England	- - - -	4 0 0
Nottingham, do.	- - - -	2 0 0
Sinclair, R., Gourrock, Scotland	- - - -	0 10 0

£ 15 5 0

The sum is only small, but will doubtless be acceptable in these dark days of ignorance and unbelief. And we would hope that another season may find us better able to assist you yet further, or to bring you here, where we feel sure you would do much good.

The truth meets with small success here as elsewhere. The people's ears are dull of hearing, and possibly the voice of the teacher is low. The churches do not seem to possess that fervency and zeal which they ought; while error rears its head at every corner, the voice of wisdom to the simple ones is, alas, feeble and ineffectual; and much more so than it might be; for if the brethren would cease to hide their light under a bushel, men might be attracted by the glimmering, and drawn to the blessed light of life. As it is, they sit with folded arms in complacent quietude; and instead of “sounding forth the word of the Lord” like the brethren of old, they are content to enjoy the truth in silence; while multitudes—the good and honest hearted too—are perishing for lack of knowledge!

Would you be so kind, dear brother, as to let us have the advantage of your enlarged scriptural knowledge on this matter. What is the *duty* of brethren in relation to the proclamation of the truth? Those with whom the writer is now connected have no doubt on the matter. We hold most unanimously and sincerely, that all who have heard the Word of Life, should in some shape or form say “Come!” to the ignorant and unlearned; and because of this our conviction we have issued the following hand-bill to the people of Halifax; it runs thus—

TO THE PEOPLE OF HALIFAX.

The teaching of the Bible is opposed to the popular doctrine of the “Immortality of the Soul,” and its concomitant notions of Sky-kingdom rewards and Hell-fire punishment at death.

The Bible sets forth God's purpose to set up a visible kingdom on earth, through which to confer corporeal incorruptibility (therefore immortality) on those who now conform to certain divine requisitions, which purpose being "GLAD TIDINGS," constitutes the "gospel" which Jesus preached. The Clergy do not preach this gospel, but teach what is opposed both to common sense and revelation.

The people of Halifax, are requested to attend the large school-room, adjoining the Temperance Hall, Great Albion Street, on Sabbath nights, at half-past six o'clock, to hear discourses in proof of the above propositions, when open discussion is invited at the end of each discourse.

N. B.—No collections—the object being to set the truth before the people!!

But, many enlightened brethren overlooking the *duty*, question the usefulness of public discussion, and discountenance, or, at least, refrain from all effort in that, or in any other, direction. We therefore request a word from your lucid pen on this subject.

There is another question which, but for its importance, I would not trouble you with: namely, "What was the *precise import* of a sacrifice under the Mosaic Institution; and in what light therefore are we to view the sacrifice of Christ?"

There is some difference among brethren on this point. Some hold that it is *substitutionary* in its character, some sacrifice being necessary *in order to* the forgiveness of sins: while others take the view, that it was but an expression of God's love, and intended to have the moral effect of inducing men to turn from iniquity; and that Jehovah forgives sin of his own prerogative, without any recompense or expiation.

The former is the more general opinion, founded on the Mosaic sacrifices, and such scriptures as the following:—"He put away sin by the sacrifice of himself;" "he was delivered for our offences;" "he is the propitiation for our sins;" "he hath washed us from our sins in his own blood;" "you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death;" "this is my blood which is shed for many;" "*through* this Man is preached unto you the forgiveness of sins;" "Messiah shall be cut off * * * to finish the transgression, to make an end of sins, and to make *reconciliation for iniquity*, and to bring in everlasting righteousness;" "Jesus Christ is made unto us righteousness;" "he was wounded for our transgressions, he was bruised for our iniquities, with his stripes we are healed * * * by his know-

ledge shall my righteous servant justify many; *for he shall bear their iniquities;*" "God hath set Jesus forth for the propitiation of our sins." These testimonies are supposed to teach that the death of Jesus was expiatory in its character, and *necessary* before the Father *could* in accordance with his own character forgive and justify man. The writer must confess that from all that he can find in "the Law and the Testimony," his opinion leans to the latter supposition; but we will all wait with impatience for our opinion.

The brethren generally are anxiously awaiting the appearance of your exposition of the Apocalypse, and hope it will not be much longer delayed. To those unacquainted with the sure prophetic word, the Revelation is a book of impenetrable mystery; and even to those not altogether unskilled in the word of righteousness, it presents many difficulties. The former look upon it as the great authority for the unfathomable abyss with its hideous company of goblins and "spirits damned;" and the latter sometimes are found fabricating theories therefrom strangely at variance with the written word. In these circumstances, your "Exposition" will be looked for with eagerness, as, judging from your other writings, it is likely to be at least, coherent and logical.

A word on the "year-day" theory would likewise be much prized, as it is a subject of much dispute at present.

We have to thank you for much benefit derived from your writings. Some well-meaning brethren are afraid to confess their obligations in this respect, from motives which can hardly be divined. But, what is the use of mincing the matter? There is the fact: we have been shown the way of life through your straightforward and self-denying labours for the truth; and why be ashamed to own it? Why afraid to esteem the man by whose manly independence they have been redeemed from a worse than Egyptian slavery? Something is to be heard now and then of "hard," "uncharitable writings" and we all think your writings would give less umbrage were they more free of irony and personalities; but still we also think that objections on this score savor of Gentilism. Why be so fastidious about mere style? Who could be more harsh and ironical than Jesus or Paul? And who more fierce in their denunciations than the prophets? It may be objected that they had an unction which does not pertain to the generality of mortals. Granted; but if we *most surely believe* the things of the kingdom of God, would it not be inconsistency to use other than boldness of speech? Why pander to the vitiated

tastes of modern infidelity by conforming to its smooth and uncertain phraseology—that oily and deceitful way of beating about the bush, instead of honestly declaring the truth, whatever sectarian sanctity may say.” Better far have the “harsh,” “uncharitable” truthfulness of Dr. Thomas, than the deceitful embellishments of pulpit oratory. Brethren judge wrongly when they charge us with “hero worship” for esteeming a man highly for the truth’s sake. It is one of the exhortations of Paul; and it is a simple necessity so long as our mental constitutions remain as they are.

Before concluding, it is but becoming to notice the death of a brother, who was much respected and beloved by all, and one whom you have looked in the face. John Forman of Edinburgh was one of the committee in the matter which forms the occasion of this letter, but fell asleep before he saw the completion of what he took so much interest in. He was a man such as one does not meet with every day. Even in his appearance he differed from the rest of his brethren. He was of delicate build and of a highly nervous temperament, and his features, which were sharp and long, were of a classical mould, and did not bear a trace of their Scotch extraction. His character was a model of zeal and personal purity. His soul was absorbed in the things of the coming age, of which he spoke in public and private continually. He was instant in season and out of season, teaching the ignorant the way of righteousness, and exhorting his brethren to steadfastness and holiness at all times and all places: and could not tolerate the frivolous indifference of many. He was sometimes thought too stern and devoted; but he would reply, “Do brethren expect to get the Kingdom if they do nothing, and live like other men?” He was esteemed and revered by all, and looked up to as a guide and father. And now he is gone, slain by the cursed law of sin and death that works in all of us. O how one feels the bitterness of death when noble and upright manliness is thus rudely torn from our embrace, and consigned to that cold grave wherein is nought but darkness and silence. Alas, alas, many noble hearts have ceased to beat. Abraham, Isaac, and Jacob; the good kings of Judah; Jeremiah, Daniel, and the prophets who suffered so nobly for the truth’s sake; and those brave and manly apostles, who feared not the wrath and violence of man—these are all sleeping in the dust of the earth, while defiant Gentilism proudly holds its head in the world, despising righteousness, and contemning the God of Israel. Awake, why sleepest thou, O Jehovah? Arise cast us not off for ever. Wherefore hidest thou thy face?

Arise for our help, and redeem us for thy mercies’ sake. “We see not our signs; there is no more any prophet, neither is there among us any that knoweth how long.” Thanks be to God! His watchful eye slumbers not. He will yet lift up his holy arm in the eyes of all nations, and teach the world righteousness by his judgments. He will yet avenge the blood of his servants, and bring them again from the hand of death, and will punish the arrogance of the mighty. He will yet rule the world in righteousness by that Man whom he hath appointed, whereof he hath given all men assurance in that he hath raised him from the dead.” God speed the day! Even so! Come Lord Jesus.

In behalf of the brethren who join me in the most fervent prayers for your continued health and usefulness, I remain,

Yours affectionately in Israel’s Hope,
ROBERT ROBERTS.

Huddersfield, England, Sept 1, 1858.

A Word of Grateful Acceptance.

THE contribution forwarded with the above is truly gratifying to us, and not to us only, but to all, doubtless, interested in the work in which we are engaged—in that namely, of opening the eyes of our contemporaries, turning them from darkness to light, and from the power of Satan to God. It is gratifying, because it is purely spontaneous, the result of a conviction that we are so engaged, and of an affectionate appreciation of our labors. Though the amount may be small, it is none the less acceptable on that account seeing that it is “the aggregate ability” of the poor brethren of the Poor and Needy Man, who, though rich, became poor for our sakes: It reminds one of the *ekklesias* of Macedonia, “How that in a great trial of affliction the abundance of their joy and their deep poverty abounded into the riches of their liberality;” by which also they “proved the sincerity of their love.” The amount is nothing, it is the willingness of mind to spend and be spent in the service of the truth; for “it is accepted of God according to that a man hath, and not according to that he hath not”—if a poor man give a mite of his extreme poverty, it is more than a hundred pounds out of the abundance of riches.

We knew that this money had been collected before the above epistle was received; but we had declined it, through the brother-in-law of our deceased brother, to prove that in labouring in the truth we were not seeking men’s gold and silver but their enlightenment to salvation in the kingdom

of the Elohim for whom it is prepared. Nevertheless, it must be confessed, that without the aid received from Britain, and its Colonies in the form of subscriptions to the Herald, the supplies would be inconveniently diminished, and our efficiency restrained. But according to the proverb, "every little makes a mickle," and that mickle proves effective in sustaining us in our work; and the beauty of it is, it is all spontaneously, and cheerfully subscribed on the ground of benefit received to eternal life.

We do not know whether our declining to receive the gift reached the brethren in England; if so, they have not acquiesced therein, in as much as they have forwarded it nevertheless. They send it as "a thank-offering comprised of many widows' mites." Of all the individual donors we are ignorant; notwithstanding we tender them publicly our grateful acknowledgment for each mite; and in behalf of "the truth" whom we serve accept it as "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God"—as "fruit that may abound to their account."

The Duty of Brethren as Christ's Bowmen.

As to the duty of brethren in relation to the proclamation of the truth, we would remark that our own practice is an illustration of our conviction of their duty and privilege. We have been studying the Holy Scriptures for the past twenty five years, during all which time we have been running to and fro, and making known to the people what we found therein. We have visited the Old World, and travelled through Britain thrice, addressing the people (sometimes by thousands) two hundred and seventy times, besides writing and publishing *Elpis Israel* while there. Since our return hither we have travelled extensively in America, ranging from Halifax to Mississippi; and of late years our circuits have been over four thousand miles per annum. Now what are we more than a brother in Edinburgh, Halifax, or Nottingham? Have we been "specially called and sent" to draw the bow? We have had no dream, nor heard any voice which they have not heard. Did they then, ever hear that we were called to do what they are privileged not to do? Have they not heard the voice of the Spirit as well as we, saying, "Let him that understandeth—*ὁ ακουων*—say, come!" And they know that the Spirit saith, "He that hath an ear let him hear what the Spirit saith unto the Ecclesias." We confess that we cannot perceive that we are bound to wear ourselves

out by much labor, while they are free to "fold their arms in complacent quietude," doing nothing. Though much may not be effected, yet as we do not know how much and when, it is our common duty to "contend earnestly for the faith once delivered to the Saints," and with as much energy as though we were going to hurl all the ecclesiastical potentates of gentiledom from their crumbling and tottering thrones. We do not believe in any of Christ's brethren purchasing exemption from this laborious duty. If they be rich, or flush of means, it is their privilege to give as well as do, if they be poor, to do and to receive, which is less blessed than to give, that an equality may obtain.

Brethren, whether rich or poor, should all remember that when they are redeemed from the sins of the past in putting on the Christ-robe of righteousness through the obedience of faith, they are "a purchased people;" and that when so purchased, the purchaser bought all they possess; so that they are no longer their own, but the property of another. Now when a man purchases a servant, he does not buy him to sit all his days with a bushel on his head in complacent quietude. A *δουλος* or slave, owns nothing, neither himself, not any thing belonging to self before he became a slave. Such is the relation of brethren to Christ their Lord and Master. A complacently quiescent Christian is one who will never inherit the kingdom, though his faith be ever so orthodox, or his baptism ever so valid. He is an unprofitable concealer of his Master's property in a napkin. He is the napkin, and the property the truth he has received, and concealed within himself. Woe be to the christian brother who presents himself at the tribunal of Christ with nothing else to offer but a hidden truth. Ill starred will he be who can only say, "I received the truth and was immersed, and henceforth enjoyed myself in silence!" Quietude and silence are not the prerogatives of the Saints in this present evil world. Their duty is to "cry aloud and spare not; to lift up their voice like a trumpet and show the people their transgression, and the house of Jacob their sins." They have nothing to do with results and consequences—let them make the truth known, and leave the rest to him who gives the increase. Every one can do something for the extension of the truth, if it be only trying to extend it among his acquaintance, and as an element of "the Bride" through whom the Spirit operates, "say come."

The Bride is the community of the Saints—a community anointed with, and the pillar and support of the truth. "The Spirit and the Bride say, come!" Is this done

without means? Is it done by complacent quietude and silence? By each individual of the community exhausting his energies upon the secular affairs of life? Surely, if there is one thing more than another we have to guard against in this age, it is against being docketed as slothful, unprofitable, parsimonious, do-nothings—lavish of time, labor and riches in the service of the flesh; but covetous of all in the extension of the truth. It is the duty of the Bride to sustain the truth by the press and oral proclamation, individually and collectively. Let her voice be heard in reverberating echoes amid the hills and mountains of the world till the isles break forth in song, and forests clap their hands. True this consummation will not obtain till the grand master be apocalypted; nevertheless, when he comes let him find us so doing.

The usefulness of *public* discussion depends very much upon the way it is conducted. The duty of the Bride is to proclaim, teach, convince gainsayers, and put to silence the ignorance of foolish men. She does not invite the crazy old man of the flesh to *discuss* the truth, if by "discuss" is meant to ventilate, or fan it with the wind of his stupidity. We used to invite discussion until we found the general public incompetent to the work. Erratic geniuses would start up under pretence of discussing the subject before them, for no other purpose than to preach their own crotchets and vagaries. We take higher ground. We undertake to teach, not discuss with the ignorant; yet to answer any questions put for the purpose of obtaining information. An ignorant man cannot discuss any subject profitably to himself, and certainly only to the annoyance of those that hear him. No man can examine an object without light. The ignorant are in darkness, and can see nothing; so that to discuss with them is to throw pearls before swine, and give things holy unto dogs. The first thing to be done is to "declare the testimony of God;" then reason out the propositions contained therein so as that the blind may be made to see out of obscurity, and the deaf to hear the words of the book. Let them ask as many questions about the testimony as they please, and even show the fallacy of the reasoning if they can; but not to introduce their wild crotchets as they are too apt to do. In short, it requires tact, as well as talent and information, to conduct impromptu a public discussion with and in the presence of a promiscuous concourse of brains, ignorant of the whole subject in all its premises and conclusions, anterior to its special introduction by yourself.

In regard to "sacrifice" and "the year-day" principle of interpretation, we must defer their consideration till we return from

our visit to Virginia, on which we set out in about twenty four hours. They are two very interesting subjects, and important as interesting to the believer.

In our experience of men and things, we have found for the most part, that they make the most outcry about "hard," and "uncharitable writings," who have the most sympathy with error, or are least enlightened in the truth. Their faith and comprehension of the truth are so faint and feeble that they cannot discern the broad, distinctive line of demarcation, or great gulph rather, that divides Immanuel's ground from Satan's. When error is wounded, they wince and become hysterical at the sight of blood. We have not found such equally sensitive at the throes and agonizings of the truth; and as far as their efforts are concerned, it might be consumed of its own anguish so that their quietude and silence were not disturbed. But what do such out cries effect in this world? What mark do they leave upon their generation for good? Compare the results of our, hard uncharitable, course with their soft and oily displays; "by the fruit the tree is known." Many are now rejoicing in this truth by our means; but who ever hears of them or theirs? They are too soft and unctuous to hew the men of this perverse and wicked generation into a living image of the truth. The "style" of popular religious writing is too insipid—the little salt in it has too completely lost its savour—to be received without disgust. We write with "the spirit of faith" which endures no compromise with error in matter or style "I believed," says David "and therefore have I spoken;" "we also believe," says Paul, "and therefore speak;" to which "Amen" is heartily acclaimed by the EDITOR.

Oct. 12, 1858.

Chieopolitical.

Behold, as a thief I come! Blessed is he that watches.

Decadence of Turkey.

THE Porte has at length been induced by France and Russia to call on England to evacuate the Island of Perim. As England has never acknowledged anybody's right to meddle in the matter except that of Turkey herself, and virtually bound herself, when the clamor about occupation of the place first began, to prove her claims to it in case Turkey remonstrated, we shall probably now have the pros and cons of the matter set forth in a diplomatic correspondence. The British case is, we believe, a denial that the Sultan ever exercised any jurisdiction over the island, and an allegation that they derived their title more than half a century ago

from the only real owner, the Arab chief of the mainland adjoining; that they fortified it without remonstrance or objection from anybody, and abandoned it of their own free will, and for their own convenience; that it has never since been taken possession of by anybody, and that their claim to it is consequently as good now as it was fifty years ago. What Turkey has to say to this remains to be seen.

The whole island is not worth, for any of the ordinary purposes to which islands are applied, as much as ten dollars, and we doubt if anybody could be induced to live on it, unless he were paid for doing so. But the value of the thing in controversy manifestly in no way affects the merits of the controversy itself, and England's right to keep her troops there must be determined by considerations entirely independent of its market price. If the acquisition be a piece of unprincipled plunder, the sooner the spectacle of her speedy expulsion from it would certainly produce a beneficial moral effect upon mankind, but we must remember that if justice be not administered by persons properly authorized, and with pure hands, it loses most of its ordinary claims to our respect.

Turkish diplomatic interference or remonstrance has clearly become a gross and shameful farce. Not only has the Sultan no power or influence abroad, but he is utterly unable to pre-serve order in his own dominions. He is not even capable of performing the duty to which the meanest and weakest of our Governments clings tenaciously to the last—that of protecting the lives and property of the representatives of foreign Powers. Foreign Consuls have been insulted and assaulted by mutinous troops with all but impunity. More recently foreign ministers have been murdered, in a large town, and it is still doubtful whether foreign vessels of war will not have to take the punishment of the murderers into their own hands. When the American missionaries were murdered at Jaffa the other day, it was impossible to bring the criminals to trial without the active intervention of the American Consul-General, and even now, it is very doubtful, whether any punishment has been, or ever will be, inflicted on the offenders. Some thousands of Turkish Christian subjects have recently taken refuge on foreign soil to escape being massacred and robbed by their fellow-citizens in default of all protection from the laws of their own country. In Candia there is actual civil war raging between two hostile races, and the Porte is utterly unable to enforce order. The massacre at Djidda was put a stop to, not by the exertions of the Turkish authorities, but by

the presence of an armed foreign force. In short, in a few months more nothing short of some miraculous interposition, will prevent life and property throughout the whole empire from being dependent for safety either on the guns of foreign men-of-war, or the forbearance of robbers and fanatics. Moreover, Turkish territory has been violated, and Turkish troops have been defeated within the last six months by the Montenegrins, and the Government has been prevented by the threats and remonstrances of French and Austrian diplomatists from stirring hand or foot to wipe out the disgrace or chastise the aggressors.

It follows from all this that the independence of Turkey and her claims to be recognized as a European power, are fictions which cannot be maintained any longer. The Sultan is held on his throne by foreign potentates, merely because each is afraid that, if he were allowed to topple off, one of the others would jump into his place. Writing him diplomatic notes, admitting his representative to the Paris Congress, and treating him with all the deference due to BAJAZET or SOLYMAN the Magnificent, is not only a farce but a mischievous farce. When England remonstrates with him, she in reality remonstrates with France, or Austria, or Russia, whichever has the upperhand for the time being; when Turkey protests against anything, or demands anything, it is as the mouthpiece of one or other of the quartet. It would not only simplify matters immensely, but would prove an incalculable boon to Turkish subjects, if the power of the Government were administered by a board of Ambassadors, sitting at Constantinople. In the foreign policy of the empire it would effect no change, inasmuch as the union of the majority of the plenipotentiaries upon any question would decide matters then as now, and on the people it would have the inestimable advantage of being united and energetic in its determination to prevent men's throats from being cut and their houses plundered.

In view of all the circumstances of the case, therefore, it is impossible to regard the protests of Turkey against the occupation of Perim as a serious proceeding. For a Power, in such a position, to pretend to feel outraged, by the loss of a square mile of rock in the Red Sea, a few leagues from Djidda, of all places, is too absurd even for diplomacy. Legal fictions may possibly be occasionally useful in deciding the controversies of belligerent grocers, but international disputes should be disposed of by some simpler and plainer mode of procedure. If the law of nations be worth anything, it is capable of dealing with a case of this sort.

To treat it as an outrage upon Turkey is ridiculous; but if it be an entrenchment upon the rights of the European community, or a breach of the public morality, the whole public should deal with it openly and directly. It is the proposed ship canal which creates the threatened difficulty. England will clearly not be able much longer to prevent or delay the accomplishment of the work; but once it is completed, aggression on India on the part of an European power, possessing a strong force in the Mediterranean, becomes very much simplified. As long as the East has its present strange attraction for European potentates, so long will any power which possesses territory in it feel jealous of the approach of any other. At present, however, England's right diplomatically to her Indian Empire is not questioned. As long as this is the case, it follows as a necessary consequence that the proposed canal, which will then possess as much importance to her as the Isthmus of Panama does to us, should be placed, not under the nominal protection of the Porte, and thus exposed to the dangers of ambassadorial intrigue at Constantinople, but under that of the whole of the civilized Powers, and have its neutrality guaranteed by a joint treaty. If this is done in a frank, legal way, there will be no excuse for fortifying Perim: but so long as the morals of robbers are allowed to regulate international dealings, so long will individual Powers secure their own safety in robber fashion.

Aug. 28, 1858.

Commencement of the First Railroad in the Ottoman Empire—The Cretan Disturbances.

SMYRNA, Turkey, July 20, 1858.

To the Editor of the *New-York Times*:

Your paper reaches me regularly, and I doubt not is the best of all that flourish on your side the Atlantic; yet I think I could enlighten your countrymen on the cause of the delay of the Smyrna Railroad and the origin of the Cretan disturbances. I am writing this in Greek, for though I can translate your language, I cannot compose in it; but that makes no difference; my letter can be translated by any Greek scholar.

Our weather this year has been as dry as yours has been wet, and I believe there is almost always a contrast, which can perhaps be accounted for by some hidden principle of nature acting on an area of five thousand miles in diameter.

Would you not like to hear of the first railroad ever projected in Turkey? How does the plan progress in this old foothold

of *Tantalus*? I will tell you. Tantalisation is the order of the day. The fruit approaches our lips, but the Turks, like those demons in the mythological Hades, snatch it away. How do they effect it? By annoying the workmen. It is not enough that the mountains raise their gigantic barriers completely rock-ribbed, and some workmen are destroyed by accidents in blasting, but the Turks, during the last six months, have assassinated over sixty of the Christian laborers.

Last October the Pasha instituted a great ceremony for the opening of the enterprise, and deigned, with a silver shovel, to heave the first dirt; but this approval, in the name of ALLAH, MOHAMMED, and AHC-BEKER, was not sufficient to quiet the enraged barbarians. There is a gang of Turks who hold the Government at defiance, and shoot and stab the workmen, excepting such as belong to the Mohammedan creed. How much of the road do you suppose is finished, after such a struggle, during nine months? Less than a mile! The locomotive is running that little distance to carry away stone and earth, and to transport implements, &c. The wonder of science ushering a new era to man, is a nuisance to Turks. You cannot imagine what the Turk is as to grossness. He is below the Arab. The railroad in Egypt succeeds, but here in Asia Minor there are no Arabs to labor, but only Christians, who are constantly hampered by the indolent Ottomans. Like the dog in the manger, the spirit of Islam neither can eat the fruit of wisdom nor will she allow the Christian to do so. I sometimes take a stroll from the flour-mill by the Punta along the east side of the Meles and west of Mount Pagus to the ruins of the old aqueduct on the way to the village of Budja. That is the extent of the work thus far, and I can but envy you for living in a republican country, in a gigantic iron net-work of communication. I hear that the English will outdrive you in the railroad chase to the Pacific. I cannot believe that they will succeed. I shall search your columns with interest to see when you have commenced to marry rough old Atlantic with smooth-faced Pacific, and to tie the iron knot!

The Cretan disturbances arose from the violation of a Greek boy's person by Moslem Sodomites. That vice, which is with you a capital crime, is allowed by the Koran, so that, of course, by the Christian law all male Turks are deserving capital punishment. When Turkey falls, the Greeks will exult over the ruin of the last Sodom! The boy in question slew his captor, or keeper, and fled to the Pasha, claiming the protection mentioned—but not enforced—in that

fool's cap worn by Anglo-France, and yeleft in Turkish *Hat Humayun*, i. e. Lucky Idict. It is the *hat* of a polygamic Gessler stuck on the pole of diplomacy, for Greek Tells to bow down to! Time will tell how long these Tells will bow to Turkish integrity, balance of power, legitimacy, and all the other rotten insignia of a barbarism kept up by the Christian jealousy of Anglo-France! Will the ruin of the Greek laborers in Turkey save Anglo-France from the Northern Colossus? Let them ruin the Cossacks rather, in order to get at the root of the danger? But you may ask what became of the Greek boy, who suffered what Lot feared that the Angels would suffer from the Syrian Turks of his day, whom the Lord struck with blindness. What became of the boy in question? He was publicly tortured in the most cruel manner conceivable, and then carried through the streets of Canea and exhibited to the Turkish populace. Enough! I will not swell the tale of horrors. A day of vengeance is not far distant. Montenegro, a little State of 60 miles square in Northern Albania, has defeated an imperial army; Bosnia is in a state of ferment; Servia, Moldavia, Wallachia and Bulgaria, are willing and are able to overthrow the Sultan; Asia Minor is writhing in distress. Anglo-France has had her allied fingers bitten by the assassins of her Consuls; in short *the very moment that Anglo-France declared Turkey cured, she became sicker than ever!* Go to Constantinople! See the real *sick man* whom Lord SEYMOUR pronounced whole, and to prove his assertion led on the dogs of Anglo-French slaughter to the Crimea! See him! He has just been subjected to the humiliation of borrowing of Christian bankers sixty millions of piastres at a sacrifice of thirty per cent! Without this sum, he could not have married his two daughters. He vitiates the piastre to raise the wind, and raises the value of the lira to prevent its becoming a hurricane dangerous to himself. Thirty per cent. has the lira run up within two years, and we know not the end. May God, who holds Earth in the hollow of his hand, save you from the shock of crumbling Turkdom.

Yours in cosmopolitan frienship,
ANASTASIAS D. SCURTELES.

Mussulman Propaganda.

A LETTER from Jerusalem, dated Aug. 18, seems to show that conspiracy is at work, not only to promote the extermination of Christians, but to excite action against the present Sultan, who is believed to be betraying the cause of Mohammed-

anism. Some persons who were arrested at Gaza have been imprisoned at Jerusalem. They are charged with belonging to a society which intended to repeat the massacre at Djeddah either at Jerusalem or Gaza. We are told of a Mussulman propaganda which has been in existence for some years.

The Proximate Future.

A WRITER from Germany says in the London Leader of Sept. 4, "It is painfully amusing to observe the total indifference of the governments to the lesson of 1848, and the dangers of the proximate future. Their utter heedlessness to the direful storm-clouds which with every tick of the clock upheave slowly and sullenly around them, is in truth, astounding. Surely they must be aware that Germany and Italy are waiting and watching in criminal expectation for the deposition, or dissolution of one man—*Napoleon*. At present the governments may defy any popular outbreak. They command enormous armies of soldiers and police, and are masters of all the means of communication; but if they imagine that they will be able to resist the torrent of passions that will rush over the Continent when nature or accident changes the government of France, they woefully deceive themselves."

"The all-absorbing desire of the present generation of Germans—nobles, officials, shop-keepers in the Residencies, and the lowest class of peasants, perhaps, excepted—is the *union of all the kingdoms and principalities, either under one sovereign, or under a republic*. Out of this ardent desire a feeling of bitter animosity has sprung towards their kings and princes, not as individuals, for many possess the affection and respect of their subjects, but as a body of men whom they regard as the sole great obstacle to their union as a nation, and as the cause of the subordinate condition of their country in spite of its superiority in population, intelligence, and wealth, over every other nation of the Continent. By listening to the voice of reason before it is too late, and hastening to unite in some plan of reform for their country they may save themselves, and make Germany the shield of civilization on the Continent. The people hope to obtain the reforms desired by a *union of all the states under ONE HEAD*."

The people must wait a little longer, and king Stork will be substituted by Jupiter for king Log, according to the fable. A greater than Jupiter, has provided them a Sovereign Head, who will unite all their states under a Russo-German sceptre. His name is "GOG of the land of Magog, PRINCE

of Rhos, Mosc, and Tobl;” which being interpreted, is Emperor of Germany, Prince of Russia, Muscovy, and Tobolski, or Siberia. This is the sovereign Jehovah hath provided for them, to unite their nation, and to bring them up with other nations, to be smitten by his judgments at the Holy City, Jerusalem, with whose “Holy Places” they are so insanely encumbering their affairs.

Sept. 30, 1858.

EDITOR.

The Constantinople correspondent of the *Univers* communicates a report current there, that the Sultan is willing to give up the direction of the finances of the empire altogether to European hands, namely, to a commission to be appointed by the Great Powers of Europe. Some Turkish statesmen entrusted with a specific and secret mission have arrived at Vienna, whence they will go to Paris.

Private information has arrived from Constantinople that the excitement among the Mussulmans in various parts of the empire is daily and hourly increasing. The sums spent in the purchase of weapons are said to be enormous.

The Alliance of France and England hateful to the French.

THE invasion of England, and the chances of its success, are the every-day themes of conversation in Paris. Absurd as it may appear, the pillage of London is the day-dream of the French army, whose chiefs are resting impatiently in inaction. Were the army alone in question, powerful as is its influence, there would be little danger of war; but there is a general intrigue among those who are opposed to Louis Napoleon, to bring about a rupture of the Anglo-French alliance, and if possible, a war with England, as a means of destroying the Empire and advancing their own political ends. A distinguished legitimist, one of those who sympathize with the Hindoos and lauds the Russians, said the other day, “His uncle perished, and he will perish also by the hand of England.” That the wish was father to the thought is evident. Legitimists, Orleansists, and Ultramontanes, are all united in the same wish and belief. They spare no effort to bring about the result. They fill their organs with diatribes stupidly malicious against England. The Empire they dare not attack, but they seek to undermine the rock upon which it is built—the English alliance.

So long, however, as Louis Napoleon remains in his present mind, that is to say, has command and full use of his intellectual fa-

culties, he will be the most strenuous upholder of the alliance. He is married and has given pledges to fortune. He is in fact bound over to keep the peace. His son is young, and he cannot desire that round his cradle should gather the storms of an European war, which would never end, but with the destruction of his dynasty or of England. On more than one occasion he has declared that he would carry out the plans of his uncle, but not imitate his faults. But however much he may be disposed to peace, circumstances may arise which may make war preferable. General dissatisfaction at home may become so threatening that to preserve his throne, the Emperor will revert to war to occupy the public mind, and *then will play his last card*. It is to this extremity that the coalition I have mentioned, are seeking to drive him.—*The Leader*.

Expansion of Russia.

“AT the very moment we learn from the China Seas of the spread of Russian authority to the very foot of the Great Wall, come the tidings of a corresponding movement toward the west. The port of Villafranca, upon the shore of Piedmont, within a dozen miles of the French frontier, has been leased for a term of twenty-two years, from the Sardinian Government, as a Russian naval dépôt. The town of Villafranca is itself unimportant. There are something less than 3,000 population in it, conducting a small fishery and a smaller trade; but the harbor is safe, commodious, and convenient—admitting of the erection of fitting docks and workshops—and sufficiently capacious to shelter thirty ships of the line. Already the inhabitants of the place have had notice of the transfer of the port to the sovereignty of the Czar; and the troops, officials, and material, of Sardinia, have been removed to Nice, which is but two miles distant. The agents of the Government of St. Petersburg are in possession.

“Since the overthrow of Sebastopol, following the destruction of the Black Sea fleet, it has been a capital object of the Russians to secure some ‘coign of vantage,’ whence to make a fresh start towards maritime equality in the Mediterranean and Euxine. Under the conditions of recent peace, the measure could not be carried out on the old theatre of enterprise. The reédification of Sebastopol would have brought all Europe to arms. To avoid scandal, and lay suspicion, while moving with steady energy towards a determined aim, has been the motive of the present step; and this distant acquisition there is reason for believing will prove the

nucleus of a larger naval development than that government has ever before projected. While at the same moment the shipwrights of the New World are bidden to construct gigantic specimens of naval architecture as the *Grand Admiral*, and vast ship-yards and work-shops, exceeding, it is represented, the largest elsewhere in the world are springing up in the recent wilderness at the mouth of the Amoor, and this new enterprise is started in the Mediterranean, right in the midst of naval competition, we have the strongest evidence that Russia is, for the first time, entering earnestly into the contest for the sovereignty of the seas."—*N. Y. Times*.

Upon the same subject the *London Leader* of Sept. 11th, remarks, on its "review of the week:" "The most remarkable topic of continental news is the arrangement entered into by Sardinia and Russia, under which the latter Power is to lease for twenty-two years the port and harbour of Villafranca. This advantageous position has been let to Russia at a yearly rental of 4,000,000 of francs per annum—though why Sardinia should have made such a poor bargain (after having determined to make any bargain at all) it is hard to understand, seeing that Russia would, without doubt, have given four times the sum had it been demanded. The purpose for which the use of Villafranca is ostensibly required is for trade by steamers between that port and Odessa; it will be as well, however, not to lose sight of the fact that Villafranca is admirably well suited to become a Mediterranean Cronstad or Sebastopol, situated *within ten miles of France*, and affording anchorage in its harbour for thirty ships of war. How Russia must enjoy the success of her diplomacy; driven off from Constantinople, she takes one step, and lo! she is in the Mediterranean! And constitutional Sardinia?—places herself under the protection of Russia against the threatened domination of Austria. And England? And France?—sleeping!"

Russia is advancing to the position in the West assigned her by God. She is now evidently moving on in the right direction. Her ascendancy must be established in Europe before its hosts can be poured into Palestine in the coming crusade to wrest the Holy City from "the infidels"—the British and the Turks.

Sept. 30, 1858.

EDITOR.

More recent arrivals say that Villafranca has not been leased to the Russian Government, but to a Russian company. This is a distinction without any very important difference; for under a despotism like that of Russia, all companies as well as individuals, are at the absolute disposal of the govern-

ment. Under pretence of trade, Russia is multiplying her shipping in the Black Sea, and arms them for defence against pirates, but by no means offensively against the Turks!! Do you believe it, reader? Perhaps; but not I.

EDITOR.

Since writing the above, the *Leader* has come to hand under date of Sept. 18th, and says, "Russia has made a move which we were certainly not in the least prepared for, namely, the hiring of the Sardinian port of Villafranca for 'strictly commercial purposes.' As yet, we have no official explanation of this important transaction from either of the Governments immediately concerned; exaggeration, therefore, on the subject of Russia's 'intentions' is likely enough to be one of the characteristics of the comments of the English press; but for the *Times'* Parisian correspondent to pretend that the affair is void of political importance is certainly going several steps too far in the opposite direction. Russia has too many reasons for desiring to see her flag upon the waters of the Mediterranean not to have some purpose in view beyond the formation of a coaling station for her Odessa steamers. Already her ships of war are noticeable there, and more are looked for. However, the subject is young: a little time may serve to set it in a new light to present believers in the guilelessness of Russia."

The *Morning Post* remarks upon this subject that "the Russian intrigue of Villafranca is the Russian intrigue of Cattaro over again. Villafranca is a Sardinian port on the sea-coast of the Mediterranean, between Nice and Monaco, and but about two miles to the eastward of the former place. It possesses an ample harbour, formed by the retrocession of the sea within headlands, capable of easy fortification against attack by water, and may be termed the Sardinian Hamerfest. This port has long been a rendezvous for the Piedmontese fleet, and its military and political advantage to a Power desirous of possessing a Malta or a Corfu in the Mediterranean is obvious at a moment's glance. The rental stipulated by the Sardinian Government is not less than £160,000 annually; and the port is probably well worth to Russia the terms on which it is surrendered. We revert to the pretence of its acquisition for commercial purposes, simply for the sake of exposing it. What is the nature of the trade which Russia will establish—will it be chiefly imports or exports? If Russia desire to export her own produce to the north-western coast of the Mediterranean, may she not do it with far greater advantage to Genoa, to Nice, Marseilles, to Cette, and to Barcelona, where

commercial relations already exist? Why select an insignificant town? Moreover this harbour does not lie at the mouth of any river, whereas the port of Nice does lie at the mouth of the Var; and therefore it is obvious that, with a view even to inland transit from the port of disembarkation, Russia could import her produce to Nice, only two miles distant from Villafranca, much more advantageously than into the latter, for which in addition to this advantage she is content to pay £160,000 a year. *The deceit is hollow.* What is to be the next purchase? Will Russia buy Hammerfest of Sweden, or Antwerp? The next thing will perhaps be a public auction for the sale of maritime ports, at which none but plenipotentiaries will be allowed to bid. *Russia for the first time has established herself in the heart of Western Europe.*"

The *Gazette de France* holds that the Continental Powers should represent to Piedmont that under the present European system, no nation has a right to cede, or let any portion of its territory. "What would be said," it concludes, "if the King of Naples were to sell a port to England?"

Russia in the Adriatic.

A LETTER from Vienna says that powerful efforts are now being made by Austria and England at Constantinople, to support the Porte in its refusal to grant to Montenegro a port on the coast of the Adriatic. It gives us a reason that such a port would be principally used for the advantage of Russia, as it would be a permanent harbour for her navy, and that dangers might be caused by the continual presence of the Russian flag among the Sultan's Greek subjects.—*The Leader.*

Justice for Israel.

THE *London Leader*, in speaking of its own advocacy of "Jewish Emancipation," says, "We had first to overcome the transmitted, rooted, personal prejudices to Jews, entertained by all classes—prejudices not altogether unjustifiable, when the not over-cleanly habits, the loose morals, and the questionable principles of honesty of the mass of the Jews resident in the localities of Petticoat Lane and Houndsditch were taken into account.

Next we had to conquer the strong religious aversion which unquestionably existed even in the most tolerant Christian mind against fraternizing cordially with a race against whom the ban of the Almighty was believed to be still in force. On the other

hand, there was the known reluctance of a portion of the Jewish race to accept the proffered boon. This section of the Jews still stands immovably aloof from its own liberal brethren, and from all other peoples, still believes that its destiny is towards the East, still believes itself to be the only chosen and elect of God, still regards the Christian as holding an inferior rank in the policy of creation, and would disdain to stoop to ask or to receive a favor from Christian hands.

We say it required no insignificant share of moral courage on the part of those who undertook the great work of vindicating the principles of true liberalism, to battle with all these difficulties, to face the obloquy unsparringly cast upon those engaged in the struggle, and to persevere, year after year, until the question was brought to a triumphant issue. And in proportion to the difficulties that have been surmounted, and the labors which have been undertaken unselfishly, so ought to be the gratitude of the Jewish people. It is more than doubtful, if the positions were reversed, whether the Jews would be induced, under any circumstances, to extend the same favor to Christians. The way that Jews can best show that they appreciate the concessions that have been made, is by getting rid of their own prejudices, by educating themselves up to that standard which shall enable them to cast aside inconvenient and unsocial traditions and ceremonies, and to copy those examples, which have done so much to propitiate the English nation in their favor, set by a Rothschild and a Salomons."

In the above extract, the word "Christian" will be read by our coreligionists in the sense of the word "Gentile," which signifies a non-Jew's inhabitant of earth—Jewish neither by hereditary descent from Jacob or Israel, nor by adoption through "obedience to the faith," thus becoming Christ's, and therefore Abraham, Isaac, Jacob, and David's seed, and heirs, according to the promises covenanted to these ancients, "of whom the world was not worthy."

A Christian, in the New Testament sense, and of the New Testament order, has no "religious aversion," weak or "strong" against Israelites. He can heartily respond to the sentiment expressed by Paul, who says, in Rom. ix. 1-4, "I say truth in Christ, I do not speak deceitfully, my conscience witnessing for me with holy spirit, that I have great heaviness and continual sorrow in my heart on account of my brethren (for I myself did imprecate to be accursed from the Christ,) my kinsmen, according to flesh, who are Israelites." A Christian of non-Jewish descent cannot, indeed, speak of them as his "kinsmen according to the flesh," but

he can style them his brethren in the political sense of being a citizen of "the Commonwealth of Israel," by adoption, and say with Paul to his fellow-Christians, "Brethren, my heart's desire and prayer to God on account of Israel is for (their) salvation."—Rom. x. 1. Such a Christian cannot fraternize with them in the traditions of the synagogue, which make void the law of Moses and the prophets, and set them at variance with one another; but he can fraternize with them in opposition to the "names and denominations" of the Gentiles, and in their hope of restoration to Abraham's country, and of the coming of Abraham's Seed to deliver the nation, to break in pieces their oppressors, and to reign over them in the city of the Great King. The *Leader's* "Christian mind" has but little sympathy with Israel upon these points. The "Christian mind" of Britain contemplates the Holy Land and the Jews in a commercial, financial and political point of view. British and Jewish interests happen, providentially, to be identical with reference to the East; hence they can fraternize together in Parliament and "on 'Change," in finance and foreign policy, but not in the dogmas of their several creeds. Britain is, and must be still more notably, the protector of "Jehovah's outcasts," as already proved in Vol. iii., No. 5, and Vol. vi., No. 3, at considerable length. The development of this protectorate is becoming more and more evident every day. Things are drifting in this direction, and he must be blind indeed who cannot perceive it.

Modern Israelites are divided into two great factions, the one holding on to the traditions of the Pharisees, and the expectation of a Messiah *like unto Moses*, to deliver them from Gentile dominion, and to restore them to the Holy Land; the other disposed to conform to the customs of the heathen, and to abandon the hope of a Messiah, and restoration under his command. The latter faction is styled by *The Leader* "liberal," and regarded with anything but affection by the other, "which believes its destiny is towards the East," and "disdains to stoop to ask or to receive a favor from Christian (that is, Gentile) hands."

These two sections of Israel both confound the terms "Christian" and "Gentile," after the manner of *The Leader*. They know no difference, because they none of them understand the *harmony of the Old and New Testaments*. Gentile and Jew are equally ignorant of this, therefore the Jews call them Christians who are not Christians, and the Gentiles call them Jews who are "not all Israel," though out of Jacob, by flesh.

The anti-liberal Jewish faction is more

orthodox than the liberals. These are Jews in heathen habiliments, which always appear fantastic and merry-Andrewish on the back of a Jew. They are heterodox, because their creed is not according to Moses and the prophets. The anti-liberals are *more* orthodox, yet far from being in harmony with their old saviour from the hand of Pharaoh and the land of Mitzraim. A personal Messiah will certainly come and restore the nation and kingdom of David, as they believe; but they are decidedly wrong in supposing that the present generation of Israelites, whether orthodox or heterodox have preëminence in any spiritual sense over Gentiles. If Messiah were to come this year, not one of them would be acknowledged as "the chosen or elect of God," or be exalted "in the policy of creation" above the Gentiles, unless they abandoned their synagogue traditions, and became intelligent and obedient believers of the truth he will invite them to receive. Let all classes of Israelites remember that of all the hundreds of thousands that followed Moses out of Mitzraim, only two above twenty years of age had faith enough to enter the Promised Land. Israel under Messiah is indeed destined to rank above all nations in the "policy of creation," but they can only do so when they are washed in "the fountain opened for the House of David, and for the inhabitants of Jerusalem *לְכַחֲטָא* *le-khättath*, for a sin-offering and for uncleanness."—Zech. xiii. 1. "They shall look upon Me," saith the spirit of Christ in Zechariah, "whom they have pierced, and they shall mourn for Him as one mourneth for the Only One; and shall be in bitterness for him as one that is in bitterness for the first-born." This is the testimony of their own prophets, and the New Testament declares the same thing in these words: "Behold, He is coming with the clouds (of his witnesses), and every eye it shall see him, and they who pierced him, and all the tribes of the earth shall mourn in the presence of him."—Rev. i. 7. Israel has to go through this ordeal, and very probably this generation of Israel; an ordeal that will try them as their forefathers were tried in the wilderness. But those of them who shall survive it will then become what the present generation of Jews vainly conceive themselves to be, "the chosen and elect of God." The nation will then be regenerated and purged from all its foolishness and vain conceits. Its "inconvenient and unsocial traditions and ceremonies" will then have been cast aside as filthy rags, and Israel will be again Jehovah's inheritance, "the third with Egypt and with Assyria, a blessing in the midst of the land: whom Jehovah of armies shall bless, saying, Blessed be Egypt my people,

and Assyria the work of my hands, and Israel mine inheritance."—Isaiah xix. 23–25.

As to their present spiritual superiority over the heathen, it is manifest to every one scripturally enlightened that they have none. Moses and the prophets condemn them all, even as Jesus and the apostles condemn all the names and denominations of the heathen, or Gentiles, on every side. The real question at issue between Jews and Gentiles is not whose scriptural knowledge is greater, but whose ignorance of the Bible is more profound. We find it difficult to say which, and, therefore, without making a distinction without any real difference, conclude with the Spirit that, "darkness covers the earth, and gross darkness the peoples."—Isaiah lx. 2; that "there is a veil spread over all nations."—xxv. 7; "a strong delusion unto their believing in a lie."—2 Thess. ii. 11; and that they are intoxicated thereby.—Rev. xvii. 2; xviii. 3; xiv. 8. Jews and Gentiles, being both destitute of "the faith," and in disobedience, they are "all concluded under sin;" "for without faith it is impossible to please God." Therefore, when Messiah comes he will punish them all, and when they are subdued to the humble acceptance of their punishment, "he will have mercy upon all," both Jews and Gentiles, who survive.

As to "the gratitude of the Jewish people" due to Britain, or to any other nation, we cannot imagine the debt to equal in value a farthing rushlight. It is true that in England they have been less harshly treated than in France and Spain, yet even there the tender mercies of the English have been cruel. At the period of the crusades the whole nation united in the persecution of them. In a single instance, at York, fifteen hundred Jews, including women and children, were refused all quarter, could not purchase their lives at any price, and frantic with despair, perished by a mutual slaughter. Each master was the murderer of his family, when death became their only deliverance. So despised and hated were they, that the barons, when contending with Henry III., to ingratiate themselves with the populace, ordered seven hundred Jews to be slaughtered at once, their houses to be plundered, and their synagogue to be burned. The kings, Richard, John and Henry III., often extorted money from them, and the last by the most unscrupulous and unsparing measures, usually defrayed his extraordinary expenses with their spoils, and impoverished some of the richest among them. His extortions at last became so enormous and his oppressions so grievous, that, in the words of the historian, he reduced the miserable wretches to desire

leave to depart the kingdom,* but even self-banishment was denied them. Edward I. completed their misery, seized on all their property and banished them the kingdom. Above fifteen thousand Jews were rendered destitute of any residence, were despoiled to the utmost, and reduced to ruin. Nearly four hundred years elapsed before the return to Britain of this abused race.

Talk of the gratitude of the Jewish people to Gentiles, retributive judicial vengeance is alone due to them! What has Britain yet done for them? Simply ceased to imprison, plunder, ruin and murder them, and granted them permission to sit as representatives of the money power of England in a heathen legislature, without swearing a lie! None but a Jew, recreant to the principles of his fathers, would condescend to occupy so base and servile a position. The hour of retribution is, however, at hand, when, for the sake of the fathers, on account of whom they are beloved, Israel will be avenged. As in the days of Mordecai and Haman, the word will be given to them of Jehovah, and they shall slay their enemies. According as they have received, so will they repay, measure for measure, well shaken, pressed down and heaped up. *The Leader* need not be in doubt; when power returns to Israel, they will extend no favor to Gentiles: submission to their king, or death, will be the only alternative of the times; and that king, both theirs and ours, will be JESUS OF NAZARETH, THE KING OF THE JEWS. EDITOR.

Sept. 29, 1858.

Russia's Tactics Changed.

THE master stroke of policy by which Russia has gained a footing in the Mediterranean has taken the English public by surprise. There is said to be nothing like it in all the history of the encroachments and acquisitions of that advancing, stealthy, and subtle power. But two or three years ago she indicated a purpose to seize Constantinople, annex Turkey, and emerge upon the Mediterranean. England, France, and Sardinia determined that that purpose should not be realized, and in order to this—at a lavish expenditure of treasure and blood—destroyed her port of Sebastopol, and crippled and curtailed her naval power in the Black Sea. Since the peace, Russia has changed her tactics, and appeared in a new character. She has become a Reformer, and emancipated her serfs, a Politico-Economist, and laid down railways, built steamers, and sought how to extend her trade.

* Rapin's His. of Eng., ch. viii, vol. iii., p. 405.

There have not been a wanting people incredulous enough to point out that those steamers were so constructed and manned as to be capable of conversion at short notice into vessels of war, and that those railways ran from the great military depots of the Empire to the naval arsenals and ports. These, however, were voted creakers—alarmists, and the men of peace carried the day, so pleasant and reassuring was the burthen of their song, that, having given herself up to commerce, Russia had given up her aggressive schemes, and Russians were being fast civilized. A sudden and severe shock has been given to this confidence. "What the Czar Nicholas," says the *Morning Herald*, "would not have dared to attempt, Alexander, thanks to his pacific character and the want of vigilance of modern statesmen, has been able to effect without creating any suspicion." That is to say, after all the efforts of the English to shut him up in the Black Sea, the Czar has leapt, at a bound, to the coast of France, within a few miles, and there, at Villafranca, established himself—of course for commercial purposes! in a magnificent deep water harbor, capable of accommodating, besides all the mercantile vessels that will ever repair thither, thirty sail of the line! "The sea port of Villafranca," says General Marmora, in an official document, "is now part and portion of All the Russias." The Sardinian soldiers have been withdrawn, from which it is to be inferred that the place will be garrisoned by Russian troops. Very shortly, too, we may look for Russian fortifications, until Villafranca become a Mediterranean Sebastopol, and another "standing menace" to the West. How is it that a transaction so fraught with peril to the independence of Turkey and the interests of the great powers, has taken place without cognizance of, or sign from, the Imperial Government?

Presentiment of Coming Evil.

A most singular event, which has just happened in Paris, has given rise to new excitement among the mystical coteries, which form a great portion, and the very best, of Parisian society. At the breaking up of the great *retraite* of the clergy, which took place at St. Sulpice a few days ago, the Archbishop of Paris, member of the Privy Council, and quite in the confidence and intimacy of the Emperor, spoke in the most extraordinary manner concerning the doleful aspect of public affairs since the 14th of January, which had completely changed the position of the country and the attributes of the government. "Messieurs,"

said the prelate, "I dismiss you to your respective duties, with the earnest prayer that you will unite in prayer and fasting and good works, to turn aside the evil which is hovering over us. A frightful danger threatens the country; a danger which our order will be the first to share. Time is not accorded to us to avert it; for it is here, even while I speak it is here, and knocking at the gate. I am not permitted to add more in the way of warning—neither must I reveal the nature of the danger with which we are threatened; but rest assured that it is imminent and deadly. When the exalted post I now occupy was first imposed upon me I refused it, as you all know, with the greatest earnestness. Overruled by those above me, the past has been, as it were, forced upon me, and my mission upon this earth therefore, made clear. I would have turned from me this bitter cup, but am now prepared to drink it to the very lees. Forget not that upon us must fall the weight of expiation which this nation has accumulated, and that *we* must become the first victims of the great sacrifice which is already laid upon the altar awaiting the hand which shall apply the first spark to the offering. The smoke and the incense of those who have gone before have not availed. Remember Quelen, whose moral life was all extinguished by the destruction of his palace and the malediction of the people. Then came Affie in 1848, whose voluntary sacrifice was not yet accounted of sufficient import, and more was still demanded. Sibour, in 1848, might be thought to have satisfied the ire of an irritated God; but it is not so. Worse than all, this remains to be fulfilled, and my very name would seem to be a warning of my fate. . . . Go, then, Messieurs; I say, 'adieu,' and dare not 'au revoir.' Reflect on these things; watch and pray. Be vigilant and valiant in the good cause, and when it falls, let it be with the dignity worthy of the power it once owned and of the hope it still possesses." This wonderful inspiration, is said to have produced an effect not to be described upon the assembly of priests of all ages, of all degrees, and from every province, assembled at St. Sulpice, to celebrate the *Grande Retraite*, the most solemn ecclesiastical observance amongst all those celebrated in the Gallican Church.—*Toronto Colonist*.

Russian Enterprise.

ACCORDING to a correspondence from St. Petersburg to the *Augsburg Allgemeine Zeitung*, the Amoor Company, recently established, is to be, for the Sea of Japan,

what the Russian Trade and Steam Navigation Company, established some years ago, has been for the Black Sea, and, in a certain sense, a Commercial Association, working most intimately with the Government in the furtherance of its designs, under the guise of its own business. This is to be attained more completely in another quarter—the Caspian Sea—by a new company to be established. Councillor Novo Seltski, one of the founders of the Russian Trade and Steam Navigation Company, has obtained permission to organize a company with a capital of 3,000,000 silver roubles, in shares of 250 roubles. The company is to have the name of “Kaukasus,” and the Emperor himself undertakes its protectorate. The Government pledges itself to transport a certain amount of provisions for the army by the line, on condition that it shall be ready to transport any further amount, and the consideration of some postal arrangements. This must have a great influence on the future of the countries around the Caspian Sea, which, from the North and West, receives the Ural, the Volga, the Terek and the Koor, being some of the largest rivers in Eastern Europe, besides, numerous streams of lesser note. By means of a canal, near Tyver, in Russia, between the head streams of the Volga and the river Tyertza Schlina, water communication is established between the Caspian Sea and the Baltic.—*N. Y. Times.*

A Troubled Sea.

“WE are not prepared,” says a writer in the Dublin University Magazine, “to pronounce beforehand on the fate of the Napoleon dynasty; we only see a fragment of the bas-relief: we look upon the prancing of horses, on shielded warriors hurling javelins, on brave men bitin; the dust—these all stand out in stone, but which side is in the right, and whom history will crown, we cannot even conjecture. The conclusion is, we admit, a most lame and impotent one—but what other can short-sighted mortals presume to arrive at. It is enough to know (and this shall save us from utter scepticism) that *there are eternal principles at bottom of all this troubled sea of French politics.* Disolute principles and an absolute ruler, are but as the Great Serpent wound round the mountain, with which Vishnu churned the ocean to extract the *amrit* or water of life. Beneath all the mire and dirt, the *amrit* is at bottom in France—her people can never rest—but are under a spell of turbulence, because the scum is a-top, and the *amrit* at bottom, of that seething ocean. Right-

cousness, exalteth a nation—by wisdom kings reign, and princes execute judgment. Unhappily, these are not French principles, as yet. Christianity in France is but a shadowy thing, a sentiment about “*the good God*”—a vague impression that Voltaire was as great an imposter as the priests he ridiculed—and a respect for the genius of Christianity, as set off by the rhetoric of Chateaubriand. This is the sum total of the Christianity of average Frenchmen. What heaven is this to leaven the great lump of national character? Is it a wonder that with little religion, there is less morality, and no liberty at all?”

The “eternal principle at the bottom of this troubled sea” will appear when the Frog Power shall have developed the crisis of “the Great Day of the war of Almighty Power.”

EDITOR.

The State of Turkey.

THE French Journal styled the *Pays*, says, “the state of Turkey is, there can be no doubt, deplorable; and is such as to threaten the peace of Europe very seriously. It is quite evident that the disorders now going on in every quarter of the Turkish Empire are not referable to casual and transient circumstances.”

The *Presse d'Orient* which has just arrived, confirms the gloomy views of the *Pays*. It affirms that the Christians of Syria, more especially those of Damascus, Aleppo, and Nazareth, are in a state of terror, and apprehend a Mussulman St. Bartholomew.

Analeccta Epistolaria.

Reflections on Current Affairs.

DEAR BROTHER THOMAS.—Truth is in the ascendant; few, however, have as yet gained a point of view from which they can estimate its depth, and breadth, and true position. Still, there are a few able and free sons of thought who marshal under Truth's banner; to be sure they do not all of them comprehend the truth in its entirety, and many of them may not apprehend its tendency; still, they embrace many of her principles, and in every principle is the germ of a prophecy. These men are, therefore, scattering over the world the seed of a richer futurity. Many moves, indeed, remain to be made on the theological chess-board, but already are these sons of freedom producing a schism in the frontier states of the theological empire. These men of spirit

and culture are a fresh revolutionary element thrown in among the inflammatory conditions of the time. Their touch is benumbing to error, and tends to paralyze the activity of the religious machine. These men have dressed the truth in a robe more winning to the popular eye, and invested it with an interest and life which enforces its importance upon the attention of the public, whose ears are usually dull of hearing when addressed concerning matters purely scriptural, the knowledge of which is so powerfully calculated to advance rather than impede the progress of humanity. Thus the truth is, I think, preparing a considerable congregation of attentive and intelligent listeners. The minds of these thinkers, I admit, are heterogeneous, and exhibit something of an original chaos, but when attracted and held in combination by the magnet of truth, they certainly are useful; they act as a "fly-wheel to quicken and increase the power of the action of the intellectual machine." They are the sentinels that guard the Vatican of Truth and keep the predominant prejudices of the sects from crushing and trampling down the young spirit of the future, with the relentless inveteracy of orthodox demons. So long have the people remained under the benumbing tyranny of priestcraft that they have become womanish, helpless, degenerate, feeble. Their faculties are enslaved, their minds insensible, they are the subjects of a miserable delusion. These men, I fancy, are breathing into the nostrils of these dead corporations of men a new, vital and tolerant spirit. Thus, from the armies of the aliens are arising true and noble allies. While we cannot frankly proffer them the hand of fraternity, we can surely seize their hand with a warm grasp and hearty shake. The future is to the communities with whom they are associated an impenetrable mist, to whom the stars of the future hemisphere disseminate only a dim light, but we have been ushered into the full daylight of the future state, and have seen the kingdoms of futurity, and the emerald glories of the holy dead. Although in the bosoms of these men the pulsations of liberty struggle, we cannot admit them to fraternity and fellowship, because they are among the antagonistic forces, and battle against us. Flexibility and mutation are utterly unknown to the gospel, therefore they must enroll their names and characters among the armies of the faithful.

The Gospel of God is a phrase which may be defined as the expression of the forms and order of the future—the mirror of "the powers of the world to come." It points to him who "shall appear the second time, without sin, unto salvation," and to the

world which shall then be inaugurated. From it issues the hallowed light of that truth which is designed ultimately to illumine the world. It embraces every secret of futurity, and unfolds the basis of future existence and life.

The Gospel is not, as thousands foolishly suppose it, the good news of a speedy removal of the human race to another world, but that a better future awaits it in this world, when death and the curse shall cease, and all the evils of society shall find their remedy. Of the millions of worlds, fixed and wandering, through the regions of immensity, God has selected the earth as the seat of progressive and intellectual life, the theatre of paradise, the home of immortality, the royal abode of the Eternal King. It is mere rashness to make assumptions upon such a subject without evidence. God formed the earth and made it; he *created it* NOT IN VAIN; he *formed it to be inhabited*. The earth he has given to the sons of men. "The meek shall inherit the earth. Men in sin hold possession of the earth "till he come" who shall unfold the "vision of peace," and inaugurate the "manifestation of the sons of God." The earth will be subject then, as now, to all the laws of matter, performing its evolutions as at present, for which a material body is indispensable.

The gospel lines of demarcation are clearly and strongly marked; its distinguishing feature is the *unity* of its spirit; a spirit always corresponding with the ulterior developments of its body; oneness of spirit extends through the whole course of its existence. The ideas of order and progress are as rigorously inseparable in this system, as the ideas of organization and life in Biology. One spirit shapes, coheres and animates this body from infancy to manhood; nurses, guides and nourishes it, till it attain the vigor and strength of an immortal. This spirit never fumbles among the mystical systems—the true science of spirit, taught in the Bible, is entirely at war with the whole system of metaphysics.

You were opposed, I understand, in your efforts to disseminate the truth out West. That man is a nonentity whose life career provokes no enemy or excites no opposition. "Battles," said Napoleon, "are great things, empires lie beyond." No solid position in science, art or empire was ever gained without a struggle; whatever is worth gaining must be fought for. The magical progress of all the sciences is, doubtless, due to the thorniness of their paths, and the activity of their foolish opponents. There are many who do their utmost to cast dust into the eyes of the world. They wear the garb of sanctity, make a pious display, and thus im-

pose upon the credulous and the confident. The very robe they wear is dripping with the blood of the followers of the Bible! Do we not know the arts of cunning men? Did not Demetrius, the silver-smith (worthy, most undoubtedly, to have lived in our day!) become most wonderfully pious, and fly all over the city to excite the dormant zeal of Diana's worshippers, and gather a mob to whom he preached that *Diana must be cared for*; while to his fellow-craftsmen he told the truth, *our craft is in danger*, and, sirs, *ye know that by this craft we have our wealth!* Men will not quietly be exposed. Rather shall the city be made vocal with the cries of craftsmen. They strive to evoke even from the heart of the consecrated the master-spirit of evil. These are the men who fumble among the stones for a murderous missile, who fully understand the value of breastworks and entrenchments, who know that the fire upon a column crossing their own front is most effectually delivered when its *head has passed*, then followed upon its flank and rear by a volley of stones winged with curses. They foresee the rising of a justly retributive public sentiment, as the seaman sees the cloud of the storm rolling up the heavens; they labor to forestall and resist it. These are the men who have placarded you about as a "very bad man," who have raised a shout, as it were, for the great Diana of the Ephesians, but evidently to draw off the hungry laical pack from the rank scent of their rotten and corrupt carcass.

These priestly lords maintain that they are the depositories of all religion, and demand, in the name of religion, to exercise authority over us. Who are these men to whom such blind faith is to be given? A set of clean-shaved, fashionable, fat, well-fed and richly-paid men, upon whom heaven never frowns. Men who have gravely renounced the world, that is to say, the burdens and cares of the laboring and business communities, and live in superb luxury and idleness; men whose years are measured, like the hours on the sundial, only by sunshine. These parasite gentry hurl the taunts of orthodoxy and the execrations of fanaticism against the young spirits of the future. Men whose language is counted as evidence, and whose thoughts are deemed infallible, who teach the people, who are their passive and unreflecting tools, though stern haters of wrong, to view the earnest breathings for freedom as a pestilence and a hideous curse. Men who inculcate "quiet forbearance," and breathe forth from the sanctuary "the calm and holy spirit of peace," but murder their opponents. Fanaticism and heresy are the oils which they cast upon the troubled waters. Assail-

ed by the critic, they can offer only, like Mr. Campbell, the argument of dumb impenetrability, and are accustomed, like him, never to report defeat. "Prove all things, and hold fast that which is good," is the sentiment which guards the vatican of truth. Truth fears no scrutiny or logic; investigation is its anchorage ground. The severer the ordeal to which it is subjected, the purer and more brilliant it appears. Freemen cherish a burning desire for the best possible insight of truth. Investigation crumbles the idea of human infallibility, and heralds forth the doctrine of liberty. "If there is one fruit of intellectual culture which more than any other dignifies and ennobles it, it is the scrupulous reverence it trains for the smallest reality, its watchfulness for the earliest promise of truth, its tender care for every stamen in the blossoming of truth, from whose flower-dust the seed of a richer futurity may grow. To cut against this fine veracious sense with the rude weapon of unappreciating sarcasm, and crush its objects into the ground, as weeds, with the heel of orthodox scorn," is a feat which belongs only to demons. Orthodoxy, like a nightmare, bestrides the truth and checks the pulsations of liberty. Everywhere, thank heaven, silent dissolution is at work; orthodoxy is infected with a sickly taint, and is dying the death of corruption. Its death-slumbers echo in the valley of death. The seed of truth buds and blossoms upon its soil. The doctrines of the orthodox communities are powerless apart, and operate only to neutralize each other. Orthodoxy has always been a chaos of stationary anarchy. Its cohesions are gone, and its negations squabble in the war of disintegration. Its forces of affinity are conquered, its incrustation broken; its demolition is irremediable. No power can unite, no glue can cement these innumerable sects which have sprung out of the doctrine of Christianity. Yet this is the system which dreams of converting the world and inaugurating the Millennium! It is, however, manifest that the system which cannot maintain its ground before the natural progress and intelligence of society, exhibits its utter powerlessness ever to serve again as the basis of future organization. Life, order, progress are the elements of the true system of social physics. The ideas of order and progress are inseparably connected in the gospel, as the idea of organization and life in Biology; a new system incubated over the waters of theology. It is creeping into men's hearts, breathing into them new feelings, and inspiring them with fresh desires. Many already comprehend that the "new wine" of Christianity is nowhere found in the "old bottles"

of theology. Many popular errors, however, must be corrected, delusions exposed, cherished prejudices swept away, ere the race can appreciate its true position. Truth is insurmountable, and extends its dominion over the boundless confederacy of unborn centuries. "The gallant ship that has been long riding at anchor, is straining on her cables and threatening to break from her moorings." After a short voyage upon the dark waters of unknown seas, she is destined, like the prophetic bark of Columbus, to discover a new world, and "the haven where she would be." Truth prudently deals with the evils of the present, bravely endures, and draws compensating joys from the hope of a brighter and better day. We, dear brother, are charged with an "overweening confidence in our own reasoning faculties," the attestations of which are regarded as incredible, while the *undemonstrable* religious feeling and "personal persuasion" of our assailants enjoy all the certitude attaching to the "conclusions of mathematical and physical science." We have a vast deal of foolish nonsense about the religion of the heart, which is considered an exceedingly scarce article with us. The religion of the heart is entirely emotional, clinging to the feelings and rooted in *fear* of God; a religion chiefly alive at certain *times* and *places*, consisting of a limited and dry service. It has nothing at all to do with *things* or systems, but concerns itself with an ideal person. It allows us to believe, as falsely as we please, about *things*, provided we are true in our sentiments about *persons*. This heart-religion is a dwarfish affair, having no affinity at all with the generous and more noble religion of the head, which glories in the knowledge and understanding of Jehovah, makes religion a *life*, fuses into *unity* the elements of the whole man, and in these things delights. Without a brain to give a sensibility and motion, there would be no heaving heart or breathing lungs. If disease has attacked the brain, the mind acts wildly and irregularly, the heart and lungs also partake of the disordered movement. Who does not know that the influence which emanates from the brain and courses along the conducting nerves, causes the heart to beat and the lungs to heave? In fact, all the phenomena of vitality depend upon the brain; without the energies of the head, all would be an Iceland of negations. Intellectual anarchy is the cause of moral anarchy, and the two combined is the cause of the anarchical condition of the social state. As regards our duties and religious exercises here, I am truly sorry to say, dear brother, that the brethren are immensely slow and phlegmatic. The graces of zeal, earnestness and love in the

Lord's work have covered their faces with their wings. It would really seem that the seven devils of worldliness were about to take possession of our hearts. We display a frantic cupidity for gold; the service of Christ without, the service of Mammon within. Mammon gives impulse and impetus to every step; we do not disdain to scramble for the draff and husks that fill the common trough. Mammon is the Procrustes bed to which our life is fitted, his are the hideous features which *tattoo* the face of Christianity. What leverage can lift the moral wheel out of such a rut, in which it has run so long, and which deepens as it runs? Be content with such things as ye have, and draw cheering joys from the "evidence of things not seen," is not exactly to our taste. We are like Gallio, we "care for none of these things." Our minds and sympathies are given to other matters. A wet day, which would not keep us from our daily avocations, keeps us from communion and fellowship. A little headache, which would not detain us from court or the exchange, prevents us from assembling together. A glacial period is among us, the pall of worldliness bestrides the truth as an incubus. Brethren, read the apostle's description of life, beginning, "in perils by the heathen," &c., and remedy the mischief speedily; let your souls gush forth in prayer freely to Him, before whom we must soon appear. Let us resolve, and keep the resolution, that we will "hold the beginning of our confidence steadfast to the end."

Yours, in the ties of fraternity and love,
WM. PASSMORE.
Lunenburg, Va., Oct. 8, 1858.

A Word in Season.

FOR we must all appear before the judgment-seat of Christ; that every one may receive the things in body, according to that he hath done, whether good or bad. 2 Cor. v. 10.

Solemn thought, full of comfort to the faithful saint; but trouble and anguish to the unfaithful, blood bought, who trample on the seal of the everlasting covenant; who for a mess of pottage, or something as perishable, sells his birthright.

"We must all appear before the judgment-seat of Christ." Think of it brother, you that once stood enraptured at the good things to come, things that your mentality grasped as of eternal worth, "things of the kingdom of God and the name of Jesus Christ;" think of it, have the things of this life, and the kingdom of men, with all its glory gained an ascendancy? In your esti-

mation has the glory of the future faded before the glory of the present; then woe shall be upon your head in the great congregation. The throne of glory to you is blackness and darkness. The judgment seat O! horrors! You must appear before it. Then of what avail will it be to you, the faults and failings of your brethren? Will they cover your shame? Will the judge of all the earth, be disconcerted by your evil tongue? Or will your vain associates, together with the perversions of thy heart, shield thee, in that day, from the Almighty? No! No! an eternal stop will be put upon thee, brother.

"We must all appear before the judgment-seat of Christ." Brother you who are enduring as seeing him that is invisible; though falling under the reproaches of men, still holding on faithfully, to him that hath called you into his kingdom and glory, take courage. Good things are ahead, brother, for thee at the judgment-seat of Israel's anointed. God's beloved is thy delight. His kingdom is thy glory. Eternal life to thee outshines all present circumstances and glory. To rule the world in righteousness; an immortal instrument, in the hand of Jehovah; to bless our poor humanity. These be thy thoughts, thy ardent wish. This is the cause of all thy selfdenial, thy patience and thy faith. Hold on, hold on. God will not forget thee. No. Eternal excellency shall rest upon thee, brother.

See that poor miserable, driveling, soulless creature, that for present pleasure or advantages turns aside, from the holy commandment, and despises the covenants of promise, and over the hope of Israel draws the curtain of unbelief; in the vain thought that he shall be God approved because he is self approved; that he shall come out right, because he is told he is right by some poor miserable thing like himself. See that spirit-begun but flesh-completed specimen of apostate humanity, come up to the judgment-seat of Christ to receive for the deeds done in the body. Look at him, and if you would avoid death eternal, avoid that character. To that character the salvation of the world is a myth. The restoration of the kingdom to Israel a fancy. The glory of Jesus a dream.

HUGH SHARP.

Milwaukee, Wis. Oct. 19, 1858.

A Lying Wonder.

The following, which we clip from the *N. Y. Times* of Sept. 25, 1858, is one of the many specimens extant of those "lying wonders" by which Paul predicted the revela-

tion of THE LAWLESS POWER, styled by him "*the Man of Sin*," would be accompanied. The clergy and their dupes denominate our age "the enlightened 19th century!" The reverend son of Balaam and his "immense multitude" at Grand Rapids; and the fact, that "the miracle" can be inserted in a professedly Protestant journal without an expression of pity for the fools who credit it, and contempt for the bald and hypocritical imposture of the reverend sorcerer, are striking exemplifications of its enlightenment! Absurd, however, as is Marko's fiction, it is not more so than the fanaticism of Protestant religion-gettings at the anxious seats and mourning bench. The following is the popish magician's account of the "apparition" presented by the *Times*:

The Rev. Mr. MARKO, of Grand Rapids, Mich., writes to the *Freeman's Journal* that while Father WENINGER was officiating at the ceremony of Dedicating the Cross at Holy Trinity Church, in the presence of an immense multitude, a solemn and extraordinary event occurred. He says: "As soon as the cross had been dedicated and was about being raised, there appeared on the blue sky, surrounded by a cluster of white clouds, a regularly-formed, large, white and well-designed cross, which disappeared at the moment the missionary cross was sunk into the ground. The whole crowd present gazed with amazement at this striking appearance, and you could hear persons, less credulous, utter these words, 'This is more than natural!'"

"I know very well (the Rev. Mr. MARKO goes on to say) there will be many critics who will explain this event as an accidental natural phenomenon; but such should consider that the appearance was a cross on the blue sky, white, regular, with sharp-edged corners, and surrounded by a cluster of clouds. If this be merely natural, why does it never appear on any other occasion? And why does it happen that this extraordinary event occurs just at the raising of the cross of a holy mission in presence of hundreds to witness it, and disappears at the moment the missionary cross is erected? * * *

This apparition took place at about 2 o'clock, P. M., on the eve of the Nativity, B. V. M."

M. MARKO, Pastor German Congregation.

Grand Rapids, Michigan.

This occurred he says, "on the eve of the nativity of the Blessed Virgin Mary," the Goddess of the Roman Idolatry. But all the proof he offers is his own individual testimony; and all except papists know, that the testimony of the Roman Mother is unworthy of the least regard even upon oath.

He says that the cross appeared on the blue sky; and he says, that an "immense multitude" were present, and gazed at it with amazement. But his assertion is no proof. He saw it, no doubt, just as really as the negroes in the south see their master the Devil and his bull-dogs, as they relate when they tell their religious experience as the basis of their immersion, or admission into the church! This clerical knave first assumes the facts with no ground but his own *ipse dixit*, and then assumes that "many critics" would attempt to explain away its miraculous character: as if they would admit the fact, and only call in question its marvellousness. Popish critics and fools might be found to do this, but not rational people. These would deny the fact; they would reject it as unproved. A priest of Rome's Goddess being unworthy of credit, what he says would not be received by them; and in the case before us, he has adduced no other testimony; and we hesitate not to say, can produce none that is disinterested and reliable. What Jew, Protestant, Mohammedan, or other non-popish man, woman, or child, ever saw a genuine miracle in attestation of Romish institutions or tradition? not one! This was not the case with the miracles of Christ and his Apostles.

EDITOR.

"The Pope a Humbug."

"APPEAR the Pope, aloft in a chair borne by men in red! He is clothed all in white, and wears the large and very ugly mitre which looks at near view less gold than gilt. He seems as if he were about to fall forward out of the chair; the motion of which is uneasy, at least to the onlooker. The poor old Pope! he really looked like a great bambino (that is, something between a boy and a baby) dressed up for fun, and with a holiday gilt cap on. Ever and anon he raised his hand in benediction, while a weakly smile moved the layers of fat on his podgy old face. So passed down the aisle, and into a side chapel, followed by his clanking guard splendidly marshaled, and many of them looking as they all should look, high Roman nobles. The Frenchmen were then marched off, and the crowd flowed about at its own free will. So then I had seen the Head of the Church, and gazed upon the Vicar of Christ! I had beheld one infallible, with power to forgive sins—to bind and loose—the Holder of the Awful Keys! That weak old man in that gilt chair! I would believe if I could, but some how it will *not* go down. I never could bring myself to acquiesce in a manifest humbug; and the Pope *as* Pope is a monstrous one."—*Titan*.

Such is the High Priest of the Roman Goddess, worshipped as "a God upon earth" by the besotted peoples of the West. The existence of such an Image is a striking exemplification of the civilization and intelligence of the age! Pope Pius, Pope Alexander Romanoff, Pope Abdul Medjid, Popess Victoria, and the Grand Lama, what a divine college of demoniac intermunciators between heaven and earth! All Heads of Churches by the Grace of God for the soul-heal of nations! O Lord, how long?

EDITOR.

19th Century Superstition.

THE N. Y. *Evening Post* translates the following curious details from a German private letter recently received from Vienna:—

"The Hapsburgers (the reigning house of Austria) while living, must be revered—when dead they must be worshipped. As a proof of this, let me relate to what disposition was made of the dead body of the Archduchess Margaret, whose death was sometime since announced. Archducal dust must not return to dust; and priestly cunning and monachial tradition call for the enactment in one of the largest and most brilliant capitals of Europe, of a drama only to be performed by barbarians in the dark ages.

"The Saxon Princess Margaret, wife of the Archduke Charles, was laid upon a block and chopped in pieces, in order to send different parts of the body to various parts of the country. The chopping up process took place in the chapel of the castle, in the presence of the dead woman's husband. Extended upon the red draped block lay the naked, white corpse, surrounded by priests chanting in Latin, youths swinging censers, and a number of men armed with choppers, saws and other instruments. First the heart was cut out of the body, inclosed in a golden case, and placed in an urn. It was then sent to Rome to be consecrated by the Pope, after which it was sent to the Loretto chapel, and thence returned to Vienna. But it was not to rest here. Ten cities claimed the honor of being Homer's birth place, and six Austrian Bishoprics claimed the privilege of possessing all, or a part, of the sainted Margaret's body. The Bishop of Prague would be content with the arms, the Bishop of Salzburg wished to obtain the head and shoulders, while the Bishop of Lentz anxiously desired to possess the two middle fingers. The Vienna consistory was obliged to decide between the claimants, and the heart was at length forwarded to the common council of

Inspruck, in Tyrol, accompanied by two autograph letters of the Archduke Charles, one of which was directed to the Chief of the Jesuits, in which the hope was expressed that 'Tyrol, the always faithful,' would 'for all time cherish the memory of the Archduchess, who was a saint upon earth.'

"Had the heart alone been separated from the body, the chopping up process would soon have been finished; but the church demanded more. Hence the Archduke Charles directed the cutting open of his wife's abdomen, which was done. The intestines were taken out, placed in copper,

silver and golden capsules, and sent with an autograph letter to the Cathedral of St. Stephen, where the said intestines were first exhibited upon the altar, and then buried beneath the altar. Hereupon the two middle fingers were severed from the body, and sent with another autograph letter to Dresden. All that remained of the Archduchess was then wrapped in red velvet, and laid in state on a catafalque; and ultimately the mutilated corpse was placed in a coffin and deposited in the imperial tomb."—*Toronto Colonist*.

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